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N. S. I. E.
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Sophocles

THE
A I A S
OF
S O P H O K L E S,
WITH
CRITICAL AND EXPLANATORY
NOTES,

BY
J. B. M. GRAY, M. D.,
LATE OF MAGDALEN HALL, OXFORD.

CAMBRIDGE:
PUBLISHED BY JOHN BARTLETT,
Bookseller to the University.

M DCCC LI.

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ERRATA ET CORRIGENDA.

Page 74, line 2, for ἀνεως, read ἀνεως.

" 97, " 6, " adverb, " particle.

" 302, " 13, after contributes, insert nothing.

Page 68, line 30, to page 69, line 6.

All that intervenes between the words "It has been quoted," and "Bernhardy's Synt. p. 53," should have been attributed to Lobeck.

Page 152, line 1, to page 153, line 23.

All that intervenes between the words "In relation to the first point," and "rude gaze of men," is principally due to Wunder.

Page 254, line 26. *The remainder of this note, from the words "The latter word," and at page 256, line 1, all that follows the words "In our judgment," to the end of the note, should have been attributed to Schöll.*

Page 265, line 36, to page 266, line 8.

All that intervenes between the word "ELMSLEY," and the words "more suitable," should have been attributed to Hermann.

TO THE

HON. EDWARD EVERETT, LL. D.

LATE PRESIDENT OF HARVARD UNIVERSITY,

THIS VOLUME

IS RESPECTFULLY INSCRIBED,

WITH

SINCERE ADMIRATION

FOR

HIS LOFTY ELOQUENCE

AND

REFINED SCHOLARSHIP.

INTRODUCTORY NOTICE.

THE Editor of this volume has but little to urge in defence of his presumption in presenting the students of Sophokles with the present work. With the deepest sense of his own want of proper qualification accompanying him at every step in the progress of his work, he has, nevertheless, striven to persuade himself that he should render a service, not altogether unprofitable or unacceptable, in clothing in an intelligible English form the more important results of the labors of abler and more gifted minds. If this hope is not realized, no one will be more ready to confess the entire failure of his ill-judged effort than himself.

Little need be said as to the objects contemplated in the present undertaking. The Editor's chief desire may be stated in brief to be that the divine tragedy he has presumed to edit should be its own interpreter. In subordination to this end he has employed some diligence and care in the endeavor to collect the best assistance from ancient and modern sources that was within his reach. The text and Scholia are principally from the first Laurentian manuscript and the *Membranæ* of Brunck, but the various readings exhibited by other manuscripts are also mentioned and frequently discussed. Constant reference has been made to the works of the old Grammarians and Lexicographers. The chief merit of the book will be found to consist in the collation of the notes of MUSGRAVE, BRUNCK, JOHNSON, ERFURDT, JAEGER, PORSON, ELMSLEY, SCHAEFER, HERMANN, LOBECK, NEUE, and WUNDER, and it is trusted that nothing of real importance in the commentaries of these distinguished scholars has been omitted. Upon this point it will be sufficient to observe, that the Editor claims nothing for himself beyond whatever merit may be attached to the effort he has made to throw open the labors of the great names already mentioned, and to render them accessible to the tyro by arranging and combining them within the limits of a single book. Considerable pains has been taken to render "suum cuique," and if this has not been done in every instance it is owing either to oversight, or to the fact that the

limits of the volume were too contracted to render it possible to state the source whence every reference or suggestion has been derived. The grammatical notes of HERMANN are in the opinion of the Editor a most valuable portion of the work, whilst the vast and unparalleled erudition of LOBECK will tell its own tale to every reader. The wants of the tyro have also received a large share of his attention, as the numerous references to the Grammars of JELF, MATTHIAE, BUTTMANN, and KRUEGER will evince. Great efforts have been made to shorten and simplify the statement of important syntactical principles, and to illustrate them by repeated reference and comparison. Why add more? The book itself will explain most satisfactorily what has been done and what left undone.

The Editor cannot, however, conclude this notice quite so briefly. It would be crime and shame if he did not seize the opportunity of referring in the most emphatic and grateful terms to the inestimable aid which he has received in the progress of this work from one who lives in the affections of all who are privileged to enjoy his acquaintance, and whose exquisite taste and consummate scholarship are only equalled by the unaffected modesty with which on every occasion he avoids their display. From the commencement of his labors to their close the Editor has appealed to that learning, and been supported by the ready extension of encouragement and assistance, whose importance to himself it is impossible to overstate. *Palmam qui meruit, ferat*, and if this book should meet with public favor, a result so fortunate will be as justly due to the aid afforded in its preparation by the Eliot Professor of Greek in Harvard University, as to the zeal and industry of the writer of these lines. America can justly boast of many advantages, but the noblest boast of every land is, after all, its scholars.

The acknowledgments of the Editor are cheerfully tendered to the Publisher and Printer for the efforts they have made to present his book to the notice of the public in the attractive form in which it now appears, and in particular to Mr. Bigelow, for the great care and accuracy with which he has superintended the correction of the press.

The Editor will no longer tax the patience of his readers, but will conclude by assuring them of the great gratification that he shall receive, if, in a distant land, it shall be his lot to hear that his book is regarded by those who are competent to judge as a useful contribution to the cause of sound classical learning in America.

A TABLE

OF THE

CORRESPONDING LINES IN THE PRESENT EDITION,

AND IN THOSE OF

BRUNCK, HERMANN, LOBECK, AND WUNDER.

[The second column (Brunck) corresponds with the numbers adopted by Dindorf, and with the references in Jelf's Greek Grammar and Liddell and Scott's Lexicon.]

	BR.	HERM.	LOB.	WUND.		BR.	HERM.	LOB.	WUND.
10	10	10	10	10	287	300	293	295	292
20	20	20	20	20	297	310	303	305	302
30	30	30	30	30	307	320	313	315	312
40	40	40	40	40	317	330	323	325	322
50	50	50	50	50	327	340	333	335	332
60	60	60	60	61	336	350	343	345	342
70	70	70	70	70	343	360	353	353	350
80	80	80	80	80	353	370	363	363	360
90	90	90	90	90	361	380	373	373	370
100	100	100	100	100	369	390	383	383	380
110	110	110	110	110	377	400	394	393	390
120	120	120	120	120	387	410	404	404	402
130	130	130	130	130	396	420	416	415	412
140	140	140	140	140	405	430	425	425	422
150	150	150	150	150	415	440	435	435	432
160	160	160	160	160	425	450	445	445	442
170	170	170	170	170	435	460	455	455	452
180	180	180	180	180	445	470	465	465	462
189	190	189	190	189	455	480	475	475	472
198	200	198	201	198	465	490	485	485	482
209	210	209	211	208	475	500	495	495	492
219	220	219	221	219	485	510	505	505	502
224	230	226	228	225	495	520	516	515	512
233	240	236	238	235	505	530	526	525	522
240	250	245	247	244	515	540	536	535	532
247	260	253	255	252	525	550	546	545	542
257	270	263	265	262	536	560	557	556	553
267	280	273	275	272	546	570	567	566	564
277	290	283	285	282	556	580	577	576	573

	BR.	HERM.	LOB.	WUND.		BR.	HERM.	LOB.	WUND.
566	590	587	586	583	954	1010	989	986	983
575	600	596	595	592	964	1020	999	996	993
583	610	604	604	600	974	1030	1009	1006	1003
590	620	611	613	607	984	1040	1019	1016	1013
597	630	618	620	614	994	1050	1029	1026	1023
605	640	626	628	622	1004	1060	1039	1036	1033
614	650	636	638	631	1014	1070	1049	1046	1043
624	660	645	648	641	1024	1080	1059	1056	1053
634	670	655	658	651	1034	1090	1069	1066	1063
644	680	665	668	661	1044	1100	1079	1076	1073
654	690	675	678	671	1054	1110	1089	1086	1083
662	700	685	687	680	1064	1120	1099	1096	1093
670	710	696	696	691	1074	1130	1109	1106	1103
678	720	706	706	701	1084	1140	1119	1116	1113
688	730	717	716	711	1094	1150	1129	1126	1123
698	740	727	726	721	1104	1160	1139	1136	1133
708	750	737	736	731	1114	1170	1149	1146	1143
718	760	747	746	741	1124	1180	1159	1156	1153
728	770	757	756	751	1132	1190	1168	1166	1163
738	780	767	766	761	1140	1200	1179	1176	1173
748	790	777	776	771	1149	1210	1189	1185	1182
758	800	787	786	781	1158	1220	1199	1194	1192
768	810	797	796	791	1168	1230	1209	1204	1202
778	820	807	806	801	1178	1240	1219	1214	1212
788	830	817	816	811	1188	1250	1229	1224	1222
798	840	827	826	820	1198	1260	1239	1234	1232
808	850	837	836	831	1208	1270	1249	1244	1242
818	860	847	846	841	1218	1280	1259	1254	1252
828	870	857	856	851	1228	1290	1269	1264	1262
837	880	866	866	861	1238	1300	1279	1274	1272
845	890	874	873	868	1248	1310	1289	1284	1282
855	900	884	883	878	1258	1320	1299	1294	1292
863	910	893	892	887	1268	1330	1309	1304	1302
871	920	903	901	897	1278	1340	1319	1314	1312
879	930	911	909	905	1288	1350	1329	1324	1322
888	940	920	918	914	1298	1360	1339	1334	1332
898	950	930	928	924	1308	1370	1349	1344	1342
904	960	939	936	932	1318	1380	1359	1354	1352
914	970	949	946	943	1328	1390	1369	1364	1362
924	980	959	956	953	1338	1400	1379	1374	1372
934	990	969	966	963	1348	1410	1389	1384	1382
944	1000	979	976	973	1358	1420	1399	1394	1392

ΣΟΦΟΚΛΕΟΥΣ
ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

1

	BR.	HERM.	LOB.	WUND.		BR.	HERM.	LOB.	WUND.
566	590	587	586	583	954	1010	989	986	983
575	600	596	595	592	964	1020	999	996	993
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614	650	636	638	631	1014	1070	1049	1046	1043
624	660	645	648	641	1024	1080	1059	1056	1053
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644	680	665	668	661	1044	1100	1079	1076	1073
654	690	675	678	671	1054	1110	1089	1086	1083
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718	760	747	746	741	1124	1180	1159	1156	1153
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798	840	827	826	820	1196	1260	1239	1234	1232
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888	940	920	918	914	1298	1360	1339	1334	1332
898	950	930	928	924	1308	1370	1349	1344	1342
904	960	939	936	932	1318	1380	1359	1354	1352
914	970	949	946	943	1328	1390	1369	1364	1362
924	980	959	956	953	1338	1400	1379	1374	1372
934	990	969	966	963	1348	1410	1389	1384	1382
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ΣΟΦΟΚΛΕΟΥΣ
ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

1

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ΗΜΙΧΟΡΙΟΝ.

ΤΕΚΜΗΣΣΑ.

ΑΓΓΕΛΟΣ.

ΤΕΥΚΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΥΞ.

Τ Π Ο Θ Ε Σ Ι Σ.

Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ ANTHNOPIΔAI, καὶ ΑΙΧΜΑΛΩΤΙΔΕΣ, καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ, καὶ MEMNΩΝ.¹ Πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. Ὅθεν ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται² καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφασπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι.³ Καὶ τὰ μὲν ἀνείλε τῶν τετραπόδων, τὰ δὲ δῆσας ἀπάγει ἐπὶ τὴν σκηπὴν· ἐν οἷς ἐστὶ καὶ κριὺς τις ἔξοχος, ὃν φέτο εἶναι Ὀδυσσεά, ὃν δῆσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ὁ ΜΑΣΤΙΓΟΦΟΡΟΣ, ἢ πρὸς ἀντιδιαστολὴν τοῦ ΔΟΚΡΟΥ. Δικαίταρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. Ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγεγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηναῖ Ὀδυσσεά ἐπὶ τῆς σκηπῆς διοπτεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα, καὶ ἐπικομπάζοντα, ὡς τῶν ἐχθρῶν ἀννηρημένων. Καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν⁴ τὸν Ὀδυσσεά. Παραγίνεται δὲ Χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονός, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικὰ, ἀγνοῶν δὲ τὸν δράσαντα. Ἐξεῖσι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. Ἐκάτερος οὖν παρ' ἐκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ Χορὸς μὲν παρὰ Τεκμήσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ Χοροῦ, ὅτι Ἑλληνικὰ τὰ σφαγέντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ Χορὸς. Ὅθεν δὴ ὁ Αἴας προελθὼν ἐμφρὼν γενόμενος ἑαυτὸν ἀπολοφύρεται. Καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίῳν ἔνεκα καὶ ἑαυτὸν διαχρήται. Εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον,⁵

¹ In Codice Regio E. non MEMNΩΝ scriptum, sed ΑΓΑΜΕΜΝΩΝ, librarii prolubio aut errore. Memnonis nusquam alibi, quod equidem sciam, occurrit mentio. BRUNCK.

² παρακεκίνηται quid sit, docent sequentia quæ idem valent, διέφθαρται τὴν γνώμην. SCHÆF. Cf. Suid., T. III. p. 32, ubi eadem junguntur, Excerpta ex Diod. Sic., T. II. p. 565, 20, et Lucianum, T. III. p. 131. Similiter Latini dicunt *permovei mente* de insano.

³ διαχρήσασθαι. Codd. quidam διαχειρίζεσθαι. BRUNCK. Item Ien., Dresd. a. et sic infra Dresd. a. διαχειρίζεται pro διαχεῖται. WUNDER.

⁴ ἐπὶ τῷ μαστιγοῦν. Sic Codd. plerique et melioris notæ. Aldus ἐπὶ τῷ — BRUNCK.

⁵ Μενέλαον οὖν ἰόντα. Wunderus Μενέλιον καὶ πρὸς Ἀγαμέμνονα, οὖν

οὐκ ἔῶντα θάπτειν τὸ σῶμα. Τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπο-
λοφύρεται. Παρίστησι δὲ ὁ λόγος τῆς τραγωδίας ὅτι ἐξ ὀργῆς καὶ
φιλονεικίας οἱ ἄνθρωποι ἤκουον⁶ ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ
Αἴας προσδοκῆσας ἐγκρατὴς εἶναι τῶν ὅπλων, καὶ ἀποτυχὼν ἐγνω ἑαυ-
τὸν ἀνελεῖν. Αἱ δὲ τοιαῦται νῆκαι⁷ οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς
δοκοῦσι νενικηκέναι. Ὅρα γὰρ καὶ παρ' Ὀμήρῳ τὰ περὶ τῆς ἥττης
τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς. ('Οδ. λ, 542.)

Οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

Νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

Εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος. (547.)

Ὡς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω.

Οὐκ ἔλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιοῦτου ἀνδρὸς διὰ τὴν ἥτταν
ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος.
Δαιμονίως δὲ εἰσφέρει προλογίζουσιν τὴν Ἀθηνᾶν. Ἀπίθανον γὰρ
τὸν Αἴαντα προῖοντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξε-
λέγχοντα ἑαυτόν. οὐδὲ μὴν ἕτερός τις ἡπίστατο τὰ τοιαῦτα, ἐν ἀπορ-
ρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. Θεοῦ οὖν ἦν τὸ ταῦτα
διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης⁸ τοῦ Ὀδυσσεως, διό φησι.
(ν. 36.)

Καὶ πάλαι φύλαξ ἔβην

Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. Οἱ μὲν
γάρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναὺς αἰμορρόων. οἱ
δὲ ὅτι χρησμός ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν. σιδήρῳ γὰρ
οὐκ ἦν τρωτός. καὶ οὕτω τελευτᾷ. Οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγο-
νεν, ὧν ἔστι καὶ Σοφοκλῆς. Περὶ δὲ τῆς πλευρᾶς, ὅτι μόνῃν αὐτῇν
τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν
ἡ λεοντῇ, ἄπρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.⁹

Ἰῶνας rescripsit ex Dresd. a. Et ita jam Turn., Steph., et Cantterus.
Nec male, opinor.

⁶ ἤκουον. Recte monet Hermannus displicere optativum. Jenensis exhibet ἡμπίπτουσι οἱ ἄνθρωποι. Dresd. a. Turn., Steph., Cant.: ὅτι ἐξ ὀργῆς καὶ λύπης ἄλλας οἱ ἄνθρωποι εἰς μανίαν περιτρέπονται, ὃ δὴ καὶ Αἴας πίπτει, τῶν Ἀχιλλείων ὅσων ἀποτυχόν. Neque aliter Mosq. a. nisi quod ὃ δὴ καὶ ὁ Αἴας πίπτει, τῶν Ἀχιλλείων ὅσων ἀποτυχόν αὐτὸν ἀνίλιν præbet.

⁷ φιλονεικίαι ex Mosq. a. Hermannus cedit pro νῆκαι, quem secuti sunt Wund. et Dindorfius.

⁸ προκηδομένης. Vulgo προσκηδομένης. Eadem commutatio Trachin. v. 968. Posterius verbum, opinor, ejiciendum e lexicis. SCHÆF. Hanc correctionem omnes recentiores post Hermannum receperunt.

⁹ ὅπερ ἐκάλυπεν.... ἔμεινε. Dresd. a. Turn., Steph., Cant.: ὅπερ ἐκάλυπεν ἡ τοῦ Ἡρακλείους λεοντῇ, ἄπρωτον ἦν. τὸ δὲ μὴ καλυφθῆναι, ὅπερ ἦν ἡ πλευρὰ, τρωτὸν ἦν. τὸ κεφάλαιον δὲ τοῦ δράματος Αἴαντος μανίαν καὶ τιλιτυτῇ. Cum his conspirat Mosq. a. sed pro τρωτὸν ἦν et verbis sequentibus exhibet τρωτὸν ἔμεινε. ἡ δὲ ἐπιγραφὴ Αἴας μαστιγοφόρος.

ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

ΑΘΗΝΑ.

Ἄδελφέν, ὦ παῖ Λαρτίου, δέδορκά σε
Πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον ·
Καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὀρῶ
Αἶαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
Πάλαι κυνηγετοῦντα καὶ μετρούμενον
Ἰχνη τὰ κείνου νεσχάραχθ', ὅπως ἴδῃς
Εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. Εὖ δέ σ' ἐκφέρει
Κυνὸς Λακαίνης ὥς τις εὖρινος βάσις.
Ἐνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα
Στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.
Καὶ σ' οὐδὲν εἴσω τῇσδε παπταίνειν πύλης
Ἐτ' ἔργον ἐστὶν, ἐννέπειν δ' ὅτου χάριν
Σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθῃς.

5

10

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας φιλῷτάτης ἐμοὶ θεῶν,
Ὡς εὖμαθές σου, καὶ ἄποπτος ἦς ὅμως,
Φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
Χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
Καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ

15

Βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
 Κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20
 Νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
 Ἔχει περάνας, εἴπερ εἵργασται τάδε·
 Ἴσμεν γὰρ οὐδὲν τρανές. Ἀλλ' ἀλώμεθα·
 Καὶ γὰρ ἑλκοντῆς τῷδ' ὑπεζύγην πόνῳ.
 Ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25
 Δείας ἀπάσας καὶ κατηναρισμένας
 Ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
 Τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
 Καί μοι τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον
 Πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30
 Φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
 Κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
 Τὰ δ' ἐκπέπληγμαι, κούκ ἔχω μαθεῖν ὅτου.
 Καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος
 Τά τ' εἰσέπειτα σῇ κυβερνῶμαι χερὶ. 35

ΑΘΗΝΑ.

Ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
 Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

ΘΔΥΣΣΕΥΣ.

Ἦ καὶ, φίλῃ δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ.

Ὡς ἔστιν ἀνδρὸς τοῦδε τᾶργα ταῦτά σοι.

ΟΔΥΣΣΕΥΣ.

Καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χέρα; 40

ΑΘΗΝΑ.

Χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΟΔΥΣΣΕΥΣ.

Τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ.

Δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ τό βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν ;

ΑΘΗΝΑ.

Κὰν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.

45

ΟΔΥΣΣΕΥΣ.

Ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;

ΑΘΗΝΑ.

Νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμᾶται μόνος.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ παρέστη κάπὶ τέρμ' ἀφίκετο ;

ΑΘΗΝΑ.

Καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ.

Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου ;

50

ΑΘΗΝΑ.

Ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι

Γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,

Καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε

Δείας, ἄδαστα βουκόλων φρουρήματα ·

Ἐνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον

55

Κύκλῳ ραχίζων · κἀδόκει μὲν ἔσθ' ὅτε

Δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,

Ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.

Ἐγὼ δὲ φοιτῶντ' ἄνδραμανιάσιν νόσοις

Ἦτρυνον, εἰσέβαλλον εἰς ἔρκη κακά.

60

Κᾶπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,

Τοὺς ζῶντας αὐ δεσμοῖσι συνδήσας βοῶν

Ποίμνας τε πάσας ἐς δόμους κομίζεται,

Ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγραν ἔχων.
 Καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται.
 Δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νότον,
 Ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
 Θαρσῶν δὲ μέμνε μηδὲ συμφορὰν δέχου
 Τὸν ἄνδρ' · ἐγὼ γὰρ ὁμμάτων ἀποστρόφους
 Αὐγυὺς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.
 Οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
 Δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·
 Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος.

65

70

ΟΔΥΣΣΕΥΣ.

Τί δρᾷς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ.

Οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς;

75

ΟΔΥΣΣΕΥΣ.

Μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκεῖτω μένων.

ΑΘΗΝΑ.

Τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;

ΟΔΥΣΣΕΥΣ.

Ἐχθρός γε τῷδε τάνδρ' καὶ τανῦν ἔτι.

ΑΘΗΝΑ.

Οὐκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔΥΣΣΕΥΣ.

Ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

80

ΑΘΗΝΑ.

Μεμνηνὸτ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ.

Φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.

ΑΘΗΝΑ.

Ἄλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

ΟΔΥΣΣΕΥΣ.

Πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;

ΑΘΗΝΑ.

Ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

85

ΟΔΥΣΣΕΥΣ.

Γένοιτο μέντ' ἂν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ.

Σίγα νυν ἐστὼς καὶ μέν' ὥς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ.

Μένοιμ' ἄν· ἤθελον δ' ἄν ἐκτὸς ὧν τυχεῖν.

ΑΘΗΝΑ.

ὦ οὔτος, Δίας, δεύτερόν σε προσκαλῶ,
Τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου;

90

ΑΙΑΣ.

ὦ χαῖρ' Ἀθᾶνα, χαῖρε Διογενεῖς τέκνον,
ὦς εὖ παρέστης· καί σε παγχχύσοις ἐγὼ
Στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ.

Καλῶς ἔλεξας. Ἄλλ' ἐκείνῳ μοι φράσον,
Ἐβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;

95

ΑΙΑΣ.

Κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μή.

ΑΘΗΝΑ.

Ἡ καὶ πρὸς Ἀτρεΐδαισιν ἤχμασας χέρα;

ΑΙΑΣ.

ὦστ' οὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι,

ΑΘΗΝΑ.

Τεθνᾶσιν ἄνδρες, ὥς τὸ σὸν ξυνήκ' ἐγώ.

ΑΙΑΣ.

Θανόντες ἤδη τᾶμ' ἀφαιρείσθων ὄπλα.

100

ΑΘΗΝΑ.

Εἶπεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
Ποῦ σοι τύχης ἔστηκεν ; ἢ πέφευγέ σε ;

ΑΙΑΣ.

Ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου ;

ΑΘΗΝΑ.

Ἐγώγ' · Ὀδυσσέα, τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ.

Ἦδιστος, ὃ δέσποινα, δεσμώτης ἔσω
Θακεῖ · θανεῖν γὰρ αὐτὸν οὗ τί πω θελω.

105

ΑΘΗΝΑ.

Πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον ;

ΑΙΑΣ.

Πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης —

ΑΘΗΝΑ.

Τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;

ΑΙΑΣ.

Μάστιγι πρῶτον νῶτα φοινηχθεὶς θάνῃ.

110

ΑΘΗΝΑ.

Μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

ΑΙΑΣ.

Χαίρειν, Ἀθάνα, τᾶλλ' ἐγὼ σ' ἐφίεμαι ·
Κείνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην.

ΑΘΗΝΑ.

Σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
Χρῶ χειρί, φείδου μηδὲν ὧνπερ ἐννοεῖς.

115

ΑΙΑΣ.

Χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,
Τοιάνδ' αἰέ μοι ξύμμαχον παρεστάναι.

ΑΘΗΝΑ.

Ὅρᾳς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση ;

Τούτου τίς ἄν σοι τάνδρὸς ἢ προνούστερος,
 Ἥ δρᾶν ἀμείνων εὐρέθη τὰ καίρια ;

129

ΟΔΥΣΣΕΥΣ.

Ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν
 Δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,
 Ὅθούνεκ' ἄτη συγκατέζευκται κακῇ,
 Οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.
 Ὅρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
 Εἶδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

125

ΑΘΗΝΑ.

Τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
 Μηδέν ποτ' εἴπης αὐτὸς εἰς θεοὺς ἔπος,
 Μηδ' ὄγκον ἄρη μηδέν, εἴ τινος πλέον
 Ἥ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.
 Ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
 Ἀπαντα τάνθρώπεια· τοὺς δὲ σῶφρονας
 Θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

130

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου,
 Σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω·
 Σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
 Λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
 Μέγαν ὄκνον ἔχω καὶ πεφόβημαι
 Πτηνῆς ὡς ὄμμα πελείας.
 Ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
 Μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
 Ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ
 Δειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
 Βοτὰ καὶ λείαν,

135

140

145

Ἦπερ δορίληπτος ἔτ' ἦν λοιπὴ
 Κτείνοντ' αἰθωνι σιδήρῳ.
 Τοιούσδε λόγους ψιθύρους πλάσσω
 Εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς,
 Καὶ σφόδρα πείθει. Περὶ γὰρ σοῦ νῦν
 Εὐπείστα λέγει, καὶ πᾶς ὁ κλύων
 Τοῦ λέξαντος χαίρει μᾶλλον
 Τοῖς σοῖς ἄχεσιν καθυβρίζων.
 Τῶν γὰρ μεγάλων ψυχῶν ἰεῖς
 Οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ
 Τοιαῦτα λέγων οὐκ ἂν πείθοι·
 Πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
 Καίτοι σμικροὶ μεγάλων χωρὶς
 Σφαλερὸν πύργου ῥῦμα πέλονται·
 Μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν
 Καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
 Ἄλλ' οὐ δυνατὸν τοὺς ἀνοήτους
 Τούτων γνώμας προδιδάσκειν.
 Ἐπὶ τοιούτων ἀνδρῶν θορυβεῖ
 Χήμεῖς οὐδὲν σθένεμεν πρὸς ταῦτ'
 Ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
 Ἄλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
 Παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·
 Μέγαν αἰγυπιὸν δ' ὑποδείσαντες
 Τάχ' ἂν, ἐξαίφνης εἰ σὺ φανείης,
 Σιγῇ πτήξειαν ἄφωνοι.

Στροφή.

Ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις,
 ὦ μεγάλα φάτις, ὦ
 Μᾶτερ αἰσχύνας ἐμᾶς,

Ὄρμασε πανδάμους ἐπὶ βούς ἀγελαίαις, 175
 Ἥ πού τινος νίκας ἀκάρπωτον χάριν,
 Ἥ ῥα κλυτῶν ἐνάρων
 Ψευσθεῖς, ἀδώροις εἴτ' ἐλαφηβολίαις ;
 Ἥ χαλκοθώραξ ἦ τιν' Ἐνυάλιος
 Μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180
 Μαχαναῖς ἐτίσατο λώβαν ;

Ἀντιστροφή.

Οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,
 Παῖ Τελαμῶνος, ἔβας
 Τόσσον ἐν ποίμναις πίτνων·
 Ἥκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι 185
 Καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
 Εἰ δ' ὑποβαλλόμενοι
 Κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
 Ἥ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,
 Μὴ μή μ', ἄναξ, ἔθ' ὧδ' ἐφύλοις κλισίαις 190
 Ὅμμ' ἔχων κακὰν φάτιν ἄρη.

Ἐπφδή.

Ἄλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι
 Στηρίζει ποτὲ τᾶδ' ἀγωνίῳ σχολᾷ
 Ἄταν οὐρανίαν φλέγων. ἔχθρων δ' ὕβρις
 Ἀτάρβητος ὀρμᾶται 195
 Ἐν εὐανέμοις βύσσαις,
 Ἀπάντων καχαζόντων
 Γλώσσαις βαρναλγήτα·
 Ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

Ναὸς ἀρωγοὶ τῆς Αἴαντος, 200
 Γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν,

Ἔχομεν στοναχὰς οἱ κηδόμενοι
 Τοῦ Τελαμῶνος τηλόθεν οἴκου.
 Νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς
 Αἴας θολερῶ 205
 Κεῖται χειμῶνι νοσήσας.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐνήλλακται τῆς ἀμερίας
 Νῦξ ἥδε βάρος ;
 Παῖ τοῦ Φρυγίοιο Τελεύαντος,
 Λέγ', ἐπεὶ σε λέχος δουριάλωτον 210
 Στέρξας ἀνέχει θούριος Αἴας ·
 ὦστ' οὐκ ἂν αἰδρις ὑπείποις.

ΤΕΚΜΗΣΣΑ.

Πῶς δῆτα λέγω λόγον ἄρρητον ;
 Θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
 Μανία γὰρ ἀλούς ἡμῖν ὁ κλεινὸς 215
 Νύκτερος Αἴας ἀπελωβήθη.
 Τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
 Χειροδαίικτα σφάγι' αἰμοβαφῇ,
 Κείνου χρηστήρια τάνδρός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Οἷαν ἐδήλωσας ἀνδρὸς αἰθοπος ἀγγελίαν ἄτλατον οὐδὲ
 φευκτὰν, 220
 Τῶν μεγάλων Δαναῶν ὑπο κληζομέναν,
 Τὰν ὁ μέγας μῦθος ἀέξει.
 Οἷμοι φοβοῦμαι τὸ προσέρπον. Περὶφαντος ἀνὴρ
 Θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς
 Κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας. 225

ΤΕΚΜΗΣΣΑ.

ὦμοι · κεῖθεν κεῖθεν ἄρ' ἡμῖν

Δεσμῶτιν ἄγων ἤλυθε ποίμναν ·

ᾧ τὴν μὲν ἔσω ᾽σφαζ' ἐπὶ γαίας,

Τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.

Δύο δ' ἀργίποδας κριοὺς ἀνελών 230

Τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν

ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω

Κίονι δῆσας

Μέγαν ἵπποδέτην ῥυτῆρα λαβὼν

Παίει λιγυρᾷ μάστιγι διπλῇ, 235

Κακὰ δεινάζων ῥήμαθ', ᾧ δαίμων

Κοῦδεις ἀνδρῶν ἐδίδαξεν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀντιστροφή.

ᾧ τιν' ἤδη κára καλύμμασι κρυψάμενον ποδοῖν
κλοπὰν ἀρέσθαι,

ᾧ θοὸν εἰρεσίας ζυγὸν ἐζόμενον

Ποντοπόρῳ ναὶ μεθεῖναι. 240

Τοίᾳς ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι

Καθ' ἡμῶν · πεφόβημαι λιθόλευστον Ἄρη

Ξυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἰσ' ἄπλατος ἴσχει.

ΤΕΚΜΗΣΣΑ.

Οὐκ ἔτι. Λαμπρὰς γὰρ ἄτερ στεροπᾶς

ᾧ Διξας ὀξὺς νότος ὥς λήγει. 245

Καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.

Τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη,

Μηδεὶς ἄλλου παραπράξαντος,

Μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄλλ' εἰ πέπανται, κάρτ' ἂν εὐτυχεῖν δοκῶ. 250

Φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

ΤΕΚΜΗΣΣΑ.

Πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις,
 Φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
 ἥ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνῶν ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τό τοι διπλάζον, ὦ γύναι, μείζον κακόν.

255

ΤΕΚΜΗΣΣΑ.

Ἑμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πῶς τοῦτ' ἔλεξας ; οὐ κάτοιδ' ὅπως λέγεις.

ΤΕΚΜΗΣΣΑ.

Ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
 Αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
 Ἑμᾶς δὲ τοὺς φρονοῦντας ἡνία ξυνῶν ·
 Νῦν δ' ὥς ἔληξε κἀνέπνευσε τῆς νόσου,
 Κεῖνός τε λύπη πᾶς ἐλήλαται κακῇ
 Ἑμεῖς θ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.
 Ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά ;

260

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εὐμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ
 Πληγὴ τις ἦκη. Πῶς γὰρ, εἰ πεπαυμένος
 Μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ;

265

ΤΕΚΜΗΣΣΑ.

Ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;
 Δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

270

ΤΕΚΜΗΣΣΑ.

Ἄπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.
 Κεῖνος γὰρ ἄκρας νυκτός, ἡνίχ' ἔσπεροι

Λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν
 Ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
 Κὰγὼ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾶς, 275
 Αἴας ; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων
 Κληθεὶς ἀφορμᾶς πείραν οὔτε τοῦ κλύων
 Σάλπιγγος ; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.
 Ὅ δ' εἶπε πρὸς με βαί', αἰὲ δ' ὑμνούμενα ·
 Γύναι, γυναιξὶ κόσμον ἢ σιγῇ φέρει. 280
 Κὰγὼ μαθοῦς' ἔληξ', ὁ δ' ἐσσύθη μόνος.
 Καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας ·
 Ἔσσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
 Ταύρους, κύνας βοτῆρας, εὐκερών τ' ἄγραν.
 Καὶ τοὺς μὲν ἠνχένιζε, τοὺς δ' ἄνω τρέπων 285
 Ἔσφαζε κάρρράχιζε, τοὺς δὲ δεσμίους
 Ἦκίκεθ' ὥστε φῶτας ἐν ποίμναις πίτνων.
 Τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ
 Λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,
 Τοὺς δ' ἄμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολὺν, 290
 Ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών ·
 Κᾶπειτ' ἐπάξας αὐθις ἐς δόμους πάλιν
 Ἐμφρων μόλις πῶς ξὺν χρόνῳ καθίσταται,
 Καὶ πλήρες ἄτης ὥς διοπτρεύει στέγος,
 Παίσας κᾶρα ῥθώῃξεν · ἐν δ' ἐρειπίοις 295
 Νεκρῶν ἐρειφθεὶς ἔζετ' ἀρνείου φόνου,
 Κόμην ἀπρὶξ ὄνουξι συλλαβὼν χερσί.
 Καὶ τὸν μὲν ἦστο πλείστον ἄφθογγος χρόνον ·
 Ἐπειτ' ἐμοὶ τὰ δειν' ἐπηπείλῃσ' ἔπη,
 Εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος, 300
 Κάνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
 Κὰγὼ, φίλοι, δείσασα τοῦξειργασμένον

Ἐλεξα πᾶν ὅσον περ ἐξηπιστάμην.
 Ὁ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγρὰς,
 Ἄς οὔ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ. 305
 Πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
 Τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν.
 Ἄλλ', ἀψόφητος ὀξέων κωκυμάτων
 Ὑπεστέναζε ταῦρος ὥς βρυχώμενος.
 Νῦν δ' ἐν τοιᾷδε κείμενος κακῇ τύχῃ 310
 Ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
 Σιδηρόκμησιν ἥσυχος θακεῖ πεσών.
 Καὶ δηλὸς ἐστὶν ὥς τι δρασείων κακόν.
 Τοιαῦτα γάρ πως καὶ λέγει κῶδύρεται.
 Ἄλλ', ὦ φίλοι, τούτων γὰρ οὔνεκ' ἐστάλην, 315
 Ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
 Φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τέκμησσα δεινὰ παῖ Τελεύαντος λέγεις
 Ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

ΑΙΑΣ.

Ἰὼ μοί μοι. 320

ΤΕΚΜΗΣΣΑ.

Τάχ', ὥς ἔοικε, μᾶλλον · ἢ οὐκ ἠκούσατε
 Αἴαντος, οἷαν τήνδε θωύσσει βοήν ;

ΑΙΑΣ.

Ἰὼ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
 Νοσήμασι ξυνούσι λυπεῖσθαι παρών. 325

ΑΙΑΣ.

Ἰὼ παῖ παῖ.

ΤΕΚΜΗΣΣΑ.

Ἦμοι τάλαιν' · Εὐρύσακες, ἀμφὶ σοὶ βοᾷ.
Τί ποτε μενοινᾷ ; ποῦ ποτ' εἰ ; τάλαιν' ἐγώ.

ΑΙΑΣ.

Τεῦκρον καλῶ. Ποῦ Τεῦκρος ; ἢ τὸν εἰσαεὶ
Λεηλατήσῃ χρόνον ; ἐγὼ δ' ἀπόλλυμαι. 330

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀνὴρ φρονεῖν ἔοικεν. Ἄλλ' ἀνοίγετε.
Τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι.

ΤΕΚΜΗΣΣΑ.

Ἴδου, διοίγω · προσβλέπειν δ' ἔξεστί σοι
Τὰ τοῦδε πράγῃ, καὐτὸς ὡς ἔχων κυρεῖ.

(Ἀνοίγεται ἡ σκηνή.)

ΑΙΑΣ.

Στροφή α'.

Ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φήλων 335
Μόνοι τ' ἐμμένοντες ὀρθῶ νόμφ,
Ἰδεσθέ μ' οἶον ἄρτι κῦμα φοινίας ὑπὸ ζάλης
Ἀμφίδρομον κυκλείται.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οἴμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.
Δηλοῖ δὲ τοῦργον ὡς ἀφροντίστως ἔχει. 340

ΑΙΑΣ.

Ἀντιστροφή α'.

Ἰὼ γένος ναῆας ἀρωγὸν τέχνας,
Ἄλιον ὃς ἐπέβας ἐλίσσων πλάταν,
Σέ τοι σέ τοι μόνον δέδορκα ποιμένων ἐπαρκέσοντ'·
Ἀλλά με συνδαίξον.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εὐφημα φώνει. Μὴ κακὸν κακῶ διδούς 345
Ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

ΑΙΑΣ.

Στροφή β'.

Ὅρα's τὸν θρασὺν, τὸν εὐκάρδιον,
 Τὸν ἐν δατοῖς ἄτρεστον μάχαις,
 Ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας ;
 Οἷμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

350

ΤΕΚΜΗΣΣΑ.

Μῆ, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε. .

ΑΙΑΣ.

Οὐκ ἐκτός ; οὐκ ἄψορρόν ἐκνεμεῖ πόδα ;
 Αἰαῖ αἰαῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦ πρὸς θεῶν ὑπείκε καὶ φρόνησον εὖ.

ΑΙΑΣ.

ὦ δύσμορος, ὃς χερὶ μὲν μεθήκα τοὺς ἀλάστορας, 355
 Ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις
 Ἐρεμνὸν αἶμ' ἔδευσα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις ;
 Οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.

ΑΙΑΣ.

Ἀντιστροφή β'.

ὦ πάνθ' ὁρῶν, ἀπάντων τ' αἰεὶ
 Κακῶν ὄργανον, τέκνον Λαρτίου,
 Κακοπινέστατόν τ' ἄλημα στρατοῦ,
 Ἥ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

360

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἢν τῷ θεῷ πᾶς καὶ γελαῖ κώδύρεται.

ΑΙΑΣ.

ὦ ἰδοιμί νιν, καίπερ ᾧδ' ἀτώμενος.
 ὦ μοί μοι.

365

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μηδὲν μέγ' εἴπῃς. Οὐχ ὁράς ἔν' εἰ κακοῦ ;

ΑΙΑΣ.

᾽Ω Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώτατον,
᾽Εχθρὸν ἄλῃμα, τούς τε δισσύρχας ὀλέσσας βασιλῆς,
Τέλος θάνοιμι καὐτός. 370

ΤΕΚΜΗΣΣΑ.

᾽Οταν κατεύχῃ ταῦθ', ὁμοῦ κάμοι θανεῖν
Εὖχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος ;

ΑΙΑΣ.

Στροφή γ'.

᾽Ιὼ σκότος, ἐμὸν φάος,
᾽Ερεβος ὧ φαεννότατον, ὡς ἐμοῖ,
᾽Ελεσθ' ἔλεσθέ μ' οἰκήτορα, 375
᾽Ελεσθέ μ'. Οὔτε γὰρ θεῶν γένος οὔθ' ἀμερίων
᾽Ετ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.
Ἀλλὰ μ' ἅ Διὸς
Ἀλκίμα θεὸς
᾽Ολέθρι' αἰκίζει 380
Ποῖ τις οὖν φύγῃ ;
Ποῖ μολῶν μενῶ ;
Εἰ τὰ μὲν φθίνει, φίλοι, τοῖσδ'
᾽Ομοῦ πέλας, μώραις δ' ἄγραις προσκείμεθα,
Πᾶς δὲ στρατὸς δίπαλτος ἂν με 385
Χειρὶ φονεύοι.

ΤΕΚΜΗΣΣΑ.

᾽Ω δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
Φωνεῖν, ἃ πρόσθεν οὔτος οὐκ ἔτλη ποτ' ἄν.

ΑΙΑΣ.

Ἀντιστροφή γ'.

᾽Ιὼ πόροι. ἀλὶ ῥόθοι

Πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον, 390
 Πολὺν πολὺν με δαρὸν τε δὴ
 Κατείχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκ ἔτι μ', οὐκ
 Ἔτ' ἀμπνοὰς ἔχοντα. Τοῦτό τις φρονῶν ἴστω.
 ὦ Σκαμάνδριοι
 Γείτονες ῥοαί, 395
 Εὐφρονες Ἀργείοις
 Οὐκ ἔτ' ἄνδρα μὴ
 Τόνδ' ἴδῃτ', ἔπος
 Ἐξερέω μέγ', οἶον οὔτινα
 Τροία στρατοῦ δέρχθη, χθονὸς μολόντ' ἀπὸ 400
 Ἑλλανίδος· τανῦν δ' ἄτιμος
 ὦδε πρόκειμαι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὔτοι σ' ἀπείργειν, οὐδ' ὅπως ἐὼ λέγειν
 Ἐχω, κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙΑΣ.

Αἰαί· τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον 405
 Τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
 Νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
 Καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
 Ὅτοῦ πατὴρ μὲν τῇσδ' ἀπ' Ἰδαίας χθονὸς
 Τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ 410
 Πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων.
 Ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν εἰς τόπον
 Τροίας ἐπελθὼν οὐκ ἐλάσسونι σθένει,
 Οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
 Ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι. 415
 Καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
 Εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι

Κρίνειν ἔμελλε κράτος ἀριστείας τινί,
 Οὐκ ἄν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
 Νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῷ φρένας 420
 Ἐπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
 Κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
 Γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε
 Δίκην κατ' ἄλλου φωτὸς ᾧδ' ἐψήφισαν.
 Νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ 425
 Ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμῇν
 Ἐσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
 Ὡστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς.
 Κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
 Ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν 430
 Βλάβπτοι, φύγοι τᾶν χῶ κακὸς τὸν κρείσσονα.
 Καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
 Ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
 Ἐχθρὴ δὲ Τροία πᾶσα καὶ πεδία τάδε.
 Πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας 435
 Μόνοὺς τ' Ἀτρεΐδας, πέλαγος Αἰγαῖον περῶ;
 Καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς
 Τελαμῶνι; πῶς με τλήσεται ποτ' εἰσιδεῖν
 Γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 Ὡν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 440
 Οὐκ ἔστι τοῦργον τλητόν. Ἀλλὰ δῆτ' ἰὼν
 Πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις
 Καὶ δρῶν τι χρηστὸν, εἴτα λοίσθιον θάνω;
 Ἀλλ' ᾧδέ γ' Ἀτρεΐδας ἂν εὐφράναιμί που.
 Οὐκ ἔστι ταῦτα. Πείρά τις ζητητέα 445
 Τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
 Μὴ τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου,
Κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.

Τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει 450

Προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν ;
Οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
Ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.

Ἄλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
Τον εὐγενῇ χρή. Πᾶντ' ἀκήκοας λόγον. 455

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδεὶς ἐρεῖ ποθ' ὥς ὑπόβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
Παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
Γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 460

Οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.

Ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
Εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν ·
Νῦν δ' εἰμὶ δούλη. Θεοῖς γὰρ ᾧδ' ἔδοξέ που

Καὶ σὴ μάλιστα χειρί. Τοιγαροῦν, ἐπεὶ 465

Το σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σὰ,

Καί σ' ἀντιάζω πρὸς τ' ἐφεστίου Διὸς

Εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοὶ,

Μή μ' ἀξιώσης βύξιν ἀλγεινὴν λαβεῖν

Τῶν σὼν ὑπ' ἐχθρῶν, χειρίαν ἐφεῖς τινί. 470

Ἦν γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,

Ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ

Βία ξυναρπασθεῖσαν Ἀργείων ὕπο

Ἔν παιδὶ τῷ σῷ δουλίαν ἔξειν τροφήν.

Καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 475

Λόγοις ἰάπτων, ἴδετε τὴν ὀμεννέτιν
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
 Οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
 Τοιαῦτ' ἐρεῖ τις. Κάμῃ μὲν δαίμων ἔλατ',
 Σοὶ δ' αἰσχροῦ τᾶπη ταῦτα καὶ τῷ σῶ γένει. 480
 Ἄλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 Γήρα προλείπων, αἰδεσθαι δὲ μητέρα
 Πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις
 Θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν ·
 Οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας 485
 Τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
 Ἵπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 Κεῖνφ τε κάμοι τοῦθ', ὅταν θάνης, νεμεῖς.
 Ἔμοι γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω
 Πλὴν σοῦ. Σὺ γάρ μοι πατρίδ' ἥστωσας δόρει, 490
 Καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
 Καθεῖλεν Ἀίδου θανασίμους οἰκήτορας.
 Τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς ;
 Τίς πλοῦτος ; ἐν σοὶ πᾶσ' ἔγωγε σῶζομαι.
 Ἄλλ' ἴσχε κάμου μνήστιν. Ἄνδρί τοι χρεῶν 495
 Μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.
 Χάρις χάριν γάρ ἐστιν ἢ τίκτους' αἰεὶ ·
 Ὅτου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος,
 Οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Αἴας, ἔχειν σ' ἂν οἶκτον ὡς κἀγὼ φρενὶ 500
 Θελοίμ' ἂν · αἰνοῖς γὰρ ἂν τὰ τῆσδ' ἔπη.

ΑΙΑΣ.

Καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
 Ἐὰν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ.

Ἄλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ.

Κόμιξέ νύν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω.

505

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

ΑΙΑΣ.

Ἐν τοῖσδε τοῖς κακοῖσιν, ἥ τί μοι λέγεις ;

ΤΕΚΜΗΣΣΑ.

Μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ.

Πρέπον γέ τὰν ἦν δαίμονος τούμου τόδε.

ΤΕΚΜΗΣΣΑ.

Ἄλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.

510

ΑΙΑΣ.

Ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου.

ΤΕΚΜΗΣΣΑ.

Τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί σε ;

ΑΙΑΣ.

Δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

ΑΙΑΣ.

Τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ;

515

ΤΕΚΜΗΣΣΑ.

ὦ παῖ, πατὴρ καλεῖ σε. Δεῦρο προσπόλων

Ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ.

Ἐρποντι φωνεῖς, ἥ λελειμμένῳ λόγου ;

ΤΕΚΜΗΣΣΑ.

Καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

ΑΙΑΣ.

- Αἶρ' αὐτὸν, αἶρε δεῦρο. Ταρβήσῃ γὰρ οὐ
 Νεοσφαγῇ που τόνδε προσλεύσσω φόνον,
 Εἵπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
 Ἄλλ' αὐτίκ' ὥμοις αὐτὸν ἐν νόμοις πατρὸς
 Δεῖ πωλοδαμνεῖν κάξομοιούσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
 Τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
 Καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
 Ὅθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
 Ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,
 [Το μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν,]
 Ἔως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.
 Ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
 Δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης.
 Τέως δὲ κούφοις πνεύμασι βόσκου, νέαν
 Ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
 Οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίσῃ
 Στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
 Τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
 Λείψω τροφῆς ἄοκνον ἔμπα, κεῖ τανῦν
 Τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.
 Ἄλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς,
 Ἵμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
 Κεῖνφ τ' ἐμὴν ἀγγεῖλατ' ἐντολήν, ὅπως
 Τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
 Τελαμῶνι δείξει μητρί τ', Ἐριβοία λέγω,
 Ὡς σφιν γένηται γηροβοσκὸς εἰς αἶε.
 [Μέχρις οὐ μυχὸς κίχῃσι τοῦ κάτω θεοῦ.]
 Καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς

Θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμός.
 Ἄλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον, 550
 Εὐρύσακες, ἴσχε διὰ πολυῤῥάφου στρέφω
 Πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·
 Τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.
 Ἄλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
 Καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους 555
 Δάκρυε. Κάρτα τοι φιλοίκτιστον γυνή.
 Πύκαζε θᾶσσον. Οὐ πρὸς ἱατροῦ σοφοῦ
 Θρηνεῖν ἐπφδὰς πρὸς τομῶντι πήματι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
 Οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη. 560

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί ;

ΑΙΑΣ.

Μὴ κρίνε, μὴ ἔεταζε. Σωφρονεῖν καλόν.

ΤΕΚΜΗΣΣΑ.

Οἴμ' ὡς ἀθυμῶ· καὶ σε πρὸς τοῦ σοῦ τέκνου
 Καὶ θεῶν ἱκνοῦμαι μὴ προδους ἡμᾶς γένῃ.

ΑΙΑΣ.

Ἄγαν γε λυπεῖς. Οὐ κάτοισθ' ἐγὼ θεοῖς 565
 Ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι ;

ΤΕΚΜΗΣΣΑ.

Εὐφημα φώνει.

ΑΙΑΣ.

Τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ.

Σὺ δ' οὐχὶ πεισεῖ ;

ΑΙΑΣ.

Πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ.

Ταρβῶ γὰρ, ὦναξ.

ΑΙΑΣ.

Οὐ ξυνέρξεθ' ὥς τάχος ;

ΤΕΚΜΗΣΣΑ.

Πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ.

Μῶρά μοι δοκεῖς φρονεῖν, 570

Εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

᾽Ω κλεινὰ Σαλαμῖς, σὺ μέν που

Ναίεις ἀλίπλαγκτος, εὐδαίμων,

Πᾶσιν περίφαντος αἰεί·

᾽Εγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 575

᾽Ιδαῖα μίμνω λειμωνία πόα μήλων,

᾽Ανήριθμος αἰὲν εὐνώμα

Χρόνῳ τρυχόμενος,

Κακὰν ἐλπίδ' ἔχων

᾽Ετι μέ ποτ' ἀνύσειν 580

Τὸν ἀπότροπον αἰδήλον ᾽Αιδαν.

Ἀντιστροφή α'.

Καί μοι δυσθεράπευτος Αἴας

Ἕνεστιν ἔφεδρος, ὥμοι μοι,

Θεῖα μανία ξύναυλος·

᾽Ον ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ 585

Κρατοῦντ' ἐν ᾽Αρει· νῦν δ' αὖ φρενὸς οἰοβώτας

Φίλοις μέγα πένθος εὖρηται.

Τὰ πρὶν δ' ἔργα χεροῖν

Μεγίστας ἀρετὰς

Ἄφιλα παρ' ἀφίλοις

590

Ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.

Στροφή β'.

Ἡ που παλαιᾷ μὲν ἔντροφος ἀμέρα,

Λευκῷ δὲ γήρα μάτηρ νιν ὅταν νοσοῦντα

Φρενομόρως ἀκούσῃ,

Αἴλινον αἴλινον

595

Οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς

Ἦσει δύσμορος, ἀλλ' ὀξυτόνους μὲν ὦδ' αὖ

Θρηγῆσει, χερόπληκτοι δ'

Ἐν στέρνοισι πεσοῦνται

Δοῦποι καὶ πολιάς ἄμυγμα χαίτας.

600

Ἀντιστροφή β'.

Κρείσσω γὰρ Ἄϊδα κεύθων ὁ νοσῶν μάταν,

Ὅς ἐκ πατρώας ἦκων γενεᾶς ἄριστος

Πολυπόνων Ἀχαιῶν,

Οὐκ ἔτι συντροφίοις

Ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ.

605

Ὡ τλᾶμον πάτερ, οἶαν σε μένει πυθέσθαι

Παιδὸς δύσφορον ἄταν,

Ἄν οὐπὼ τις ἔθρεψεν

Αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

ΑΙΑΣ.

Ἀπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

610

Φύει τ' ἄδηλα καὶ φανέντα κρύπτεται.

Κοῦκ ἔστ' ἄελπτον οὐδὲν, ἀλλ' αἰλίσκεται

Χῶ δεινὸς ὄρκος χαὶ περισκελεῖς φρένες.

Καγὼ γὰρ, ὃς τὰ δεινὰ ἐκαρτέρουν τότε,

Βαφῇ σίδηρος ὥς, ἐθελύνθην στόμα

615

Πρὸς τῆσδε τῆς γυναικός· οἰκτεῖρω δέ νιν

Χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
 Ἄλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους
 Λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ
 Μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς. 620
 Μολῶν τε χῶρον ἔνθ' ἂν ἀστιβῇ κίχῳ
 Κρύψω τόδ' ἔγχος τοῦμόν, ἐχθιστον βελῶν,
 Γαίας ὀρύξας ἔνθα μή τις ὄψεται.
 Ἄλλ' αὐτὸ νύξ Ἀιδης τε σωζόντων κάτω.
 Ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην 625
 Παρ' Ἐκτορος δῶρημα δυσμενεστάτου,
 Οὕπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
 Ἄλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
 Ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.
 Τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς 630
 Εἴκειν, μαθησόμεσθα δ' Ἀτρεΐδας σέβειν.
 Ἄρχοντές εἰσιν, ὥσθ' ὑπείκτεον. Τί μή;
 Καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
 Τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς
 Χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει. 635
 Ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
 Τῇ λευκοπώλῳ φέγγος ἡμέρα φλέγειν.
 Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
 Στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος
 Λύει πεδῆσας, οὐδ' αἰὲ λαβῶν ἔχει. 640
 Ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
 Ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
 Ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
 Ὡς καὶ φιλήσων αὐθις, ἔς τε τὸν φίλον
 Τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι, 645
 Ὡς αἰὲν οὐ μενοῦντα. Τοῖς πολλοῖσι γὰρ

Βροτῶν ἄπιστός ἐσθ' ἐταιρείας λιμήν.
 Ἄλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει · σὺ δὲ
 Ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,
 Εὖχον τελείσθαι τοῦμόν ὦν ἐρᾷ κέαρ. 650
 Ἵμεῖς θ' ἐταῖροι ταῦτ' αὖ τῇδέ μοι τάδε
 Τιμᾶτε, Τεύκρ' ἄγε, ἣν μόλῃ, σημήνατε
 Μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἄμα.
 Ἐγὼ γὰρ εἰμ' ἐκεῖσ' ὅποι πορευτέον ·
 Ἵμεῖς δ' ἂν φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως 655
 Πύθοισθε, καὶ νῦν δυστυχῶ, σεσσωσμένον.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Ἐφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμεν.
 Ἰὼ ἰὼ Πὰν Πὰν,
 ὦ Πὰν Πὰν ἀλίπλαγκτε Κυλλανίας χιονοκτύπου
 Πετραίας ἀπὸ δειράδος φάνηθ', ὦ 660
 Θεῶν χοροποι' ἄναξ, ὅπως μοι
 Νύσια Κνώσι' ὀρχήματ' αὐτοδαῇ ξυνὼν ἰάψῃς.
 Νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων
 Ὁ Δάλιος, εὐγνωστός, 665
 Ἐμοὶ ξυνείη διὰ παντὸς εὐφρων.

Ἀντιστροφή.

Ἐλυσεν αἶνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.
 Ἰὼ ἰώ. Νῦν αὖ,
 Νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
 Θεῶν ὠκυάλων νεῶν, ὅτ' Αἴας 670
 Λαθίπονος πάλιν, θεῶν δ' αὖ
 Πάνθ' ὅς μιν ἐξήνυσ' εὐνομία σέβων μεγίστα.
 Πάνθ' ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει,

Κοῦδ' ἐν ἀναύδητον φατίσαιμ' ἂν, εὐτέ γ' ἐξ ἀέλπτων
 Αἴας μετανεγνώσθη
 Θυμῶν Ἀτρείδαις μεγάλων τε νεικέων.

675

ΑΓΓΕΛΟΣ.

Ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
 Κρημνῶν · μέσον δὲ προσμολὼν στρατήγιον
 Κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 Στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
 Μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν
 Ἥρασσον ἔνθεν κᾶνθεν οὔτις ἔσθ' ὅς οὔ,
 Τον τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ
 Ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι
 Τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
 Ὡστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
 Κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.
 Αἴγει δ' ἔρις δραμούσα τοῦ προσωτάτω
 Ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
 Ἀλλ' ἡμῖν Αἴας ποῦ 'στιν, ὥς φράσω τάδε ;
 Τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

680

685

690

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐκ ἔνδον, ἀλλὰ φρούδος ἀρτίως, νέας
 Βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.

ΑΓΓΕΛΟΣ.

Ἰοὺ ἰού.
 Βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
 Πέμπων ἔπεμψεν, ἥ 'φάνην ἐγὼ βραδύς ;

695

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον ;

ΑΓΓΕΛΟΣ.

Τὸν ἄνδρ' ἀπηύδα Τεύκρος ἔνδοθεν στέγης
Μη' ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχη. 700

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄλλ' οἴχεταιί τοι, πρὸς τὸ κέρδιστον τραπέις
Γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

ΑΓΓΕΛΟΣ.

Ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα,
Εἶπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ποῖον ; τί δ' εἰδὼς τοῦδε πράγματος πέρι ; 705

ΑΓΓΕΛΟΣ.

Τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
Ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα,
Ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
Θεὸς εἶπε κἀπέσκηψε παντοία τέχνη 710
Εἶρξαι κατ' ἡμάρ τοῦμφανές τὸ νῦν τόδε
Αἶανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἑἶν,
Εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ.
Ἐλᾷ γὰρ αὐτὸν τῇδε θῆμέρα μόνη
Δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων. 715
Τὰ γὰρ περισσὰ κἀνόνητα σώματα
Πίπτειν βαρεῖαις πρὸς θεῶν δυσπραξίαις
Ἐφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
Βλαστῶν ἔπειτα μὴ κατ' ἄνθρωπον φρονεῖ.
Κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος 720
Ἄνους καλῶς λέγοντος εὐρέθη πατρός.
Ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει
Βούλου κρατεῖν μὲν, ξὺν θεῷ δ' αἰεὶ κρατεῖν.

Ὅ δ' ὑψικόμπως καφρόνως ἡμείψατο,
 Πάτερ, θεοῖς μὲν κὰν ὁ μηδὲν ὦν ὁμοῦ 725
 Κράτος κατακτήσαιτ' · ἐγὼ δὲ καὶ δίχα
 Κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
 Τοσόνδ' ἐκόμπει μῦθον. Εἶτα δεύτερον
 Δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν
 Ἡυδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν, 730
 Τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος ·
 Ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
 Ἰστω, καθ' ἡμᾶς δ' οὔ ποτ' ἐκρήξει μάχη.
 Τοιοῖσδε τοῖς λόγοισιν ἀστεργῇ θεᾶς
 Ἐκτήσατ' ὀργὴν, οὐ κατ' ἀνθρωπον φρονῶν. 735
 Ἀλλ' εἵπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν
 Γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι.
 Τοσαῦθ' ὁ μάντις εἶφ' · ὁ δ' εὐθύς ἐξ ἔδρας
 Πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς
 Τεῦκρος φυλάσσειν. Εἰ δ' ἀπεστερήμεθα, 740
 Οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦ δαῖτα Τέκμησσα, δύσμορον γένος,
 Ὅρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ.
 Ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ.

Τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην 745
 Κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τοῦδ' εἰσάκουε τάνδρως, ὥς ἤκει φέρων
 Αἴαντος ἡμῖν πράξιν ἦν ἡλγησ' ἐγώ.

ΤΕΚΜΗΣΣΑ.

Οἶμοι, τί φῆς, ἄνθρωπε ; μῶν ὀλώλαμεν ;

ΑΓΓΕΛΟΣ.

Οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι,
 Θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ πέρι.

750

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

ΑΓΓΕΛΟΣ.

Ἐκείνον εἶργειν Τεῦκρος ἐξεφίεται
 Σκηνῆς ὑπαυλον μῆδ' ἀφιέναι μόνον.

ΤΕΚΜΗΣΣΑ.

Ποῦ δ' ἐστὶ Τεῦκρος, καπὶ τῷ λέγει τάδε ;

755

ΑΓΓΕΛΟΣ.

Πάρεστ' ἐκείνος ἄρτι · τήνδε δ' ἔξοδον
 Ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ.

Οἶμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθῶν ;

ΑΓΓΕΛΟΣ.

Τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
 Τὴν νῦν ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.

760

ΤΕΚΜΗΣΣΑ.

Οὐ γὰρ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
 Καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
 Οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
 Ζητεῖτ' ἰόντες τάνδρὸς ἔξοδον κακὴν.

Ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη

765

Καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.

Οἶμοι, τί δράσω, τέκνον· οὐχ ἰδρυτέον.

Ἄλλ' εἰμι καὶ γὰρ κεῖσ' ὅποιπερ ἂν σθένω.

Χωρῶμεν, ἐγκονῶμεν, οὐχ ἔδρας ἀκμή,

Σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.

770

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Χωρεῖν ἔτοιμος, κοῦ λόγῳ δείξω μόνον.

Τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

(Χοροῦ μετὰστασις.)

(Ἐκκύκλημα.)

ΑΙΑΣ.

Ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομώτατος
Γένοιτ' ἂν, εἴ τῳ καὶ λογίζεσθαι σχολή,

Δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ 775

Μάλιστα μισηθέντος, ἐχθίστου θ' ὁρᾶν.

Πέπηγε δ' ἐν γῇ πολεμία τῇ Τρωάδι,

Σιδηροβρῶτι θηγάνῃ νεακονής·

Ἐπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,

Εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν. 780

Οὔτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδ' ἐμοὶ

Σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.

Αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.

Πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν

Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ 785

Πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,

Καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πῦρος

Ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ.

Τοσαῦτά σ', ὦ Ζεῦ, προστρέπω, καλῶ θ' ἅμα

Πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι, 790

Ἔνν ἀσφαδύστῳ καὶ ταχεῖ πηδήματι

Πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.

Καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένους

Ἀεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,

Σεμνὰς Ἑρινῦς τανύποδας, μαθεῖν ἐμὲ 795

Πρὸς τῶν Ἀτρειδῶν ὥς διόλλυμαι τάλας.

[Καί σφας κακοὺς κάκιστα καὶ πανωλέθρους
 Ξυναρπάσειαν, ὥσπερ εἰσορώσ' ἐμὲ
 Αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς
 Πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.] 800
 Ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἑρινύες,
 Γεύεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.
 Σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν
 Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα
 Ἰδῆς, ἐπισχὼν χρυσόνωτον ἡνίαν, 805
 Ἀγγεῖλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 Γέροντι πατρὶ τῇ τε δυστήνῃ τροφῇ.
 Ἥ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,
 Ἦσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
 Ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην · 810
 Ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
 ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν ·
 Καίτοι σέ μὲν κακεῖ προσανδῆσω ξυνών.
 Σὲ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,
 Καὶ τὸν διφρευτήν Ἥλιον προσενέπω, 815
 Πανύστατον δὴ κοῦποτ' αὖθις ὕστερον.
 ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
 Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον,
 Κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
 Κρήναί τε ποταμοὶ θ' οἶδε, καὶ τὰ Τρωϊκὰ 820
 Πεδία προσανδῶ, χαίρετ', ὦ τροφῆς ἐμοί ·
 Τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ ·
 Τὰ δ' ἄλλ' ἐν Αἰδου τοῖς κάτω μυθήσομαι.

ΗΜΙΧΟΡΙΟΝ.

Πόνος πόνῳ πόνον φέρει.

Πᾶ πᾶ

825

Πᾶ γὰρ οὐκ ἔβαν ἐγώ ;
 Κούδεις ἐπίσταταί με συμμαθεῖν τόπος.
 Ἴδου,
 Δούπον αὖ κλύω τινά.

ΗΜΙΧΟΡΙΟΝ.

Ἑμῶν γε ναὸς κοινόπλουν ὀμιλίαν.

830

ΗΜΙΧΟΡΙΟΝ.

Τί οὖν δή ;

ΗΜΙΧΟΡΙΟΝ.

Πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ.

*Εχεις οὖν ;

ΗΜΙΧΟΡΙΟΝ.

Πόνου γε πλήθος, κούδεν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ.

Ἄλλ' οὐδ' ἐμοὶ δὴ τὴν ἀφ' ἡλίου βολῶν
 Κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

835

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων

*Αλιαδᾶν ἔχων αὐπνους ἄγρας,

*Ἡ τίς Ὀλυμπιάδων θεᾶν, ἥ ῥυτῶν

Βοσπορίων ποταμῶν, τὸν ὠμόθυμον

840

Εἴ ποθι πλαζόμενον λεύσσω

*Απύοι ; σχέτλια γὰρ

*Εμέ γε τὸν μακρῶν ἀλάταν πόνων

Οὐρίφ μὴ πελάσαι δρόμφ,

*Ἄλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὄπον.

845

ΤΕΚΜΗΣΣΑ.

*Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος βοή πάραυλος ἐξέβη νάπους ;

ΤΕΚΜΗΣΣΑ.

Ἰὼ τλήμων.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τὴν δουρίληπτον δύσμορον νύμφην ὀρώ
Τέκμησσαν, οἶκτῳ τῷδε συγκεκραμένην.

850

ΤΕΚΜΗΣΣΑ.

Οἴχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ.

Αἴας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς
Κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ᾠμοὶ ἐμῶν νόστων.

855

ᾠμοὶ, κατέπεφνες, ἄναξ, *

Τόνδε συνναύταν, ὦ τάλας.

ᾠ ταλαίφρων γύναι.

ΤΕΚΜΗΣΣΑ.

Ὡς ὧδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος;

860

ΤΕΚΜΗΣΣΑ.

Αὐτὸς πρὸς αὐτοῦ· δῆλον. Ἐν γάρ οἱ χθονὶ
Πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ᾠμοὶ ἐμᾶς ἄτας, οἶος ἄρ' αἰμάχθης, ἄφρακτος φί-
λων.

Ἐγὼ δ' ὁ πάντα κωφὸς, ὁ πάντ' αἰδρὺς, κατημέλησα.

Πᾶ πᾶ

Κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας;

865

ΤΕΚΜΗΣΣΑ.

Οὔτοι θεατός· ἀλλά νιν περιπτυχεῖ
 Φάρει καλύψω τῷδε παμπήδην, ἐπεὶ
 Οὐδεὶς ἂν, ὅστις καὶ φίλος, τλαίῃ βλέπειν
 Φυσῶντ' ἄνω πρὸς ῥίνας, ἔκ τε φοινίας
 Πληγῆς μελανθὲν αἶμ' ἀπ' οἰκείας σφαγῆς. 870
 Οἴμοι, τί δράσω ; τίς σε βαστάσει φίλων ;
 Ποῦ Τεῦκρος ; ὡς ἀκμαῖος, εἰ βαίῃ, μόλοι,
 Πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
 ὦ δὺς μορ' Αἴας, οἷος ὦν οἷως ἔχεις,
 ὧς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. 875

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἐμελλες, τάλας, ἔμελλες χρόνῳ
 Στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν
 Μοῖραν ἀπειρεσίων πόνων. Τοιᾶ μοι
 Πάννυχα καὶ φαέθοντ' ἀνεστέναζες
 ὦ μόφρων ἐχθοδόπ' Ἀτρεΐδαις 880
 Οὐλίφ σὺν πάθει.
 Μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
 Πημάτων, ἦμος ἀριστόχειρ
 — — — ὅπλων ἔκειτ' ἀγῶν πέρι.

ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι. 885

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Χωρεῖ πρὸς ἡπαρ, οἶδα, γενναία δύνῃ.

ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι,
 Τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕΚΜΗΣΣΑ.

Σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν. 890

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἔυναυδῶ.

ΤΕΚΜΗΣΣΑ.

Οἷμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
Χωροῦμεν, οἷοι νῶν ἐφεστᾶσι σκοποί.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦμοι, ἀναλγήτων
Δισσῶν ἐθρόησας ἄναυδον 895
Ἔργον Ἀτρειδᾶν τῷδ' ἄχει.
Ἄλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ.

Οὐκ ἂν τάδ' ἔσθῃ τῇδε, μὴ θεῶν μέτα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γ' ὑπερβριθεὶς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ.

Τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς 900
Παλλὰς φυτεύει πῆμ' Ὀδυσσεώς χάριν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἡ ρα κελαινῶπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ,
Γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ
φεῦ,

Ἕν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι.

ΤΕΚΜΗΣΣΑ.

Οἱ δ' οὖν γελόντων κἀπιχαιρόντων κακοῖς 905
Τοῖς τοῦδ'. Ἴσως τοι, κεῖ βλέποντα μὴ πόθουν,
Θανόντ' ἂν οἰμώξειαν ἐν χρειᾷ δορός.
Οἱ γὰρ κακοὶ γνῶμασι τάγαθον χεροῖν
Ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλη.

Ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς,
 Αὐτῷ δὲ τερπνός. Ὡν γὰρ ἡράσθη τυχεῖν
 Ἐκτῆσαθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν.
 Πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα ;
 Θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.
 Πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν. Ἄλλ' ἐμοὶ
 Διπῶν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ.

Ἰὼ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Σίγησον. Αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν
 Βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

ΤΕΥΚΡΟΣ.

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοῖ,
 Ἄρ' ἡμπόληκας, ὥσπερ ἡ φάτις κρατεῖ ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὁλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ.

ὦ μοι βαρείας ἄρα τῆς ἐμῆς τύχης.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦς ὧδ' ἐχόντων

ΤΕΥΚΡΟΣ.

ὦ τάλας ἐγὼ, τάλας.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πάρα στενάζειν.

ΤΕΥΚΡΟΣ.

ὦ περισπερχές πάθος.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ.

Φεύ τάλας. Τί γὰρ τέκνον
Τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρφάδος ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μόνος παρὰ σκηναΐσιν.

ΤΕΥΚΡΟΣ.

Οὐχ ὅσον τάχος
Δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς 930
Σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ ;
Ἴθ', ἐγκόνει, ξύγκαμνε. Τοῖς θανούσί τοι
Φιλοῦσι πάντες κειμένους ἐπεγγελαῖν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλει
Ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει. 935

ΤΕΥΚΡΟΣ.

᾽Ω τῶν ἀπάντων δὴ θεαμάτων ἔμοι
Ἄλγιστον ὦν προσεΐδον ὀφθαλμοῖς ἐγὼ,
Ὀδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
Μάλιστα τοῦμὸν σπλάγχχον, ἣν δὴ νῦν ἔβην,
᾽Ω φίλτατ' Αἴας, τὸν σὸν ὡς ἐπησθόμην 940
Μόρον διώκων κἄξιχνοσκοπούμενος.
Ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς
Διήλθ' Ἀχαιοὺς πάντας ὡς οἴχει θανόν.
Ἀγὼ κλύων δειλαιοὺς ἐκποδὼν μὲν ὦν
Ἵππεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι. 945
Οἴμοι.

Ἴθ' ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
᾽Ω δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,
Ὅσας ἀνίας μοι κατασπεύρας φθίνεις.
Ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτοὺς, 950

Τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ ;
 Ἦ πού με Τελαμῶν, σὸς πατὴρ ἐμός θ' ἄμα,
 Δέξαιτ' ἂν εὐπρόσωπος ἱλεώς τ' ἴσως
 Χωροῦντ' ἄνευ σοῦ. Πῶς γὰρ οὐχ ; ὅτ' ἄρα
 Μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν. 955
 Οὗτος τί κρύψει ; ποῖον οὐκ ἐρεῖ κακὸν,
 Τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
 Τὸν δειλία προδόντα καὶ κακανδρία
 Σὲ, φίλτατ' Αἴας, ἢ δόλοισιν, ὥς τὰ σὰ
 Κράτη θανόντος καὶ δόμους νέμοιμι σούς. 960
 Τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γήρα βαρὺς,
 Ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 Τέλος δ' ἀπωστὸς γῆς ἀπορρίφθῃσομαι,
 Δούλος λόγοισιν ἀντ' ἐλευθέρου φανείς.
 Τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι 965
 Πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
 Καὶ ταῦτα πάντα σοῦ θανόντος εὐρόμην.
 Οἷμοι, τί δράσω ; πῶς σ' ἀποσπάσω πικροῦ
 Τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὑφ' οὗ
 Φονέως ἄρ' ἐξέπνευσας ; εἶδες ὥς χρόνῳ 970
 Ἐμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθίσειν ;
 Σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
 Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
 Ζωστήρι πρισθεὶς ἱππικῶν ἐξ ἀντύγων
 Ἐκνάπτειτ' αἰὲν, ἔς τ' ἀπέψυξεν βίον· 975
 Οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
 Πρὸς τοῦδ' ὄλωλε θανάσιμῳ πεσήμετι.
 Ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος
 Κάκεινον Ἀιδῆς, δημιουργὸς ἄγριος ;
 Ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντα ἀεὶ 980

Φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·
 Ὅτ' ὃ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,
 Κεῖνός τ' ἐκείνα στεργέτω, καὶ γὰρ τὰδε.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρίνεις τάφῳ
 Φράζου τὸν ἄνδρα, χῶ τι μυθήσει τάχα. 985
 Βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
 Γελῶν ἂ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

ΤΕΥΚΡΟΣ.

Τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσεις στρατοῦ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

ΤΕΥΚΡΟΣ.

Ὅρῳ· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής. 990

ΜΕΝΕΛΑΟΣ.

Οὗτος, σε φωνῶ τόνδε τὸν νεκρὸν χεροῖν
 Μὴ ξυγκομίζειν, ἀλλ' ἔαν ὅπως ἔχει.

ΤΕΥΚΡΟΣ.

Τίνος χάριν τοσόνδ' ἀνήλωσας λόγον;

ΜΕΝΕΛΑΟΣ.

Δοκοῦντ' ἐμοὶ, δοκοῦντα δ' ὅς κραίνει στρατοῦ.

ΤΕΥΚΡΟΣ.

Οὔκουν ἂν εἴποις ἦντιν' αἰτίαν προθείς; 995

ΜΕΝΕΛΑΟΣ.

Ὅθ' οὐνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
 Ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
 Ἐξεύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν·
 Ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον
 Νύκτωρ ἐπεστράτευσεν, ὥς ἔλοι δορί· 1000
 Κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν,

Ἡμεῖς μὲν ἂν τήνδ', ἣν ὄδ' εἴληχεν τύχην,
 Θανόντες ἂν προῦκείμεθ' αἰσχίστῳ μόρῳ,
 Οὗτος δ' ἂν ἔζη. Νῦν δ' ἐνῆλλαξεν θεὸς
 Τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν. 1005
 Ὡς οὖνεκ' αὐτὸν οὐτις ἔστ' ἀνὴρ σθένων
 Τοσοῦτον ὥστε σῶμα τυμβεύσαι τάφῳ,
 Ἄλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
 Ὅρνισι φορβὴν παραλίῳις γενήσεται.
 Πρὸς ταῦτα μῆδὲν δεινὸν ἐξάρης μένος. 1010
 Εἰ γὰρ βλέποντος μὴ δυνήθημεν κρατεῖν
 Πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,
 Χερσὶν παρευθύνοντες. Οὐ γὰρ ἔσθ' ὅπου
 Λόγων ἀκούσαι ζῶν ποτ' ἠθέλῃς' ἐμῶν.
 Καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην 1015
 Μῆδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
 Οὐ γάρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς
 Φέρουιτ' ἂν, ἔνθα μὴ καθεστήκη δέος,
 Οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι
 Μῆδὲν φόβου πρόβλημα μῆδ' αἰδοῦς ἔχων. 1020
 Ἄλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα,
 Δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ.
 Δέος γὰρ ᾧ πρόσεστιν αἰσχύνῃ θ' ὁμοῦ,
 Σωτηρίαν ἔχοντα τόνδ' ἐπίστασο.
 Ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ, 1025
 Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
 Ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
 Ἄλλ' ἐστάτω μοι καὶ δέος τι καίριον,
 Καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδόμεθα
 Οὐκ ἀντιτίσειν αὐθις ἂν λυπώμεθα. 1030
 Ἐρπεί παραλλὰξ ταῦτα. Πρόσθεν οὗτος ἦν

Αἶθων ὑβριστῆς · νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
 Καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
 Μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσῃς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς
 Εἴτ' αὐτὸς ἐν θανούσιν ὑβριστῆς γένη.

ΤΕΥΚΡΟΣ.

Οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θανμάσαιμ' ἔτι,
 Ὃς μηδὲν ὦν γοναῖσιν εἶθ' ἀμαρτάνει,
 Ὃθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι
 Τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη.

Ἄγ', εἰπ' ἀπ' ἀρχῆς αὖθις, ἥ σὺ φῆς ἄγειν
 Τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών ;
 Οὐκ αὐτὸς ἐξέπλευσεν, ὥς αὐτοῦ κρατῶν ;
 Ποῦ σὺ στρατηγεῖς τοῦδε ; ποῦ δὲ σοὶ λεῶν
 Ἐξεστ' ἀνάσσειν ὦν ὃδ' ἡγεῖτ' οἴκοθεν ;

Σπάρτης ἀνάσσειν ἦλθες, οὐχ ἡμῶν κρατῶν.
 Οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
 Ἀρχῆς ἔκειτο θεσμὸς ἥ καὶ τῷδε σέ.

Ἵπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων
 Στρατηγὸς, ὥστ' Αἴαντος ἡγεῖσθαί ποτε.

Ἄλλ' ὦνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
 Κόλαζ' ἐκείνους · τόνδε δ', εἴτε μὴ σὺ φῆς
 Εἴθ' ἄτερος στρατηγὸς, ἐς ταφὰς ἐγὼ

Θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα.
 Οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύσατο

Γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέφ,
 Ἄλλ' οὐνεχ' ὅρκων οἷσιν ἦν ἐνώμοτος,
 Σοῦ δ' οὐδέν · οὐ γὰρ ἡξίου τοὺς μηδένας.
 Πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβών

Καὶ τὸν στρατηγὸν ἦκε. Τοῦ δὲ σοῦ ψόφου 1060
Οὐκ ἂν στραφείην, ὡς ἂν ἦς οἶός περ εἶ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
Τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ἦ, δάκνει.

ΜΕΝΕΛΑΟΣ.

Ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

ΤΕΥΚΡΟΣ.

Οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην. 1065

ΜΕΝΕΛΑΟΣ.

Μέγ' ἂν τι κομπάσεις, ἀσπίδ' εἰ λάβοις.

ΤΕΥΚΡΟΣ.

Κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὀπλισμένῳ.

ΜΕΝΕΛΑΟΣ.

Ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.

ΤΕΥΚΡΟΣ.

Ἔν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

ΜΕΝΕΛΑΟΣ.

Δίκαία γὰρ τόνδ' εὐτυχεῖν κτείναντά με ; 1070

ΤΕΥΚΡΟΣ.

Κτείναντα ; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών.

ΜΕΝΕΛΑΟΣ.

Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.

ΤΕΥΚΡΟΣ.

Μὴ νυν ἀτίμα θεοὺς θεοῖς σεσσωσμένος.

ΜΕΝΕΛΑΟΣ.

Ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους ;

ΤΕΥΚΡΟΣ.

Εἰ τοὺς θανόντας οὐκ ἑᾶς θάπτειν παρών. 1075

ΜΕΝΕΛΑΟΣ.

Τούς γ' αὐτὸς αὐτοῦ πολεμίους. Οὐ γὰρ καλόν.

ΤΕΥΚΡΟΣ.

Ἡ σοὶ γὰρ Δίᾳς πολέμιος προὔστη ποτέ;

ΜΕΝΕΛΑΟΣ.

Μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΥΚΡΟΣ.

Κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθῃς.

ΜΕΝΕΛΑΟΣ.

Ἐν τοῖς δικασταῖς, κούκ ἐμοὶ, τόδ' ἐσφάλη.

1080

ΤΕΥΚΡΟΣ.

Πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ.

Τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

ΤΕΥΚΡΟΣ.

Οὐ μᾶλλον, ὥς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ.

Ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

ΤΕΥΚΡΟΣ.

Σὺ δ' ἀντακούσει τοῦτον ὥς τεθάψεται.

1085

ΜΕΝΕΛΑΟΣ.

Ἦδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν

Ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,

Ὅτι φθέγμ' ἂν οὐκ ἂν εὖρες, ἥνικ' ἐν κακῷ

Χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεῖς

Πατεῖν παρείχε τῷ θέλοντι ναυτίλων.

1090

Οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα

Σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας

Χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

ΤΕΥΚΡΟΣ.

Ἐγὼ δέ γ' ἄνδρ' ὅπωπα μωρίας πλέων,
 Ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας · 1095
 Κατ' αὐτὸν εἰσιδὼν τις ἐμφερὴς ἐμοὶ
 Ὅργῃν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
 Ἀνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς ·
 Εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.
 Τοιαῦτ' ἀνολβον ἄνδρ' ἐνουθέτει παρών. 1100
 Ὅρῳ δέ τοί νιν, κάστιν, ὥς ἐμοὶ δοκεῖ,
 Οὐδεὶς ποτ' ἄλλος ἢ σύ. Μῶν ἡνιξάμην ;

ΜΕΝΕΛΑΟΣ.

Ἀπειμι · καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις
 Δόγοις κολάζειν ᾧ βιάζεσθαι παρῇ.

ΤΕΥΚΡΟΣ.

Ἀφερπέ νιν. Κάμοι γὰρ αἰσχιστον κλύειν 1105
 Ἀνδρὸς ματαίου φλαῦρ' ἔπη μνθουμένου.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἔσται μεγάλης ἔριδός τις ἀγών.
 Ἀλλ' ὥς δύνασαι, Τεῦκρε, ταχύνας
 Σπεῦσον κοίλῃν κάπετόν τιν' ἰδεῖν
 Τῷδ', ἔνθα βροτοῖς τὸν αἰέμνηστον 1110
 Τάφον εὐρώεντα καθέξει.

ΤΕΥΚΡΟΣ.

Καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον
 Πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
 Τάφον περιστελοῦντε δυστήνου νεκροῦ.
 ὦ παῖ, πρόσελθε δεῦρο, καὶ σταθεὶς πέλας 1115
 Ἰκέτης ἔφαψαι πατρός, ὅς σ' ἐγείνατο.
 Θάκει δὲ προστρόπαιος ἐν χερσὶν ἔχων
 Κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,

Ἰκτῆριον θησαυρόν. Εἰ δέ τις στρατοῦ
 Βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ, 1120
 Κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,
 Γένους ἅπαντος ρίζαν ἐξημημένους,
 Αὐτῶς ὅπως περ τόνδ' ἐγὼ τέμνω πλόκον.
 Ἐχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
 Κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου. 1125
 Ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
 Παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
 Τάφου μεληθεῖς τῷδε, κὰν μηδεὶς ἑᾶ.

ΧΟΡΟΣ ΣΑΔΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

Τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων
 ἀριθμὸς
 Τὰν ἅπανστον αἰὲν ἐμοὶ δορυσσοήτων 1130
 Μόχθων ἅταν ἐπάγων
 Ἀν' ἀερώδεα Τρωτῶν,
 Δύστανον ὄνειδος Ἑλλάνων ;

Ἀντιστροφή α'.

Ὅφελε πρότερον αἰθέρα δῦναι μέγαν ἢ τὸν πολύκοινον
 Αἶδαν
 Κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὅπλων 1135
 Ἑλλασσι κοινὸν Ἀρην.
 Ἰὼ πόνοι πρόγονοι πόνων.
 Κεῖνος γὰρ ἔπερσεν ἀνθρώπους.

Στροφή β'.

Ἐκεῖνος οὔτε στεφάνων
 Οὔτε βαθειᾶν κυλίκων 1140
 Νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,
 Οὔτε γλυκὺν αὐλῶν ὄτοβον

Δύσμορος οὐτ' ἐννυχίαν

Τέρψιν ἰαύειν.

Ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι.

1145

Κεῖμαι δ' ἀμέριμνος οὕτως,

Ἀεὶ πυκιναῖς δρόσοις

Τεγγόμενος κόμας,

Δυγρᾶς μνήματα Τροίας.

Ἀντιστροφή β'.

Καὶ πρὶν μὲν * ἐννυχίου

1150

Δείματος ἦν μοι προβολὰ

Καὶ βελέων θούριος Αἴας,

Νῦν δ' οὗτος ἀνεῖται στυγερῷ

Δαίμονι. Τίς μοι, τίς ἔτ' οὖν

Τέρψις ἐπέσται ;

1155

Γενοίμαν ἵν' ὑλᾶεν ἔπεστι πόντου

Πρόβλημ' ἀλίκλυστον, ἄκραν

Ἐπὶ πλάκα Σουνίου,

Τὰς ἱερὰς ὅπως

Προσείποimen Ἀθάνας.

1160

ΤΕΥΚΡΟΣ.

Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην

Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον .

Δῆλος δέ μούστι σκαιὸν ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

Σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι

Τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτεῖ χανεῖν ;

1165

Σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,

Ἡ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἄπο

Ἐψήλ' ἐκόμπεις καπ' ἄκρων ὠδοιπόροις,

Ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντεσσης ὕπερ,

Ἰκτῆριον θησαυρόν. Εἰ δέ τις στρατοῦ
 Βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ, 1120
 Κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,
 Γένους ἅπαντος ρίζαν ἐξημημένος,
 Αὐτῶς ὅπωςπερ τόνδ' ἐγὼ τέμνω πλόκον.
 Ἐχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
 Κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου. 1125
 Ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
 Παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
 Τάφου μεληθεῖς τῷδε, κἂν μηδεὶς ἑᾶ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

Τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων
 ἀριθμὸς
 Τὰν ἄπαυστον αἰὲν ἐμοὶ δορυσσοτήτων 1130
 Μόχθων ἄταν ἐπάγων
 Ἄν' αἰρώδεα Τρωϊάν,
 Δύστανον ὄνειδος Ἑλλάνων ;

Ἀντιστροφή α'.

Ὅφειλε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοινον
 Αἰδαν
 Κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὅπλων 1135
 Ἑλλασι κοινὸν Ἄρην.
 Ἰὼ πόνοι πρόγονοι πόνων.
 Κεῖνος γὰρ ἔπερσεν ἀνθρώπους.

Στροφή β'.

Ἐκεῖνος οὔτε στεφάνων
 Οὔτε βαθειᾶν κυλίκων 1140
 Νεῖμεν ἐμοὶ τέρψιν ὀμιλεῖν,
 Οὔτε γλυκὺν αὐλῶν ὄτοβον

Δύσμορος οὔτ' ἐννυχίαν

Τέρψιν ἰαύειν.

Ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι.

1145

Κεῖμαι δ' ἀμέριμνος οὕτως,

Ἄει πυκιναῖς δρόσοις

Τεγγόμενος κόμας,

Δυγρᾶς μνήματα Τροίας.

Ἀντιστροφή β'.

Καὶ πρὶν μὲν * ἐννυχίου

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Δαίμονι. Τίς μοι, τίς ἔτ' οὖν

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Δῆλος δέ μοῦστὶ σκαιὸν ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

Σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσίν μοι

Τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτεῖ χανεῖν ;

1165

Σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,

Ἡ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἄπο

Ἐψήλ' ἐκόμπεις καπ' ἄκρων ὠδοιπόροις,

Ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντεσσης ὕπερ,

- Κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν 1170
 Ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω.
 Ἄλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.
 Ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά;
 Ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;
 Ποῦ βάντος ἢ ποῦ στάντος οὐπερ οὐκ ἐγώ; 1175
 Οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;
 Πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων
 Ἀγῶνας Ἀργείοισι κηρύξαι τότε,
 Εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
 Κοὺκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσσημένοις 1180
 Εἵκειν ἂ τοῖς πολλοῖσιν ἤρεσκειν κριταῖς,
 Ἄλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
 Ἡ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.
 Ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 Κατάσταςις γένοιτ' ἂν οὐδενὸς νόμου, 1185
 Εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν
 Καὶ τοὺς ὀπισθεν ἐς τὸ πρόσθεν ἄξομεν.
 Ἄλλ' εἰρκτέον τάδ' ἐστίν. Οὐ γὰρ οἱ πλατεῖς
 Οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
 Ἄλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ. 1190
 Μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὄμως
 Μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 Καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
 Ορῶ τάχ', εἰ μὴ νοῦν κατακτήσει τινά·
 Ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιάς, 1195
 Θαρσῶν ὑβρίζει καὶ ξελευθεροστομεῖς.
 Οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἰ φύσιν
 Ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,
 Ὃστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;

Σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ ·
Τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἔπαίω. 1200

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.
Τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι.

ΤΕΥΚΡΟΣ.

Φεῦ · τοῦ θανόντος ὥς ταχεῖά τις βροτοῖς
Χάρις διαρρεῖ καὶ προδοῦσ' ἀλίσκεται, 1205
Εἰ σοῦ γ' ὄδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,
Αἴας, ἔτ' ἴσχει μνήστιν, οὐ σὺν πολλακίς
Τὴν σὴν προτείνων προῦκαμες ψυχὴν δορί·
'Αλλ' οἶχεται δὴ πάντα ταῦτ' ἐρρίμμένα.
'Ω πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη, 1210
Οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἦνίκα
'Ερκέων ποθ' ὑμᾶς οὔτος ἐγκεκλημένους,
'Ἢδὴ τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς
'Ερρύσατ' ἐλθὼν μῶνος, ἀμφὶ μὲν νεῶν
'Ακροισιν ἤδη ναυτικοῖς ἐδωλίοις 1215
Πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη
Πηδῶντος ἄρδην Ἐκτορος τάφρων ὕπερ;
Τίς ταῦτ' ἀπεῖρξεν; οὐχ ὄδ' ἦν ὁ δρῶν τάδε,
'Ον οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;
'Αρ' ὑμῖν οὔτος ταῦτ' ἔδρασεν ἔνδικα; 1220
Χῶτ' αὐθις αὐτὸς Ἐκτορος μόνος μόνου,
Λαχῶν τε κἀκέλευστος, ἦλθ' ἐναντίος,
Οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθείς,
'Τγρᾶς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
Κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν; 1225
'Οδ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρῶν,
'Ο δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.

- Δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς ;
 Οὐκ οἶσθα σοῦ πατὴρς μὲν δς προῦφν πατὴρ
 Ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα ; 1230
 Ἀτρέα δ', δς αὖ σ' ἔσπειρε δυσσεβέστατον,
 Προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων ;
 Αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ
 Λαβὼν ἐπακτὸν ἄνδρ' ὁ φιτύσας πατὴρ
 Ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν. 1235
 Τοιοῦτος ὢν τοιῷδ' ὀνειδίζεις σποράν ;
 Ὃς ἐκ πατὴρς μὲν εἰμι Τελαμῶνος γεγῶς,
 Ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμῇν
 Ἰσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν
 Βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν 1240
 Δώρημ' ἐκείνῳ ἔδωκεν Ἀλκμήνης γόνος.
 Ἄρ' ὦδ' ἄριστος ἐξ ἀριστεῶν δυοῖν
 Βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος,
 Οὗς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
 Ὡθεῖς ἀθύπτους, οὐδ' ἐπαισχύνει λέγων ; 1245
 Εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
 Βαλεῖτε χημᾶς τρεῖς ὁμοῦ συγκειμένους.
 Ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ
 Θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ
 Γυναικὸς, ἣ τοῦ σοῦ ξυναίμονος λέγω. 1250
 Πρὸς ταῦθ' ὄρα μὴ τοῦμὸν, ἀλλὰ καὶ τὸ σόν.
 Ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
 Καὶ δειλὸς εἶναι μᾶλλον ἢ ἔμοι θρασύς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

- Ἀναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,
 Εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρεϊ. 1255

ΟΔΥΣΣΕΥΣ.

Τί δ' ἔστιν, ἄνδρες ; τηλόθεν γὰρ ἡσθόμην
Βοῆν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑΜΕΜΝΩΝ.

Οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,
Ἄναξ Ὀδυσσεύ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως ;

ΟΔΥΣΣΕΥΣ.

Ποίους ; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω 1260
Κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

ΑΓΑΜΕΜΝΩΝ.

Ἦκουσεν αἰσχρά · δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ.

Τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν ;

ΑΓΑΜΕΜΝΩΝ.

Οὗ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς
Ἀμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ. 1265

ΟΔΥΣΣΕΥΣ.

Ἐξεστίν οὖν εἰπόντι τάληθῇ φίλῳ
Σοὶ μηδὲν ἦσσον ἢ πάρος ξυνηρετεῖν ;

ΑΓΑΜΕΜΝΩΝ.

Εἴπ' · ἡ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ
Φείλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔΥΣΣΕΥΣ.

Ἀκούε νυν. Τὸν ἄνδρα τόνδε πρὸς θεῶν 1270

Μὴ τλῆς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν ·

Μηδ' ἡ βία σε μηδαμῶς νικησάτω

Τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.

Κάμοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,

Ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὄπλων · 1275

Ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ

Οὐκ ἂν ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν
 "Εὐ' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 "Ωστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
 Οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 Φθείροις ἄν. Ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 Βλάπτειν τὸν ἐσθλὸν, οὐδ' ἂν μισῶν κυρῆς.

1280

ΑΓΑΜΕΜΝΩΝ.

Σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ.

"Εγὼ γ' ἐμίσουν δ', ἥνικ' ἦν μισεῖν καλόν.

1285

ΑΓΑΜΕΜΝΩΝ.

Οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔΥΣΣΕΥΣ.

Μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ.

Τόν τοι τύραννον εὐσεβεῖν οὐ ράδιον.

ΟΔΥΣΣΕΥΣ.

"Αλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ.

Κλύειν τὸν ἐσθλὸν ἄνδρα χρή τῶν ἐν τέλει

1290

ΟΔΥΣΣΕΥΣ.

Παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

ΑΓΑΜΕΜΝΩΝ.

Μέμνησ' ὁποῖω φωτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ.

"Οδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν.

ΑΓΑΜΕΜΝΩΝ.

Τί ποτε ποιήσεις; ἐχθρὸν ὧδ' αἰδεῖ νέκυν;

ΟΔΥΣΣΕΥΣ.

Νικᾶ γὰρ ἡ ῥετή με τῆς ἔχθρας πολῦ.

1295

ΑΓΑΜΕΜΝΩΝ.

Τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν.

ΟΔΥΣΣΕΥΣ.

Ἡ κάρτα πολλοὶ νῦν φίλοι καυθῖς πικροί.

ΑΓΑΜΕΜΝΩΝ.

Τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους ;

ΟΔΥΣΣΕΥΣ.

Σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ.

Ἡμᾶς σὺ δειλοὺς τῇδε θῆμέρα φανείς.

1300

ΟΔΥΣΣΕΥΣ.

Ἄνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.

ΑΓΑΜΕΜΝΩΝ.

Ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἑᾶν ;

ΟΔΥΣΣΕΥΣ.

Ἐγωγε. Καὶ γὰρ αὐτὸς ἐνθάδ' ἴξομαι.

ΑΓΑΜΕΜΝΩΝ.

Ἡ πάνθ' ὅμοια πᾶς ἀνὴρ αὐτῷ πονεῖ.

ΟΔΥΣΣΕΥΣ.

Τῷ γάρ με μᾶλλον εἰκὸς ἢ μαιτῷ πονεῖν ;

1305

ΑΓΑΜΕΜΝΩΝ.

Σὺν ἄρα τοῦργον, οὐκ ἐμὸν κεκληθήσεται.

ΟΔΥΣΣΕΥΣ.

Ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

ΑΓΑΜΕΜΝΩΝ.

Ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς ἐγὼ
Σοὶ μὲν νέμοιμ' ἂν τῇσδε καὶ μείζω χάριν.

Οὗτος δὲ καὶ ἐκείνῳ ἀντιτάσσεται ὡς ἔμοιγ' ὁμῶς
Ἐχθιστος ἔσται. Σοὶ δὲ δρᾶν ἔξεσθ' ἂν χρή. 1310

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὅστις σ', Ὀδυσσεύ, μὴ λέγει γνώμη σοφὸν
Φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ.

ΟΔΥΣΣΕΥΣ.

Καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι
Ὅσον τότ' ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος. 1315
Καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
Καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον
Χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

ΤΕΥΚΡΟΣ.

Ἄριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινέσαι
Λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολὺ. 1320
Τούτῳ γὰρ ὡς ἔχθιστος Ἀργείων ἀνὴρ
Μόνος παρέστης χερσίν, οὐδ' ἔτλης παρῶν
Θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,
Ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
Αὐτός τε χὼ ξύναιμος ἠθελήσατ' 1325
Λαβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
Τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ
Μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη
Κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
Τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως. 1330
Σὲ δ', ὦ γεραίου σπέρμα Λαέρτου πατρὸς,
Τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἑᾶν,
Μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ·
Τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ
Θέλεις κομίζειν, οὐδὲν ἄλγος ἔχομεν. 1335

Ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ· σὺ δὲ
Ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔΥΣΣΕΥΣ.

Ἄλλ' ἤθελον μέν· εἰ δὲ μή 'στί σοι φίλον
Πράσσειν τάδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

ΤΕΥΚΡΟΣ.

Ἄλῃς· ἤδη γὰρ πολὺς ἐκτέταται
Χρόνος. Ἄλλ' οἱ μὲν κοίλῃν κάπετον
Χερσὶ ταχύνετε, τοῖ δ' ὑψίβατον
Τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων
Θέσθ' ἐπικαιρον·

1340

Μία δ' ἐκ κλισίας ἀνδρῶν ἴλη
Τὸν ὑπασπίδιον κόσμον φερέτω.
Παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
Φιλότητι θυγὼν πλευρὰς σὺν ἐμοὶ
Τάσδ' ἐπικούφίζ'· ἔτι γὰρ θερμαὶ
Σύριγγες ἄνω φυσῶσι μέλαν

1345

Μένος. Ἄλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ
Φησὶ παρεῖναι, σούσθω, βάτω,
Τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ
Κοῦδενί πω λῶνι θνητῶν,
Αἴαντος, ὅτ' ἦν, τότε φωνῶ.

1355

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἡ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
Γινῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
Τῶν μελλόντων ὅ τι πράξει.

ΤΕΛΟΣ ΑΙΑΝΤΟΣ ΜΑΣΤΙΓΟΦΟΡΟΥ.

NOTES.

NOTES.

1. THE scene of this play is laid in the midst of the tents occupied by the Salaminians in the Grecian camp before Troy, and more particularly in that of Aias, which we may suppose to have been situated somewhat in the background, and within sight of the sea. (Cf. Hom. *Il.* 8. 226.) Odysseus is beheld in the act of tracing some freshly-graven footmarks upon the beach, when he is suddenly arrested by the voice of Athene, to whose counsels and aid other poets besides Sophokles have described him as largely indebted. (Cf. Hom. *Il.* 10. 503 seq.) The various characters introduced into our drama were represented by three actors, (see Schöll's "Sophokles Leben und Wirken," § 58 ff.,) the first of whom personated Aias and Teukros, the second Athene, Tekmessa, and Agamemnon, the third Odysseus, the Messenger, and Menelaos. The corpse of Aias — around which Teukros, Tekmessa, and Eurysakes (*κῶφον πρόσωπον*) bearing in his hands the *ιπτήριον θησαυρόν* (v. 1119), consisting of his own, his mother's, and Teukros's hair, are grouped — was represented by a *κῶφον εἰδωλον*, so made and draped as to exhibit a resemblance to the body of the deceased hero.

2. *δίδρακά σε θηρώμενον*. The Scholiasts differ greatly in opinion as to the correct mode of interpreting this verse; — the point in dispute being, whether the poet means us to understand, *πῶρα κατ' ἰχθρῶν*, in an active, as *ἐπίθεις τῶν πολέμιων*, Diod. XIV. c. 80, or *πῶρα παρ' ἰχθρῶν*, in a passive signification; that is, whether Odysseus is represented as eagerly employed in preparing snares for the purpose of attacking his enemies, or in discomfiting some project which they have devised against himself. Both expressions may be applied with great propriety to a skilful general: *τὸ ἐξυλαβῆσαι τὴν πρᾶξιν καὶ τὸ τῶν ἐναντίων τὴν γνῶμην προκαταλαμβάνειν*, Galen de Parv. Pil. Exerc. III. 905. T. V. Lobeck pronounces in favor

of the latter, considering this view to be more in harmony with the character of Odysseus, and the enterprise in which he is engaged; first, because he is celebrated as τῶν ἀδῆλων θηρατής, Philostr. *Imag.* 1. 862, more distinguished for his astuteness in escaping than his skill in devising snares, as is testified by Homer in *Odyss.* 4. 422, and by the entire Doloneia; and, secondly, because he is described in our passage as playing the part of a spy rather than that of an "insidiator." That this explanation is not in itself improbable may be learnt from Xen. *Mem.* 4. 2. 15, ἰὰν δὲ κλίπτῃ τι καὶ ἀρπάξῃ τὰ τούτων (τῶν πολιμίων), οὐ δίκαια ποιήσει. Cf. Cic. *de Off.* 1. 30. 108, and Davis's note to *Id. de Fin.* III. 2. There is, however, great weight in the objection of Hermann, that to such an interpretation the insertion of the pronoun τινά is in direct opposition. Nor has Lobeck been able to explain away this difficulty, but acknowledges that the addition of the pronoun would be far more intelligible, if by the noun πύρεα we understand some hostile attempt on the part of Odysseus. The connection of the verses and the sense of the whole passage present, moreover, additional obstacles to the reception of this exposition. For the poet proceeds, καὶ νῦν ἰπὶ σκηναῖς . . . ὥς τις εὖρετος βάσις, the particle ἀὶ μὲν in the first verse being opposed to καὶ νῦν in this sense: *ut semper . . . ita nunc quoque*, in order to connect closely the proceeding of Odysseus, described in the first two verses, with the subsequent details. Odysseus has followed the footsteps of Aias from the very spot where he was first observed by a scout with dripping sword, and has now arrived before his tent. As a well-trained hound pursues the track of some wild animal and ascertains its locality, in order that it may fall into the hands of the hunter, so has Odysseus followed the footprints of Aias in order to learn his whereabouts, to convict him as the perpetrator of the slaughter committed amongst the cattle of the Greeks, during the night which followed the adjudication of the arms of Achilles, and to take whatever preliminary steps may be necessary to secure his punishment. It cannot, therefore, be supposed that Odysseus was interested to inquire if Aias still contemplated any traitorous or hostile design, which must nevertheless be assumed if we decide in favor of the explanation above mentioned. Hermann asserts that the accus. πύρεαν does not depend upon ἀρπάσαι, but upon θηρώμενον, and that ἀρπάσαι is inserted here as an *infinitivus explicativus*, to which αὐτόν, i. e. πύρεαν, must be supplied. Such a construction is undoubtedly very harsh, whilst a satisfactory answer is given to the objection against the construction of the infinitive with θηρᾶν and θηρᾶσθαι by Eur. *Hel.* 63, θηρᾷ γαμῖν μι, and 553, ὅς με θηρᾶται λαβίῃν; Theophyl. *Hist.* IV. 16. 115. B, συμ-

μάχους ἰλίσθαι θηρώμενος. Even admitting that the mode in which he connects these words is admissible, the Greek words here used can hardly be supposed to convey the meaning expressed in his translation: *semper te video opportunitatem, qua tentare hostem possis, captare*. Reinsig, in *Comm. Crit. ad Œd. Kol.* 1746, observes that ἀρπάσαι may depend upon πῦραν, and this view finds an apologist in Apitz, who seeks unsuccessfully to defend it by citing such passages as Hom. *Il.* 7. 409, Eur. *Androm.* 94. The true explanation appears to be that given by Wunder, who commences his observations by reminding us that the Greeks frequently employed the formula πῦρ ἄν τις λαμβάνειν (cf. Xen. *An.* 5. 8. 15; *Kyr.* 3. 3. 38) in the same sense as πῦρ ἄν τις. (So θῖαν λαμβάνειν, *Philokt.* 536, 656, μεταμίλιαν λαμβάνειν, Eur. *Fr.*, for θῖανθαι, μεταμίλισθαι.) But πῦρ ἄν τις often signifies *capere aliquem conari, to make an attempt against any person or thing, to seek to seize or obtain its possession*. Her. VI. 82, πρὸς ὃν ταῦτα οὐ δικαιοῦν πῦρ ἄν τῆς πόλεως, πρὶν γὰρ δὴ ἱερῶς χρῆσθαι καὶ μάθῃ, εἴτε οἱ ὁ θεὸς παραδίδωι, εἴτε οἱ ἱμνοδὸν ἴσσηται. Thuk. 1. 61, καὶ ἀφικόμενοι εἰς Βίρροιαν ἀκκιῖθιν ἰσιστρέφοντες καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐκ ἰλόντες ἰσχυρίζοντο κατὰ γῆν πρὸς τὴν Ποιδαιαν. Why Sophokles should have substituted ἀρπάζω for the more usual λαμβάνειν will be evident to any one who reflects that the whole phraseology of these introductory verses is borrowed from the hunting-field (comp. Pollux 5. 60, οἱ κύνεις ἀρπάζουσι τὰ πσιύματα; Plutarch. *Quæst. Nat.* 23. 20, ἰσχυλαμβάνονται τῆς τῶν θηρίων ὁμῆς; Senec. *Hippol.* 39, *nare sagaci captant auras, or apprensant*; Grat. *Cyn.* 239), and that Odysseus is compared not so much with a hunter as with a hound. See v. 5 below, and especially v. 7, seq. It is, then, by way of fuller and more emphatic illustration of his metaphor that the poet has preferred to place a verb which is peculiarly applicable to a hound, instead of λαμβάνειν, which is more especially appropriate to men.

3. Καὶ νῦν. These particles, as we have already said, answer to ἀνί μιν in this sense: *as ever . . . so now also*. Zeune to Vig. p. 537 has cited similar collocations. WUNDER. Cf. Plat. *Protag.* 335. E; *Rep.* II. 367. E. — ἐπὶ, *by, near*. Scholiast: παρὰ ταῖς σκηναῖς. The preposition ἐπὶ has this sense frequently with the dative. Hdt. 3. 16, ἀποθανόντα ἰθὺσιν ἐπὶ τῇσι θύρῃσι. Id. 7. 175, ἐκίοντες ἐπὶ Στρυμόνι. Id. 7. 89, οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν οἶκιον . . . ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ.

4. τάξην ἰσχύην. Hom. *Il.* 11. 7, ἡμὶν ἐπ' Αἴαντος κλισίας Τελαμωνιάδας ἢδ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἰσχυατα νῆας ἰστας ἔλυσαν. See also

Eur. *Iph. A.* 292; Quint. Cal. 5. 215, quoted by Musgrave; Eustathius ad Il. *κ.* p. 792. 47, Αἱ νῆες τοῦ μεγάλου Αἰάντος καὶ τοῦ Ἰδομενείας ἐν ἄκρῳ ἦσαν· καὶ ὡς ὁ ποιητὴς λίγου, ἐκαστάτω τοῦ μίσου.

5. *μιστρεύμενον*. "SCHOL.: *σποχάζομενον, contemplantem et tanquam oculis metientem*. Eur. *Phœn.* 189, ἄνω τι καὶ κάτω εἰς τὴν μιστρεῶν." MUSGR. In a similar metaphorical use, Hom. *Od.* 3. 179, πύλαγος μιστρήσαι, *mare cursum emetiri*, and Mosch. 2. 153, ἄλλα μιστρήσασθαι. The employment of both participles in this verse is drawn from the language of the hunting-field. *κυνηγίταιν ἵχνη*, of which phrase a full explanation occurs below, v. 19, is to pursue the foot-tracks of prey, *κυνηγίτου εἰς τὴν ἵχνη*, whilst *μιστρεῖσθαι* may be rendered to trace out, or explore.

7. οὐκ ἴδον, sc. *ἰστίς*, num in tentorio sit, nec ne? — Εὐ δὲ σ' ἐκφίρει. Hermann has accurately explained the force of ἐκφίρειν: *ex loco clauso et finibus quibusdam circumscripto in apertum ac propatulum proferre*. Hence, then, ἐκφίρειν τινά may in a more general sense denote *aliquem eo usque perducere, quo tendit*, according to the well-known idea of completion, which is imparted by the preposition ἐκ in composition. Cf. *Æd. Kol.* 98, ἐξήγαγ' εἰς τὸδ' ἄλσος, with v. 1424 of the same play, ὀρεῖς τὰ τοῦδ' οὖν ὡς ἐς ὄρεθ' ἐκφίρει | Μαντιόμαθ'. Plat. *Phæd.* p. 66. B, ὅτι κινδυνύει τις ὄσπερ ἄτραπὸς ἐκφίρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σπείρῃ. In our passage, then, εὐ δὲ σ' ἐκφίρει = εὐ δὲ σε φέρει πρὸς Αἴαντα, and the meaning of Athene, stated generally, is this: εὐ δὲ ἐκχινοῦναι, sc. εὐ δὲ Αἴαντα ἱχνοῦναι ὄσπερ κύων Λάκαινα, with which we may aptly compare Plat. *Parmen.* 128. C, καίτοι ὄσπερ γὰρ αἱ Λάκαιναι σκύλακες εὐ μεταθεῖς τι καὶ ἱχνοῦναι τὰ λελθόντα. Upon βάσις, placed once only in the sentence, whilst the sense requires its repetition, see *Philokt.* 520, with Wunder's note, and compare *Trach.* 767, προσπτύσσεται πλισυαῖσιν ἀρτίπολλος ὥστε τίπτοντος χιτῶν ἄπαν κατ' ἄρθρον.

8. Κυνὸς Λακαίνης ὡς τις εὐρεῖος βάσις. Upon the phraseology of this verse see Lobeck's note, and the observations of Wunder to *Philokt.* 1101. It has been quoted by several writers, the Schol. to *Apoll.* II. 125, the *Etym. M.*, s. Τρίβανος, and Suidas in three places, s. Εἰσείς, Εὐρεῖος, and Λάκαινα; and is imitated by Libanius, *Ecphr.* T. IV. p. 1065, εὐρεῖον βάσις τὸ λαμβάνειν ἀνιχνεύοντες; more undisguisedly by Manuel Palæologus, *Or.* VI. 331, μὴ πολυπραγμανοῦμαι . . . ὄσπερ οἱ τὰ θηρία ῥινηλατοῦσαι λάκαιναι κύνεις· εὐρεῖας ταύτας εἶπε Σοφοκλῆς; less openly by Ælian, *Hist. Ann.* II. c. 15, δίπνη εὐρείου κυνός. The last two authors evidently believed εὐρεῖος to be the genitive of an adjective εὐρεῖν (cf. κύνας εὐρεῖνας, Xen. *de Venat.* 4. 6, Pollux 2. 80, and Æsch. *Agam.* 1093), whilst Libanius and the *Etym.*

M., *ὑέρινος βάσις ἢ εὐσεφέντος πορείᾳ*, regarded it as a nominative, and correctly indeed, both on account of the addition of the pronoun *τις*, which is more aptly joined with *ὑέρινος* than with *βάσις*, and because it is the constant practice of the Greek poets thus to traverse epithets. See Abresch. *Dilucc. Thukyd.* p. 244; Valckn. *ad Lennep. Etym.* II. p. 700; Matthiæ's *Gr. Gr.* p. 799; Bernhardt's *Synt.* p. 53. Upon the peculiar force of *τις* when joined with adjectives, see Liddell and Scott's *Gr. Lex.* s. *τις*, IV.; Kühner's *Gr. Gr.* 659. 4, ed. Jelf; and upon the great celebrity which the dogs of Laconia possessed among the hunters of antiquity, Aristot. *Hist. Animal.* 8. 28 (where they are described as a cross between a fox and a dog), Id. *de Generatione Animal.* 5. 2; the learned notes of Musgrave and Erfurdt to our own line, Voss to Virg. *Georg.* III. 405, and Rittershus. to Oppian. *Cyneg.* 1. 371. Compare, too, Shakspeare's Midsummer Night's Dream, Act IV. Sc. 1, and Othello, Act V. Sc. 5. The word *κύων* is here used in the feminine gender, in accordance with the customary preference shown by Greek writers, when not compelled to define accurately the precise gender of animals, for the employment of the feminine. Lastly, that the comparison which is here instituted between a hero, like Odysseus, and a hound, is in no respect derogatory to the dignity of the former, or inconsistent either with the practice of the Tragedians, or with Greek notions of good taste, has been pointed out by Wunder, who compares *Æsch. Agam.* 1093, where we find it said of Cassandra, *ἰωνὴν ὑέρις ἢ ξὺν κυνὶ δίκην* | *Εἶναι, ματιῶν δ' ὡς ἀνιυρήν φόνον*. See also vv. 1184 seq. of that play; Plat. *de Legg.* p. 654. D, *καὺτ' ἀρα μισὰ τοῦθ' ἡμῖν αὖ καθάπερ κυνὶν ἰχθυούσας διαγινώσκον*.

9. *τυγχάνω*. Supply *ἄν*. "The use of *τυγχάνω* for *τυγχάνω ἄν* is defended by Erfurdt against Fischer (*ad Well. Gr. Gr.* IV. p. 8) and Porson (*ad Eur. Hec.* 712), who join *τυγχάνω* with *σταῖζων*. See a note on this subject in *Mus. Crit.* p. 65. We confess that we are more inclined to take part with Erfurdt than with Porson. The two passages in the *Electra* (vv. 46, 315) seem to us to be quite decisive. The following consideration has some weight with us. As *τυγχάνω* and *κυεῖν* appear to be exactly synonymous in all their various significations, we are very unwilling to admit that a construction, which is lawful when the poet employs *κυεῖν*, is unlawful when he employs *τυγχάνω*. We find *κυεῖν* without a participle twice in the present tragedy: v. 301, *Κανήρις' ἐν τῇ πράγματις κυεῖν ποτί*, and v. 928, *ποῦ μοι γῆς κυεῖν τῆς Τροάδος*. Several other examples are collected by Erfurdt in his note on *Antig.* 487." ELMSLEY. See also Erfurdt's *Epist. ad Schäf.* p. 570; Schäf. *ad Bos. Ellips.*

p. 785; Blomfield to *Matth. Gr. Gr.* p. liii.; and compare *Elektr.* 46, *Eur. Androm.* 1116, *Iph. Aul.* 730. In the common copies *ἀνῆρ* is written in opposition to both sense and metre, for which Brunnck substituted *ὦ ἄνῆρ*. The writing *ἀνῆρ* is, however, strongly recommended by the authority of Apollonius, in *Bekk. Gr. Anecd.* 2. p. 495. 24, *ὡς δ' ἀνῆρ, ἀνῆρ, ὁ ἀνθρώπος ἀνθρώπος, οὕτως τὸ ἴτιον θάτιον ἐστί.* See Porson to *Eur. Orest.* 851; Dawes's *Misc. Crit.* pp. 123, 238, 263; Monk to *Eur. Hippol.* 1005; Kühner's *Gr. Gr.* 13, *Obs.* 5, ed. Jelf. The first syllable is rendered long by crasis with the article.

9, 10. *πάρα στάζων ἰδρῶτι.* Billerbeck explains these words, *σταζόμενος ἀπὸ τοῦ ἰδρῶτος.* Lobeck identifies them more accurately with the expressions *ἰδρῶτι βίόμενος*, *Philostr. V. Soph.* I. 25. 541, and *ἰδρῶτι βαινόμενος*, *Synes. Dion.* p. 53. The construction is the same with *Æsch. Eum.* 42, *αἵματι στάζοντα χιῶρας*; *Eur. Andr.* 523, *δακρύσειν κόρας στάζω*; *Iph. T.* 108, *στάζων ἀφρῶ γίνιον.* It is scarcely necessary to observe, that the participle only must be referred to the following words *χιῶρας ξιφοπόνους*, which adjective must, according to its accentuation, be taken in an active signification, as = *ξίφει πτεινούσας.* Dindorf, in opposition to Hermann, directs us to supply *αἵματι.* Upon the dative *ἰδρῶτι*, see Kühner's *Gr. Gr.* 548, *Obs.* 6, and 610, ed. Jelf.

11. *οὐδὲν ἔργον*, i. e. *οὐκ ἔτ' ἀναγκαῖον ἐστί.* SCHOL.: *οὐκ ἀναγκαῖον τὸ πολυπραγμονεῖν ἔτι, εἰ ἔνδον ἐστὶν Αἴας.* "Ἐνδον γάρ· ἀλλὰ λίγιν δια τί τὴν σπουδὴν ταύτην ἔθου, ἵνα παρ' ἑμοῦ μάθῃς τὰ ἀγιστοῦμένα σοι." See below, v. 810, and, as additional illustrations of this Attic phrase, *Elektr.* 1373, *οὐ μακρῶν λόγων ἡμῖν τόδε τοῦτο ἔργον*, *there is no necessity for them here*; *Aristoph. Lys.* 424, *ἀλλ' οὐδὲν ἔργον ἰσθάναι*; *Av.* 1308, with Felton's note; *Lys.* 615; *Plut.* 1155. Cf. Valckn. to *Eur. Hipp.* 911.

13. *Σπουδὴν ἔθου τήνδε.* Periphrastic for *ἰσπυδάζεις ὧδε* or *ἐπὶ τίνι ἰσπυδάζεις περὶ τούτου.* See Wunder to *Æd. Kol.* 462. In the same way we find *σπουδὴν τιθῆναι* for *σπουδάζω* in *Pind. Pyth.* IV. 492; *αἶνον τιθ.* for *αἶνιν*, *Id. Nem.* 1. 5; *πόνον τιθ.* for *πονεῖν*, *Æsch. Eum.* 276. The sense of the whole passage is as follows: There is no longer any necessity that you should peer through or within this door (since Aias whom you seek is within), but that you should state openly for what object you have taken upon yourself this eager chase, in order that you may learn from one who knows (all things you wish to ascertain).

14. "Ὁ φρίγμ' Ἀθάνας. SCHOL.: *καὶ τοῦτο ἄριστα πιστεύεται· φρίγμα γὰρ εἶπιν, ὡς μὴ θιασάμενος αὐτὴν· δηλον γὰρ, ὡς οὐκ εἶδεν αὐτὴν, ἐκ τοῦ πᾶν ἄποστος ἥς ὁ μῶς, τουτίστιν ἀέρατος. Τῆς δὲ φωνῆς μόνης αἰσθάνει-*

ται, ὡς ἰθάδος αὐτῷ εὐσης· ἔστι μῖνται ἐπὶ τῆς σκηνῆς ἡ Ἀθηνᾶ· διὸ γὰρ τοῦτο χαρίζεσθαι τῷ διατῷ· περιβραπύου δὲ τὸν θινὸν ὁ Ὀδυσσεὺς καὶ οὕτω λίγυι τὰ Αἴαντες. Brunck assents, observing, "*Minervæ e machinæ loquentis et spectatoribus conspicuæ vocem audiebat Ulysses, at ipse eam censebatur non videre, juxta veterum opinionem, deos quidem sæpe cum hominibus colloqui sed raro se iis in conspectum dare.*" The same view is supported by Wunder in a long note to this line in his *Cens.* p. 7, where he justifies the meaning which the Scholiast assigns to ἀποπτεσ, in opposition to the explanation of Suidas, πῶρρωθεν ἐρωμίην, defended by Lobeck. The eminent scholar last named inquires:—"Upon what principle and in conformity with what examples are we to receive the explanation of Brunck? Are we to believe that Philoktetes, Thoas, Theoklymenos, Ion, Peleus, Hippolytos, and Orestes did not behold upon the stage the divinities with whom they are represented to have conversed? Assuming, however, that this could be proved, how could the spectators in our own play have been persuaded to believe that the goddess, whom they distinctly perceived, and whom Aias recognized at the first glance, really avoided the gaze of Odysseus alone? The interpreters have been led into this mistake by considering ἀποπτεον as equivalent in meaning to ἀδίατον, as stated by Suidas and the Grammarian associated with Ammonius, p. xlvii. But to express this sense the more ancient writers were accustomed to employ the words ἀοπτεον or ἀνοπτεον, whilst to ἀποπτεον they gave this signification: *quod e longinquo conspicitur vel clare, si in excelso est, vel obscure si longo intervallo distat.*" An immense number of passages are then cited in order to justify this rendering, from which we select but two: Aristot. *Rep.* II. 12. 253. D, ὅπως ἀποπτεος ἔσται ἡ Κορινθία ἐν τοῦ χώματος, ut prospici possit. Plutarch. *V. Lucull.* 9, καταφανῆς καὶ ἀποπτεος. Add Galen. vol. 3. p. 222, καί τις ἐξ ἀπόπτου διασάμινος ταῦρον εὐθὺς γνωρίζει τὸ ἄρρην ἄντι τοῦ κατασπίψασθαι τὰ γυνητικὰ μύρια. The same explanation is also given by Hermann, and is supported by the passages from the *Elektra* (v. 1489) and *Edipus Rex* (v. 762) to which Wunder refers in opposition, where there is no objection to our taking ἀποπτεον in the sense of *remotum*. In the common copies the comma precedes ὅμως, instead of following it. Elmsley first corrected this error, comparing such passages as Eur. *Alk.* 938, φίλοι, γυναῖκες δαίμον' ἐντυχίστιρον | Τοῦμῳ νομίζω, καίπερ οὐ δεοῦνδ' ὅμως, *Æsch. Choeph.* 113, μίμνησ' Ὀρίστου, καὶ θυγατρὸς ἰοδ' ὅμως, and is followed by Hermann and all the more recent editors. See his note to Eur. *Bacch.* 787. Blomfield therefore is in error when he directs us (*ad Æsch. Pers.* 300) to restore

the comma after ᾗ. Did no other authority than *Æd. Kol.* 957, *ἱερμῖαι, καὶ δίκαι' ὅμως λίγω, σμικρὸν τίθησι*, exist, it would be amply sufficient to justify the punctuation of Elmsley. Cf. Reisig, *Enarr. ad Æd. Kol.* 659.

17. *κῶδων* ὡς *Τυρσηνικῆς*. "This verse is quoted by Suidas, s. *κῶδων*, the Scholiast to *Soph. Æd. Kol.* 124, and to Thuk. IV. 134, the last affirming that Thukydides said *ὁ κῶδων*. Nor is the remark of our own Scholiast, *ὁ κῶδων θηλυκῶς ἀττικῶς*, at variance with his statement. For Thukydides speaks of the *κῶδων* used by sentinels and patrol (*ὁ κῶδων ὁ φυλακτήριος*, Synes. *Catast.* p. 303. D, whence the appellation *ὁ φύλαξ τοῦ κῶδωνος*, Parthen. c. VII.; similarly, *ὁ κῶδων ὁ πατὰ τὴν ἐψοπωλίαν*, Strabo XIV. 626; *ὁ ἐν τῷ ἰχθυοπωλίῳ*, Plutarch. *Symp.* IV.; *Id. Quest.* IV. 2. p. 183), and that accustomed to be hung upon the beasts of burden (Diod. XVIII. 2), or attached to nets (Plutarch. *V. Brut.* XXX.), and that by which the arrival of various matutinal duties was announced (Lucian. *Merc. cond.* s. 31. p. 254, T. III. Bip.). But τῆς *κῶδωνος* is found in Aristot. *de Sens.* c. VI. 446. 22, ed. Bekk., interpreted by *tintinnabulum*. The Scholiast to our verse asserts that the *κῶδων* was τὸ πλατὺ τῆς σάλπιγγος, whilst Josephus, *Antt.* III. 12, 18, *σύριγγ' ἀπέχουσα ὕψους ἑξακτῶν ἐπὶ τῷ στόματι πρὸς ὑποδοχὴν πνεύματος εἰς κῶδωνα καὶ σάλπιγγ' ἀπαπλησίως τιλοῦν*, appears to denote by this word the upper orifice of the trumpet which the player applies to his mouth; unless we suppose, with Sambucus, that he wrote *τιλοῦσα*, i. e. *τελιτυῶσα*, meaning the lower or τὸ πλατὺ τῆς σάλπιγγος, concerning which Athenæus speaks (IV. 185. A), affirming that in the *tibia Phrygia* the *cornu* corresponds with that part of the *tuba* which is called *κῶδων*. See also Eustathius, p. 1139. 60, who, according to the Schol. Ven. Z. 219, enumerates the various kinds of trumpets with greater accuracy than the Greek interpreters of Sophokles, and makes mention in the sixth place of the Tyrrhenian trumpet, *ἰμοίαν Φρυγίᾳ αὐτῇ τὸν κῶδωνα πεπλασμένον ἔχουσαν*. Hence, on account of its deeper tone, the Tyrrhenian trumpet is frequently referred to by the Tragedians, — see *Æsch. Eum.* 556 (where it is spoken of as deep-toned, piercing, *διάτορος Τυρσηνικῆς σάλπιγγος*), Eur. *Phæn.* 1393, *Heraclid.* 830, — whose example is followed by later writers. Cf. Anth. Pal. c. VI. n. 151 and n. 350; Nonnus, XVII. 92; Gregor. Naz. *Ep. ad Card.* CXCIV.; and Eumath. *de Ism.* IV. p. 178." LOBECK. Consult in further illustration of this subject the admirable notes of Musgrave, Wesseling, and Billerbeck. The anachronism here committed by our poet in representing Odysseus as declaring that the accents of his beloved goddess fell upon his ears like the tones of

the brazen-mouthed Tyrrhenian bell or trumpet, has not escaped the observation of the old interpreters. Cf. the Schol. to Eur. *Phœn.* 1392 with Porson's note. From Homer's never making mention of the *σάλπιγξ* in his poems, except only in comparisons (*Il.* 18. 219, 21. 388), it has been inferred, with great probability, that, although in existence in his time, it was not extensively known in Greece, and it is certain that it was not used until a late period in the armies of the leading states. Apitz has shown that Sophokles in our passage, and the author of *Rhesus*, v. 808, *δίσποι' Ἀθήνα, φθίγματι γὰρ ἡσθόμενι τοῦ σοῦ συνήθη γῆρυν*, have imitated the language of Homer (*Il.* 2. 182), *δὲ φάθ'· ὁ δὲ ξυνήκει θεῶς ὅσα φωνησάσης*. In the same way the subsequent words *ἐν πόνοισι γὰρ παρούς' ἀμύνεις τοῖς ἰμοῖς αἰὶ ποτε*, together with v. 35 of our own play, *πάντα γὰρ τά τ' οὖν πάρος τά τ' εἰσέπικτα σῇ κυβερνῶμαι χερσί*, are borrowed from *Il.* 10. 278, *ἦτε μοι αἰὶ ἐν πάντισσι πόνοισι παρίστασαι, οὐδέ σε λήθω κινύμιος*.

18. *ἐρίγνω*, thou hast found out, detected. Cf. *Æsch. Agam.* 1598, *πᾶσι τ' ἐπὶ γινούς ἔργον οὐ κατὰϊσιον, ὅμωξιν*. *Thuk.* 1. 132, *καὶ παραποιησάμενος σφραγίδα, ἵνα . . . μὴ ἐρίγνω, &c. αὐτήν*.

19. *βάσει κυκλοῦντα*. SCHOL. PAL.: *περιερχόμενον, gressus circumagitem*. Eur. *Orest.* 631, *Μενίλαι, ποῖ σὸν πόδ' ἐπὶ συνόῃς κυκλιῖς, διπλῆς μερίμνης διαπύχους ἰὼν ὁδούς*; Hermann thinks that Musgrave refines too much in deriving this expression from the peculiar mode of hunting prevalent among the ancients, in which the dogs were not set on until the lurking-place of the wild animal had been partially surrounded with nets, and that our phrase may with stricter accuracy be compared with such passages as Eur. *Elektr.* 561, *τί δὲ κυκλιῖ περιξ πόδα*; Soph. *Antig.* 225, *ὁδοῖς κυκλῶν ἱμαυτὸν εἰς ἀναστροφὴν*. Wunder, on the other hand, regards *βάσει κυκλοῦντα* as a mere epexegetis of *κυνηγιτοῦντα* in v. 5, and refers us in illustration of the significance of both expressions to Plat. *Rep.* p. 432 seq.: *οὐκοῦν νῦν δὴ ἡμᾶς δι' ὅσπερ κυνηγίτας τινὰς θάμνον κύκλῳ περιίστασθαι πρὸς ἰχοντας τὸν νοῦν μὴ πῃ διαφύγη ἢ δικαιοσύνη καὶ ἀφανισθεῖσα ἀδελος γίνηται — σαπισφύρεθ*. SCHOL.: *οὐχ ἀπλῶς ἐπλοφύρεθ, ἀλλὰ κατ' ἐξοχήν*. "Ὅμηρος· Αἴας δ' ἰγγύθει ἦλθε, φέρον σάκος, ἥντι πύργον. (*Il.* 7. 219.) Add *Il.* 11. 485, 17. 128. Ovid. *Met.* 13. 2, *surgit ad hos clipei dominus septemplex Ajax*, after Homer, who, in the next verse to that cited by the Scholiast, applies the epithet *ἑπταβόσιον* to the shield of Aias, whereas other shields, such as those of Teukros (*Il.* 15. 479) and of Achilles (18. 481), are described as having a less number of folds or thicknesses. In *Il.* 5. 126, Tydeus is called *σκιεπταλός*.

21. *Νυκτὸς τῆσδε*. See Matth. *Gr. Gr.* § 377. 2. — *ἄσπετον*. Hesy-

chius renders by *ἀβύσσος*, and in this sense it is certainly used at *Æd. Kol.* 1682, *πλάκεις ἀσπίσσει*, the unseen plains, viz. the nether world. Yet in our own verse the interpretation of Suidas, *ἀπρεσδόκητος*, *inconceivable*, *incredible*, is more appropriate. See the Scholiast to v. 40 and cf. *Philokt.* 1111, *Elektr.* 864, 1315, *Æsch. Choeph.* 816. "Dicitur *ἀσπίσσει* et locus qui non conspicitur, et tempus quod infinitum est (*Trach.* 246) et res quæ improvisa, incredibilis est." WUNDER. On the double accusative, see Kühn. *Gr. Gr.* 545 and 583, ed. Jelf.

22. *Ἐχὺ πειράνας*. On this apparent periphrase for the simple verb, see Valckn. to *Eur. Phœn.* 712; *Matth. Gr. Gr.* 559. b; and compare *Antig.* 22, 32, 77, *Elektr.* 590, *Philokt.* 600, *Æd. Tyr.* 699. The Tragedians frequently employ *πειράναι* as a mere equivalent for *ποιῶν*, *πράττειν*, in the sense of *facere*, *efficere*, *exsequi*. Cf. *Æsch. Choeph.* 830; *Prom.* 57; *Eur. Ion.* 1567. — *ἵππερ ἱεργασται τάδε*. Musgrave directs us to read *ἱεργασται γ' ὅδε*, on account of the ambiguity of the common reading. It seems to have escaped him that Sophokles invariably uses this verb in an active signification. See *Antig.* 267, 326; *Philokt.* 780, 928, 1172; *Æd. Tyr.* 279, 347. That it is employed, however, not only by Ionian and Attic prose-writers, but also by the other Tragedians, as a true passive, may be learnt from the examples quoted by Liddell and Scott, *Lex. Gr.*, s. v. III.

23. *Ἴσμεν γὰρ οὐδὲν τρανές*. SUIDAS: *Τρανές · σαφές*. *Ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα καὶ αὐτοίς*. *ἰς τὸ τρανές τὴν ἱριαν ἰποιήσαντο*. The *Etym. M.* p. 466. 12 reads *ἴδμεν*, of which no traces are found in the writings of the Tragedians. Hesychius with the Scholiast interprets *τρανές* as an adjective. PHOTIUS: *τρανές τὸ σαφές οἱ τραγικοὶ λέγουσιν*, but it is not to be met with in any other passage of the tragic poets. The Schol. Ienens. defines it as a defective noun (adjective): *τάξις μὲν ἴσκειν ἔχειν τριγυνοῦς, οὐκ ἔχει δὲ τὰ λοιπὰ διὰ γίνῃ*. — *ἀλώμεθα*. SCHOL.: *τῇ ἡῶ πλανώμεθα*.

24. *Κάγῳ ἑιλοντῆς*. "Read *ἑιλοντῆς* without the mark of elision. Aldus reads *ῥεῖντες* with the mark of elision at the beginning of a verse, v. 272. Although in the present instance *ἑιλοντῆς* is preceded by a vowel, the analogy of the parent word *ἑίλω* shows that circumstance is not material. We believe that neither *ἑιλοντῆς* nor *ἑιλοντῆς* is found in any other passage of the Tragedians." ELMSLEY. See Lobeck, and Ellendt's *Lex. Soph.*, s. vv. *ἑίλω* and *ἑίλω*. The form *ἑίλω*, of which *ἑίλω* is only a strengthened form, is not found in Homer, but there is great diversity in the writing of the later epic poets (cf. *Apollon. Rh.* 3. 960) and writers

of bucolic poetry (Theocr. 8. 7). The Attic dramatists, on the contrary, use only *θίλω* in *senarii*, whilst in the lyrical passages, as in the lyric poets generally with the exception of Pindar, who follows the Homeric usage (see Böckh. v. l. *Pyth.* I. 62. 10, 5), both forms are used interchangeably. Although the present forms of *θίλιον* are excluded from tragic iambic trimeters on account of the anapaest, the imperfect *ἠθίλον* is found in dialogue. See below, vv. 88, 1391; *Philokt.* 1278 and elsewhere. In Attic prose, *θίλω* is the prevailing form, except in the phrases pointed out by Lobeck. In anapaestic verse both forms are used, although it is often difficult to determine which is to be preferred, on account of the great variations in the writing of the MSS. Lobeck has instanced *Æsch. Prom.* 184, *ἔς θιλίῃσιν*; 1067, *πάσχειν θίλω*; *Philokt.* 145, *ἰδὼν θίλιαις*. Add *Æd. Tyr.* 1314, *ο' θίλιον πῶλλ' ἀνίσταται*. So Brunck from MS. B. and Hermann, the latter affirming with Lobeck that *θίλιον* is more used in anapaestic numbers than the shorter form. All the remaining MSS. and old Edd. give *θίλων*. There are two instances in which it occurs in lyrical songs in the plays of Sophokles: *Elektr.* 132, *οὐδ' θίλω προλιπεῖν τόδῃ*, where the MSS. Aug. a. b. Ien. Flor. Γ. and Laur. a. exhibit *οὐδ' αὖ θίλω*, to the destruction of the metre: *οὐδὲ θίλω* being suprascriptum in the latter manuscript. On the metre of the verse from *Fragm.* 596. Dind. *ισθίλιον θίλων* (or *θίλω*, for in Athen. p. 657. A. the MSS. differ) *τὸν δίλφανκα*, it is impossible to pronounce authoritatively. Hermann's emendation to *Æd. Tyr.* l. c. is not approved by Ellendt. For *θίλιον* is found both in choral songs and in songs *ἀπὸ σκηνῆς*. See *Æd. Tyr.* 205, 649, 651, 1356; *Æd. Kol.* 1222; *Elektr.* 1072; *Trach.* 1011. It is moreover found in anapaestic verse, *τύμβον θίλομεν προσιδῖν πατρὸς ἡμετέρου*, *Æd. Kol.* 1753. In all these instances the metre is satisfactorily preserved with the shorter form; but where both forms are equally applicable, deference must be shown to the authority of the books. In our own verse Dindorf writes with Elmsley, and *θιλοντής* is found in the MSS. La. Lb. R.

26. *κατηναρισμῖνας, slain*. Cf. *Æsch. Choeph.* 347, *εἰ γὰρ ὑπ' Ἰλίου πρὸς τινος Λυκίων, πάτερ, δορίμητος κατηναρίσθης*. The simple verb is found also in the same signification, *Agam.* 1644, *τί δὲ τὸν ἄνδρα τόνδ' οὐκ αὐτὸς ἀνέριζις*; Pind. *Nem.* 6. 54, *φαινωῆς ἰὼν εὖτ' ἰνέριξιν* (sc. 'Αχιλλεύς) *Ἀόες ἀμῶ ἔγχχιος ζακόντοιο*.

27. *Ἐν χιρῆς*. Hermann, objecting to Musgrave's statement that the preposition and genitive are here put for the simple dative of means or instrument, renders *cominus*. And in this sense we find them used in *Xen. An.* 3. 3. 15. Neue more accurately considers them to mean, *non*

casu aliquo prostrata, i. e. *violenter*, and hence we understand why they occupy so emphatic a position in the verse. See also *infra*, vv. 115, 130, 386, 1013, where *χίρ* is found in precisely the same sense. Kühn. *Gr. Gr.* 621. 3. f, ed. Jelf. — αὐτοῖς ποιμῖν ἱπιστάταις. SUIDAS : ἱπιστάταις. Σοφοκλῆς, ποιμῖν ἱπιστάταις. τουτίστι τοῖς κυσί. This interpretation was probably given in order to prevent Aias from the imputation of a wanton and unnecessary murder, and seems to have obtained the approval of the author of the following scholion to v. 225 : οὗτοι γὰρ ἐνόμιζον καὶ ποιμῖνας αὐτὸν ἀνηρηκίαι. More correctly the Schol. Rom. : ἱπιστάταις· τοῖς ποιμίσι· καλῶς δὲ τοῦτο, ἵνα μὴ παραγίνωτό τις ἀπαγγέλλων τὸ σαφές. πόθεν οὖν αὕτη ἡ ὑπόνοια ; ὅτι εἶδεν τις αὐτὸν ἐν τῇ πιδίᾳ σπιδῶντα μιτὰ τοῦ ξίφους νεαροῦ ἀπὸ τοῦ αἵματος. The poet evinces great judgment in speaking of the slaughter of the herdsmen ; for if this had not happened, they would at once have given such information as would have convicted Aias of the outrage, and rendered all search after the author of the butchery quite unnecessary. In defence of the application of the word ἱπιστάτης to the shepherds of the Grecian flocks, Lobeck aptly cites Plat. *Legg.* X. 906. A, ποιμῖν ἱπιστάταις. So, too, the shepherd in the *Œdipus Tyrannus*, v. 1028, ἐσταῦθ' ἑρῆος ποιμῖνος ἱπιστάτου, and frequently in Plato, where we also read, *Apol.* 20. B, μύσχων ἢ πάλων ἱπιστάτην λαβεῖν καὶ μισθώσασθαι. On the dative, see Matth. 405. *Obs.* 3.

28. αἰτίαν νίμι. So Aldus with the MSS. generally. The MSS. La. Lb. Aug. C. exhibit *τρέπι*, the latter, however, with *νίμι* suprascriptum. Valcknaer to Eur. *Hippol.* p. 306 believes this variation to be due to the introduction into the text of the gloss *εἰς αὐτὸν τρέπι*, which appears upon the margin of several other ancient copies. Cf. *infra*, v. 488, κακὸν κρίνω *τι* καμὸι τοῦτ', ὅταν θάνῃς, νίμις. Galen *de Plenit.* c. XI. 346. T. VII. οὐκ ἴσῃν ἅπανσι νίμι τὴν αἰτίαν. On *οὖν* used as a conjunction in the sense of *then, thus then*, see Kühn. 737. 3, ed. Jelf. ; Ellendt's *Lex. Soph.* s. v. III.

30. Πηδῶντα πιδία, *bounding over the plains*. On the accusative, consult the learned note of Lobeck, Elmsley to Eur. *Bacch.* 307, and compare *infra*, vv. 274, 803. Eur. *Bacch.* l. c. πηδῶντα . . . πλάκα. Some of the more recent MSS. have *πιδίᾳ*, which is evidently derived from the interpretation of the Scholiast.

31. Φεάζι *τι* πᾶδήλωσιν. On the intermingling of the present and aorist, Porson to Eur. *Hek.* 21 observes, that the Greek Tragedians so frequently employ different tenses in the same sentence as to warrant the

belief that such variations are the result of design. Cf. Eur. *Hek.* 266, *κίνη γὰρ ἄλλοίςιν νῦν, εἰς Τροίαν τ' ἄγου.* The same observation applies also to the Latin poets. Thus Virg. *Æn.* II. 12, *Quonquam animus meminisse horret luctuque refugit.*

32. καὶ τὰ μὲν σημαίνομαι. SCHOL.: οἶον σημαίᾱ ἱκανοῦ τινα συντίθημι ἀπὸ τοῦ ἵχους, τὰ δὲ ἀπορῶ. Hence Ellendt observes, with regard to the first of the two explanations given by Suidas, *σηματίζομαι, διὰ σημαίων γιγνώσκειν*, that the employment of the middle verb gives rather this turn to the meaning, *in meos usus signa colligo*, i. e. in order to draw my own inferences, or to further my own plans. Comp. Oppian. *Κυν.* 1. 453, *μυζοτῆρσι κύνες παύχνια σημήναντο.* Lobeck observes that the Attic orators employed *τεκμαίρομαι*, and later authors *σηματίζομαι* in precisely the same signification.

33. Τὰ δ' ἐκπύλλομαι. See Kühn. 550, ed. Jelf. More usually the preposition *διὰ* is placed before the accus., as at Thuk. 7. 21. The foot-marks which occasioned this embarrassment were those of the cattle Aias had driven to his tent. — *οὐκ ἵχω μαθῖν ἵππου.* Mr. Porson mentions (*Advers.* p. 101) that a MS. of Suidas reads *οὐκ ἵχω μαθῖν ἵππου.* If this is the true reading, the sense is, *I am not able to learn where he is.* Comp. vv. 6, 7. This tragedy contains two other examples of the same expression: v. 103, *ἦ τοῖσπιτριπτον κίναδος ἱξέρου μ' ἵππου;* v. 845, *ἀλλ' ἀμεινὸν ἄνδρα μὴ λίσσιν ἵππου.* So also *Œd. Tyr.* 926, *Μάλιστα δ' αὐτὸν ἔπασ' εἰ πάσις ἵππου.* *Antig.* 318, *Τί δέ; βυβλίζεις τὴν ἱμὴν λύπην ἵππου;* Read also *Œd. Kol.* 1217, *Ἀσπᾶς ἰγγυτίζω· τὰ τίς ποιντα δ' οὐκ εἰ ἵππου ἵππου, ἵταν τις, cett.* ELMSLEY. "Ὅπου is also read in the MS. Laur. B. m. pr., and is supported by the interpretation of the Scholiast, *οὐκ ἵχω ἵππου μάθω ποῦ ἵππου*, as also by its adaptation to the verses immediately preceding. Hermann, however, denies this, observing, "non enim ubi Aias sit quaerit (Ulysses), sed cujus hominis esse facinus illud dicat. Id patet ex iis, quae sequuntur." Whence the words "illud facinus" are derived it is useless to inquire, since they are not to be found in the language of the poet; but, admitting for the moment that this is his meaning, it is hard to say why such an explanation should be esteemed preferable to the sense given by the other. Nevertheless *ἵππου*, the reading of the MSS. generally, and also of most Edd. of Suidas, must be retained. On the ellipse of *ἵππου*, see *infra*, vv. 103, 118; Kühn. 376, ed. Jelf; on the genitive, *Ibid.* 463, unless we should rather explain *οὐκ ἵχω ἵππου* (or *παρ' ἵππου*) *μαθῖν, nec habeo a quo discam*, by a construction similar to that found at *Œd. Kol.* 571, *ἵταν μάθης μου.*

34. *Καιρὸν*, *opportune*. See below, v. 1254; Eur. *Hel.* 487; Kühn. 579, 580. 2. The prose-writers almost invariably, and the poets very frequently, add a preposition, generally *eis*. Cf. Arist. *Avv.* 1672; Eur. *Phæn.* 105; *Hipp.* 899; *infra*, 1111. — *τῇ κυβερνᾶμαι χεῖρ*. This word is here used tropically, which is not so rare as some suppose. Cf. Xen. *Kyr.* 1. 15, *ὥστε αἰὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι*. *Ib.* 8. 8. 1, *τοσαύτη δὲ γινομένη μὲν γνώμῃ τῇ Κυροῦ ἐκυβερνᾷτο*. Pind. *Pyth.* 5. 122, *Διὸς τοι νόος μέγας κυβερνᾷ δαίμων' ἀνδρῶν φίλων*. *Id. Fragm.* 130, *γλυπῖα ἱλπίς, ἃ μάλιστα θιαστῶν πολύστροφον γνώμην κυβερνᾷ*. Antiph. ap. Athen. 10. p. 444. C, *διὰ φλεβῶν πᾶς κυβερνᾷται βίος*. Wunder observes that the phrase *κυβερνᾷν τινα πάντα*, or *κυβερνᾶσθαι ὑπὸ τινος πάντα*, closely resembles the expression *ὑπηρετεῖν τινα πάντα*, equivalent to *πᾶν ὑπηρετήμα ὑπηρετεῖν τινι*.

37. *Τῇ σῇ κυνηγία*. SCHOL.: *ἀντὶ τοῦ τῆς σῆς κυνηγίας*, which reading is exhibited by the Cod. Pal., is adscriptum in Codd. Δ. and Par., and is preferred by H. Stephanus and Wesseling. A *genitivus objectivus* is found with *πρόθυμος* in *Elektr.* 3, *ὦν πρόθυμος ἦσθ' αἰί*. The form *κυνηγία* is found in Aristot. *Rhet.* 1. 14, and often in the later prose-writers, as also in Eur. *Bacch.* 339, where, however, Elmsley and Matthiæ write *κυναγίαις*, because the Tragedians, even in *senarii*, invariably employ the Doric form *κυναγός*. Cf. *Æsch. Agam.* 694, Eur. *Hipp.* 1397, *Suppl.* 888, *Phæn.* 1177, *Iph. T.* 284, Soph. *Elekt.* 553. Add Phrynicius, p. 428: *Κυνηγός· οἱ μὲν τραγικοί ποιηταὶ δαρίζουσι, τὸ ἢ εἰς ἃ μετατιθέντες κυναγός*, where see Lobeck. The *ordo verborum* is: *καὶ πάλαι εἰς ἰδὸν ἱβην, φύλαξ πρόθυμος τῇ σῇ κυνηγία*. With the sentiment compare Hom. *Od.* v. 47: *διαμπερὶς ἢ σε φυλάσσω ἐν πάντισσι πόσις*.

38. *Ἥ καί*. Cf. *infra*, 44, 48, 97. The first of these particles can only be rendered by the question. See Ellendt's *Lex. Soph.* I. 749; Hartung's *Griech. Partik.* I. 133.

39. Supply from the preceding verse: *πρὸς καιρὸν ποιῆς· ὥς κ. τ. λ.* Cf. Matth. *Gr. Gr.* 628. 5; Elmsl. to Eur. *Med.* 596. The omission of such a clause is frequent in Tragic dialogue. Hermann has received the writing of two MSS.: *ἔργα τοῦδε* in place of *τοῦδε ἔργα*.

40. *Καὶ πρὸς τί δυσλόγιστον*. SCHOL.: *ἐκτίθετο πρῶτον, εἰ αὐτός ἐστιν ὁ δρέσας, ἵνα καὶ τὴν αἰτίαν συνθάνεται· τὸ δὲ δυσλόγιστον ἴμοιον τῇ Περγῇ ἄσκειον· ἀγνοῖ γὰρ ἔτι τὴν μαρίαν*. Lobeck, referring *δυσλόγιστον* to the interrogative pronoun, explains, *τί δ' ἐστὶ τὸ δυσλόγιστον, πρὸς ᾧ* Wunder connects it with the verb *ᾔδει*, and has followed Ruhnken, *Ep. Crit.* I. 33, in writing *χεῖρ*. That the accus. *χίρην* may stand

has been shown by Lobeck, who, in his learned observations on this verse has demonstrated from a cloud of examples that this usage is borne out by a similar construction with the verbs *πάλλειν*, *διαιν*, *θεάζειν*, etc., and by Porson to Eur. *Or.* 1427, *αἶσαν αἶσαν*, whose note I cite in full. "Some very learned men, Wesseling, Ruhnken, Pierson, are so offended with the employment of this word *αἶσαν* in an active signification, that both in our own passage, and in Eur. *Bacch.* 147 and elsewhere, they change it into *αἰθύσαν*, while in Soph. *Ai.* 40, Ruhnken substitutes *ἤξει χεῖρ* for *χίρα*. But verbs which denote motion take legitimately an accus. of the instrument or member, which is chiefly used. So *πᾶ πῶδ' ἰπαῖξας*, Eur. *Hek.* 1054, where *πῶδα* is much more conveniently understood than *πῶδ*. *Ibid.* 53, *πικρὸ πῶδα*. Among the Attics *βαίνω* is a neuter verb; nevertheless Euripides in *Elektr.* 94, 1182, has said *βαίνων πῶδα*. Moreover Aristophanes, *Eccles.* 161, *ὅς κ' ἂν προβαίνειν τὸν πῶδα τὸν ἵταρον*. *Ibid.* 1475, *Μυκηνιδ' ἀρβύλων προβάς*. Eur. *Phæn.* 1427, *Προβάς δὲ πᾶλιν διξύν*. *Heracl.* 802, *ἱπὰς πῶδα*. Sophokles in a MS. Photius in a note on Hesych. under "Ὅχος Ἀνισσαῖος. Suid. under "Ὅχασον. "Ὅχος Ἀνισσαῖος ἱμβιβὺς πῶδα. But it may be urged, although *αἶσαν χίρα* may probably be right, does it follow that *αἶσαν αἶσαν*, *φλόγα* is so? I reply, that the verb *αἶσαν* is certainly active; since, not to mention Homer, Sophokles in *Æd. Kol.* 1621 employs its passive *αἶσσεμαι*." Consult also Herm. to Vig. p. 896; Kühn. *Gr. Gr.* 558. 2, ed Jelf. The declaration of Wunder in his *Recens. des Ai. von Lobeck*, p. 12 ff., that the accus. is not Greek, has been ably refuted by Hermann in *Zimmerm. Zeitschr. f. Alterth.* 1838, p. 362 ff.

41. *τῶν Ἀχιλλείων ἔπλων*, on account of the arms of Achilles, i. e. their being denied to him. The genitive has been explained by a supposed ellipse of *ἵστα* or *χάριν*, but see Herm. *ad Vig.* p. 878, Kühn. *Gr. Gr.* 488, ed. Jelf, and compare Pind. *Nem.* 7, 36: *οἷ κιν ἔπλων χολωθὺς ἰκαρτεῖς Αἴας ἱπαξὶ διὰ φρενῶν λευρὸν ἕϊφος*; Soph. *Trach.* 269, *δ' ἔχων χόλον*; *Philokl.* 328, *τί νος γὰρ ὦδε τὸν μίγαν χόλον κατ' αὐτῶν ἰγκάλων ἰλγλυθας*; Eur. *Alkest.* 5, *οἷ δὲ χολωθὺς*; The passages cited by Wunder from Cicero and Florus in illustration of the employment of the genitive are entirely inappropriate.

42. *τῆνδ' ἱσιμπίσσει βάσει*; does he make this hasty inroad (or attack) upon the cattle? Erfurdt and Hermann (*ad Vig.* p. 739, 195) incorrectly explain the construction *ἱσιμπίσσει βάσει* as identical with that of the expression *ἔρχεσθαι ἰδόν*, whilst Matthiä (*Gr. Gr.* 408) and Rost (*Gr.* 104, 3. not. 4, 2), with equal inaccuracy, direct us to supply the prepo-

sition *κατά*. The use of the accusative is, however, to be referred to such constructions as are explained in Kühn. 556. b, ed. Jelf. The expression, which is eminently Sophoklean, is for βαίνυν (or *ἰαμβαίνυν*) βάειν, and may be compared with the formulae, πῆδῆμα πηδῶν, πεισὼν πῆδῆμα = *πίσημα*, Eur. *Troad.* 750; *πίπτωσι πτόματα*, Soph. *Antig.* 1045; *ἀνίστασιν στήναι*, Philokl. 275. In place of βάειν, the introduction of some substantive signifying an attack or hostile inroad might have been expected, but the poet sufficiently conveys this notion by the use of the verb *ἰαμπίπτειν*. Lobeck aptly quotes *Trach.* 339, τοῦ μὲ τήνδ' ἐφίστασαι βάειν; Eur. *Phaen.* 300, γουπιτιῦς ἴδρας εἰ προσπινῶ.

43. *χεῖρα χραινεσθαι φόνῳ*. That *χραινεσθαι* is here used of mere physical defilement is evident from v. 428, below: *ἄστ' ἐν τοιῷδε χεῖρα εἰς αἰμάξαι βοτοῖς*; *Æsch. Theb.* 324, *καπνῷ χραινεται πόλις*; Eur. *I. A.* 971, *εἶδεν χραινεσθαι αἵματι*. Cf. Pors. *ad Eur. Orest.* 909. Elsewhere this verb denotes moral pollution, as at *Æd. Tyr.* 822, Eur. *Hippol.* 1266, *Hek.* 666, on which signification, see Ruhnken *ad Tim.* p. 276.

44. *βούλευμ', consilium*. The two Laurentian manuscripts read *βούλημ'*, which is approved by Musgrave, and supported by the testimony of the Scholiast to Aristoph. *Plut.* v. 490. Wesseling believes that *βούλυμμα* denotes a public decree; *βούλημα*, on the other hand, a private purpose or design; but this opinion is in opposition to the explicit statement of the Scholiast just mentioned: *βούλυμμα μὲν τὸ ἴδιον, βούλημα δὲ τοῦ δημοσίου ἡ γνώμη*. On the frequent interchange of these words in the manuscripts, see Lobeck to this verse; Intpp. to Ar. *Plut.* l. c.; Stallbaum to Plat. *Phileb.* p. 103; and on the formula *ὡς ἰστί*, Kühn. *Gr. Gr.* 626, *Obs.* 1, ed. Jelf; Zeun. *ad Vig.* p. 567.

45. *Κἄν ἐξίπραξιν*. The MS. Laur. a. *ἐξαπράξατ'*, but with the correction γγ. *ἐξίπραξιν*. Cf. *Æd. Kol.* 945, *τοῦργον τοῦδ' ἐξίπραξα*; *Antig.* 303, *ἐξίπραξαν ὡς δοῦναι δίκην*; *Æsch. Pers.* 720, *καὶ τοῦδ' ἐξίπραξι*. On the force of *καὶ* in answers, see Kühn. *Gr. Gr.* 880. i, ed. Jelf; and on the conditional construction of the whole sentence, *Ibid.* 856. The verb *καταμιλεῖν*, used in the same absolute sense, *to be heedless or neglectful*, occurs below, v. 863; Xen. *Anab.* 5. 8. 1; Plat. *Tim.* p. 41, D.; Id. *Hipp. M.* p. 238. A, *ἄρχων αἰριθὺς κατημίλει*.

46. *Ποῖαισι τόλμαις ταῖσδε . . .* On the coalition of the relative sentence with the interrogation, for *ποῖαι ἦσαν αἵτε τόλμαι, αἷς ἐξίπραξιν ἔν*, see Kühn. 881, ed. Jelf.; *Æd. Kol.* 388; and compare the Homeric formula *ποῖον τὸν μῦθον ἱστῆς*; Brunck renders *qua audacia*; whilst Wunder, asserting

that the words immediately following, καὶ φρενῶν θράσει, and the use of the noun in the plural number, are entirely opposed to this interpretation, explains εἶλμαι by *machinationes*, comparing *Trach.* 582; *Eur. Hippol.* 414; *Ion.* 1416. Billerbeck supposes that the datives depend upon *πιστοδῶς* omitted, and quotes *Ar. Plut.* 449, *πείσειν ὅπλοις ἢ δυνάμει πισυρόντας*;

48. *παρίστη*. SCHOL.: *ἐπλησίαισιν ὑμῖν*. Rightly, for *παρίστη* must be referred to the words of Athene in the preceding verse, *νύκτωρ ἰφ' ὑμᾶς ἰεμάται*.

49. Καὶ δὴ. This combination = *jamjam*, *commodum*, is often used in replies to express strongly the reality or certainty of any thing. Cf. *Elektr.* 310; *Æd. Kol.* 173; *Antig.* 245. — *στρατηγίῃσιν πύλαις*. SCHOL.: *ταῖς τῶν σκηνῶν πύλαις*, i. e. *at the doors (or tents) of the two commanders*, Agamemnon and Menelaos. Compound adjectives are frequently employed by lyric and dramatic poets instead of the genitive of the substantive implied or contained in the compound, or instead of a substantive and attributive genitive, of which two notions the compound adjective is made up. See, below, vv. 55, 71, 284; *Antig.* 793, *νῆκος ἀνδρῶν ζύναιμον*; *Eur. Herc. F.* 395, *παρπὸν μηλοφῆρον*, for *παρπὸν μήλων*; *Æsch. Agam.* 272, *ἐναγγίλαιοισιν ἱπσίῃσιν θυπελαιῖς*, for *ἱπσίῃσιν ἀγαθῆς ἀγγιλίας*; *Eur. Elektr.* 126, *ἔναγκα πολυδάκρυον ἡδονάιν*, for *πολλῶν δακρύων*; *Pind. Ol.* III. 3, *Θήρωνος Ὀλυμπιονίκαν ὕμνον*, for *νίκης Ὀλυμπικῆς*. Matthiä, *Gr. Gr.* 446, *Obs.* 3. c, has collected very many additional examples.

50. *πῶς ἰτίσχι χεῖρα μαιμῶσαν φόνου*; The Scholiast remarks: *γράφεται καὶ διψῶσαν*, and this reading is found in the Cod. Flor. Γ. So, too, in a verse of an unknown tragic poet quoted by Athenæus, X. 433. F, p. 961, ed. Dindf.: *ἰσχίῃσι κλισύῃ χεῖρα διψῶσαν φόνου*, in all probability imitated by Lycophron, v. 1171, *μαιμῶν κορίσσαι χεῖρα διψῶσαν φόνου*. The verb *μαιμᾶν*, which is a reduplicated form of the root, MA-, found in *μάω* (compare *παιφάσσω* from *φάω*, and *λαλαίωμαι* from *λάω*), is seldom met with in the Tragedians, and perhaps, in addition to the present passage, only in *Æsch. Suppl.* 872, *μαιμᾶ ὄφρις*. In support of its construction with the genitive, Lobeck cites *Apollon. Arg.* 269, *μαιμᾶν ἰδητύος*. The intensive *μαιμᾶσσω*, first met with in an epigram of Bianor, *Anth. Pal.* 9. 272, is nevertheless to be recognized in the verbal adjective *μαιμακτός* (which in composition with a intensive occurs in *Hes. Theog.* 319, and *Soph. Æd. Tyr.* 171) and the appellative *Μαιμακτής*.

51. *Ἐγὼ σφ' ἀπιέργω*. Cod. Flor. Γ. *ἀπιέργα*. SCHOL.: *τὸ ἰξῆς · ἰγὼ σφ' ἀπιέργω τῆς ἀνηκίστου χαρῆς*. On the words *δυσφίρους* . . . *βαλοῦσα*

the Scholiast observes: *καλῶς εἶπαι γνώμας· οὐ γὰρ κλέψαι φησὶ τὴν ἑψιν ὄντα μὴ ἔρεν, ἀλλ' ἐπ' αὐτῇ γνώμῃ δύσφορον ἐπιβαλεῖν, ὡς οἰσθαι ἰδίῳ τὰ μὴ ὄντα· τοῦτο δὲ οὐ τῶν ὀφθαλμῶν ἀμάρτημα, ἀλλὰ πολὺ πρότερον τῆς διανοίας.* Lobeck remarks that by *γνώμας* we are here to understand those *ludibria oculorum*, by which the goddess turned Aias aside from the consummation of his plan to murder the Atridae, quoting Celsus, IV. 8, "Quidam imaginibus falluntur, qualem insanientem Ajacem vel Orestem postarum fabulæ ferunt." In *Æsch. Choeph.* 1044, the word *δίξαι* is applied to such illusory appearances; and that these are to be distinguished from mental alienation is evident from Eur. *Hel.* 583, ἡ γὰρ φρονῶ μὲν εἶ, τὸ δ' ὄμμα μου νοεῖ. Compare *infra*, v. 422, καὶ μὴ τόδ' ὄμμα καὶ φρένις διάστροφος Γνώμης ἀπῆλθεν τῆς ἐμῆς . . . ; 667, ἔλυσιν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. Hence there is no necessity for adopting Musgrave's proposal to substitute *γλήμας*, which is another form for *λήμας*, and denotes viscid secretions, that, gathering in the corner of the eye, derange vision. The adjective *δυσφόρους* is here = *παράφορους*, as the Scholiast correctly teaches. Cf. Luc. *Fugit.* 9, παράφορον βλίπτειν. In v. 606, below, the Chorus calls the calamity which had befallen Aias *δύσφορον ἄταν*.

53 sqq. Καὶ πρὸς τι ποίμνας. On the position of the particle *τι* see Wunder to *Œd. Kol.* 33; Matthiä to Eur. *Hek.* 459; and cf. *Œd. Tyr.* 541; *Philokl.* 1294. — *σύμμικτά τι . . . φρουρέματα*. In the common copies we find a comma after *λίσας*, which Schäfer, with the approbation of Hermann, first erased, in order that the two genitives might be brought, although in different relations, under the government of *φρουρέματα*. Most grammarians explain this construction by stating that the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends (see Matth. *Gr. Gr.* 380, *Ods.* 1, and to Eur. *Ion.* 12; Bernhardt, *Gr. Synt.* p. 162); i. e. that *σύμμικτα λίσας* is for *σύμμικτον-λίαν*, and *σύμμ. φρουρέματα βουκέλων* for *ἀγίλαι, & φρουρεῦσιν αἱ βουκέλοι*. According to this explanation, *λίσας φρουρέματα* signifies not merely the watching of the booty, i. e. the care taken of the captured cattle, but also the booty guarded (*pecudes ex præda, curæ pastorum, traditæ*); whilst the second genitive, *βουκέλων*, is associated with the verbal substantive, *φρουρέματα*, in the same way as a genitive is often placed with passive participles, as, for example, at v. 765, below, *φωτὸς ἡπατημένη*. Hence Wunder renders, *prædam a bubulcis custoditam, or armenta a pastoribus custodita*, but without citing a single analogous instance in support of his interpretation from any Greek writer. In prose, the words

βουπύλων φρουρήματα could certainly have no other sense than *the watching of herdsmen*, i. e. the care of shepherds in the custody of something. In this signification, the name of the object or objects guarded by them could be adjoined in the genitive, in the same way as τὴν τοῦ Λάχης τῶν νῶν ἀρχήν, Thuk. 3. 115, where the one genitive expresses an active, and the other a passive, relation. If, then, the expression *λείας φρ. βουπύλων* had been employed by a prose-writer, it would have been understood only of *the herdsmen's care of the booty*, or, in other words, the care of the shepherds in guarding the captured herds. But when it is remembered, that, in our passage, the flocks themselves are meant, it seems incredible that any license allowed to the tragic poets could have justified Sophokles in describing these cattle, in one and the same sentence, as *φρουρήματα ποιμίνων* and *φρουρ. λείας* or *ποιμνῶν*. The force of this objection will be more distinctly apprehended if attention is paid to the following observations of Lobeck. "Pylades is called *παιδῖσμα Πιτθίως*, Eur. *Elektr.* 886; flocks, *ποιμίνων βοσκήματα*, *Kyhl.* 189, or *φυλλάδος Παρηνήσιος παιδιύματα*, *Androm.* 1100: and also, periphrastically, *βοσκήματα μίσχων*, *Bacch.* 677, just as boys are denominated *νεογινῇ παιδῶν θρέμματα*, *Plat. Legg.* VII. 789, B. In the same way Thetis is styled *Νηρίως γίνεθλον*, *Andr.* 1273, and her sisters *Νηρηίδων γίνεθλα*, *Nonn.* XLIII. 258. But what Greek writer, conjoining both genitives, the subjective and the periphrastic, has called Pylades, from his having been brought up by Pittheus, *Πυλάδου παιδῖσμα Πιτθίως*, or flocks *μίσχων βοσκήματα ποιμίνων*? Who has styled the mother of Achilles *Νηρίως γίνεθλον Νηρηίδος*, or men created by God, *Θεοῦ γυνήματα ἀνθρώπων*, or the boar captured by Meleagros *Μηλιάγρου ἄγρην κάπερου*? Nor are such expressions as *Κάστωρος ἄγαλμα πατρῆδος*, Eur. *Hel.* 209, and others of the same kind, which will be discussed in a more convenient place, at all pertinent to the verse under consideration. This, then, has been my reason for not altering the customary punctuation." Render, therefore, *and I turn him from his intended goal upon the flocks, and the still mingled prey, the herdsmen's charge, not yet distributed*. The captured herds are called *σύμμικτα*, because the sheep and oxen, of which they consisted, had not yet been separated from each other. Ellendt, *Lex. Soph.* T. 1, p. 16, pronounces *λείας* a partitive genitive, = *ἀπὸ λείας ἄδαστα*, *ex universa præda nondum electa et partita*.

55. *ἱκυρί*. SCHOL.: ἀντὶ τοῦ κίρην ἱποίσι. See Seidler to Eur. *Iph. Taur.* 214; Kühn. *Gr. Gr.* 583, 91, ed. Jelf; and compare v. 357, below, *αἶμ' ἴδυσσα*, i. e. *αἶμα διῶν ἱχία*; Eur. *Suppl.* 1211, *τιτρώσκεις φόνει*, for *φόνει παῶν τῇ τιτρώσκεις*; *Herakl.* 1183, *ἔκτανι φόνει αἶμα*, for *κτείνων*

ἰποιήσι. The Scholiast also explains φόνος πολύκις as = πολλῶν περισφόνων ζώων φόνος, a signification which this adjective will scarcely be admitted to possess. The expression, *many-horned slaughter*, thus applied to the numerous cattle slain by Aias, however distasteful to modern ears, is assuredly not more extravagant than such phrases as *τετρακεφαλῆς πεντακεφαλῆς πόλις*, Eur. *Herc. F.* 1272, or *γηγιγῆς μάχη*, Ion. 987. On the accentuation of the adjective πολύκις, see Kühn. 46. 2, ed. Jelf, and compare φιλόγυλος, ἄκις, ὑπέρκις.

56. ἴσθ' ὅτι, *est quando, interdum*. The correlative is ὅτ' ἄλλοι in v. 58, below. See Herm. *ad Vig.* 790; Böckh. *not. crit. ad Pind.* p. 406; and compare ὅτι μὴν . . . , ὅτι δ' αὖτις, Ap. Rh. 1. 1270; ὅτι μὴν . . . , ὅτ' αὖ . . . , Id. 3. 1300. So τοτὶ μὴν . . . , ἄλλοι or ἄλλοι δι. Soph. *Elektr.* 739, τότ' ἄλλος, ἄλλοθ' ἄτις; Xen. *Men.* 1. 2. 20, αὐτὰρ ἀνὴρ ἐγαθὸς τότ' μὴν κακός, ἄλλοι δ' ἰσθλός. The tyro should observe that wherever the forms τότι, ὅτι, are used twice for ποτί . . . ποτί, *sometimes . . . sometimes*, they are accented τοτί . . . , ὀτί On the use of ἴσσι with a relative adverb, the demonst. being omitted, see Kühn. *Gr. Gr.* 817, *Obs.* 4. Wunder writes ἄλλοι in place of ἄλλοι, from his own conjecture.

58. ἱμπίτων. See Elmsley to Eur. *Herakl.* 77, and to *Med.* 53, p. 86. The manuscripts generally exhibit ἱμπιτωνῶν: the MSS. Flor. Γ. and Laur. a. ἱμπίπτων, the latter with the gloss γρ. ἱμπισών. The true accentuation is frequently preserved in the ancient copies. In the preceding verse, Wunder thinks that the participle ἔχων, on which the Scholiast observes γρ. πτίειν παρών, might have been omitted without injury to the sense; and Lobeck has remarked that the participles ἔχων, παρών, λαβών, μολών, ἰών are frequently added φράσειν ἵσκα, in such a way as to allow the freest interchange, and even entire omission. A more accurate decision, perhaps, would be to regard them as employed in the same way as the Tragedians are accustomed to use the infinitive at the end of a verse, for the purpose of giving distinctness to the representation, or dramatic force and vigor to the language.

60. Ὡτρυνον, εἰσιβάλλον εἰς ἔρη κακὰ. The MS. Laur. a., together with the Scholiast, append the gloss γρ. εἰς ἐρινῶν κακόν, and from this Hermann formerly supposed εἰς ἔρη κακόν, in *certamen turpissimum*, Wunder εἰς ἄρκυν κακόν, to be the genuine reading. Upon these *tentamina* at emendation no remark can be necessary, as they are now abandoned even by their authors. In objection to the reading of the Scholiast, Lobeck excellently observes: "If Aias or any of his ancestors had been guilty of sacrilegious or unhallowed murder, then, indeed, the *θεισβλάβημα* attendant

upon such a deed could properly and truly be referred to the dark impulse of the Furies, just as that mental blindness which followed the parricidal guilt of Œdipus, and involved his family in the most miserable destruction, is called *φρεσῶν ἱερνύς* in *Antig.* 603. But since Aias had committed no such deed, not even Quintus (vv. 360, 452) ascribes his madness to an Erinny, but to Lyssa or Mania, to whose agency Æschylus and Euripides, besides Orpheus (*Arg.* 872) and Nonnus (XXXI. 73, XLIV. 259), attributed the alienation of the minds of Pentheus and Herakles. The Latin poets, ignorant of the old religion, represent, it is true, not only these heroes, but Bacchus, Tereus, and Medea, as subjected to the influence of the Furies, whose office, as is well known, was circumscribed, in more ancient times, within far narrower limits. But should any one maintain that it was customary with the Greeks to impute all plans and actions, which, whilst unconnected with personal crime, had yet a dismal end, to the Erinyes as their authors (compare *Odys.* 15. 239; *Il.* 19. 87), and hence that the appellation *Ἐρινύς* is conferred generally upon a person distinguished for criminality (cf. *Agam.* 729; *Eur. Orest.* 1386, ed. Pors.; *Id. Med.* 1256; *Soph. Elektr.* 809; *Virg. Æn.* 2. 573, *Trojæ et patriæ communis Erinyes*), not in a strict and proper sense, but on account of the resemblance observable between the melancholy issues of all counsels and actions in such persons as, on the one hand, were truly haunted by the Furies, and in those, on the other, who reaped ruin and disaster as the fruit of their own violence and folly, — I, indeed, will readily grant that the unfaltering pursuit after vengeance upon their enemies, and the consequent recklessness of their lives, might have been termed *ἱερνύς*. And this appellation is thus used by a poet in the *Anth. Pal.* IX. n. 470, who, as some consolation to Aias, says: *Οὐ γὰρ Ὀδυσσεὺς ἤλυσεν εἰς σε θίλων, βριμὰ δὲ σ' ἱππεύον Ἀθήνη . . . καὶ ἠερεφούρις Ἐρινύς*. But the subject of the present passage is that short-lived mental or ocular delusion, which led Aias to the slaughter of the cattle; and even if it be true that Athene from the very moment of its occurrence foresaw that this act would terminate in the destruction of its author, she could certainly have given no intimation of this to the spectators: in the first place, that she might not destroy the pleasurable alternation of hope and fear, which the poet has striven to maintain throughout the entire play, and, in the second, that she might not be portrayed as somewhat too cruel in the estimation even of Odysseus himself." Hermann, in his last edition, has written, from his own conjecture, *ἄτρυνον εἰς Ἐρινύων ἱερνὴ κακὰ*, against which, although it undoubtedly renders *ἱερνὴ* more intelligible, the preceding observations

appear of equal force. There is no doubt, however, that the asyndeton, occurring, as it does, in an address signally free from excitement and passion, is exceedingly harsh; nor can it be justified by such passages as *Elektr.* 719, ἄφρευον, εἰσὶ βαλλόν ἰσπικαὶ πικραί, and still less by v. 115 below, χερῶ χυρὴ φειδου μηδίν. The phraseology is drawn from the language of the hunting-field, and contains a reference to the practice of driving the wild animal after which the chase was instituted into a circumscribed inclosure, where it was subsequently entangled in nets and slain. See St. John's "Manners and Customs of Ancient Greece," Vol. I. pp. 222 sqq. We find the same metaphor in *Elektr.* 1477, ἐν μύσας ἀφροσύνοις πύσσουσα; *Ibid.* 829, χρυσοδέτους ἔρρισι γυναικῶν of the necklace of Eriphyle; Eur. *Elektr.* 165, ἐλόμισσας δολίους βρέχων ἔρρισι; *Æsch. Agam.* 1620, ἴδοντα τοῦτον τῆς δίκης ἐν ἔρρισι. On the use of ἔρρις in the sense of a net, a snare, see Hdt. 7. 85; Ar. *Avv.* 528; Pind. *Nem.* 3. 89; *Pyth.* 2. 147. HESYCHIUS: ἔρρισι· διπτύους. Σοφοκλῆς Ἀλέμαντι διπτύου.

61. Κἄπειρ' ἰσιδῆ. Krüger, *ad Dion. Hist.* p. 376, remarks, "ἰσιδῆ non cacophonon visum est Græciis." The same collocation is found, not only in the poets, as Eur. *Sisyph.* I. 9, Ar. *Vesp.* 322, *Rann.* 923, *Ecc.* 273, but in prose-writers also, as Dem. c. *Neær.* 1375. 13, Dio Cass. 38. 32, 40. 64, Thuk. 5. 65, 8. 67, all which passages, with many others, are cited in Lobeck's note. In place of πόνου, the MSS. La., Lb., and one or two others, with Aldus and the old Edd., read φόνου, to which, as Schäfer justly observes, τοῦδε is opposed. On the perpetual interchange of these nouns in ancient manuscripts, see Jacobs, *Anth. Gr.* I. 2. p. 227; Porson to Eur. *Or.* 1559. There can be no question that πόνου, as a word of larger import, is both more poetical and better suited to the verb λωφάω (fr. λόφος), which signifies to liberate the necks of cattle from the yoke, and hence generally to relieve from labor. HESYCHIUS: λωφῆσαι· ἀπὸ τοῦ τραχήλου τὸ ἄχθος ἀποδέσθαι, παῦσαι, λῆξιαι, ἀναπαῦσαι, ἀνυχάσαι. PROTIUS: κυρίως δὲ ἔρριται λωφῆσαι τὸ τὸ βάρος ἀπὸ τοῦ τραχήλου ἀποδέσθαι· λόφος γὰρ ἡ τεράχνηλος. It is constructed with the genitive in *Æsch. Prom.* 376, 655, Plat. *Phædr.* p. 251. C, *Legg.* II. p. 934. B (see Kühn. *Gr.* 514, ed. Jelf); with ἀπὸ and the genitive in Thuk. 6, 12; and in all the passages in which it is found, with the single exception of *Æsch. Prom.* 27, is used intransitively in the meaning above mentioned.

63. ἐς δόμους κομίζονται, he brings with him to his own dwelling. So Hdt. 6. 118, Θηβαῖοι ἐκομίσαντο (τὸ ἄγαλμα) ἐπὶ Δῆλον; Ar. *Vesp.* 833, ἐγὼ

δεσμὸν αὐτὸς πομπεῦμαι δρόμους ἐκδοῖν; Eur. *I. T.* 774, πέμψαι μ' ἐς Ἀργεῖ. In the preceding verse the words *δεσμοῖσι συνδέσας* are to be referred simply to τοὺς ζῶντας βοῶν, — *he brings to his own dwelling the still surviving oxen, when he had further bound them together with thongs.*

65. Καὶ νῦν παρ' οἴκους. With the apparent redundancy of this expression after ἐς δόμους in v. 63, Lobeck aptly compares *Trach.* 689, παρ' οἴκον ἐν δόμοις. Hermann writes *συνδέτους* with the MSS. Aug. B. C. Yet the same *συμπλοκή* occurs in several compounds with *δύς*, as *δυσζύντος*, Eur. *Phæn.* 1510; *δυσζύντος*, Plut. *Mor.* p. 975. F; and τῷς ζυμμάχου, below, v. 90.

66. Διῆξω δὲ καὶ σοί. SCHOL.: *πικρὴ ἡ παρίσδοις τοῦ Αἰάντος· οὕτω γὰρ μῖζον γίνεσθαι τὸ πάθος τῆς τραγῳδίας, τῶν θιατῶν νῦν μὴ παραφροσύνας, ὀλίγη δ' ὕστερον ἔμφρονα θωμίνων· καὶ ἵνα ἴδωσιν ὁ Ὀδυσσεὺς ἐξίστη τοῖς ἄλλοις Ἑλλησιν· οὕτω δὲ καὶ ἡ εὐνοια τῆς Ἀθηνᾶς ἐνδείκνυται εἰς Ὀδυσσεῖα.*

68. Θαρσύνε δὲ μέμνη μηδὲ . . . ἄνδρ'. The sense is, *μηδὲ συμφερόν ἡγοῦ τὸν ἄνδρα γινώσκεισθαι.* So Ar. *Eccl.* 512, μὰ ζυμφορὰ γινώσκεισθαι τὸ πρῶγμα. Lobeck and Schäfer consider *μηδὲ συμφερόν διχον* as inserted διὰ μίσθου between *μέμνη* and its accusative, τὸν ἄνδρα. On the other hand, Erfurdt and Hermann deny that *μέμνη* can be so constructed. It is most probable, however, that the accusative belongs equally to both imperatives, as in Hom. *Il.* 13. 476, *ὣς μῖν Ἰδομενεὺς δουρικλυτὸς, αὐδ' ὑποχωρεῖν, Αἰνείας ἰπιδόντα βοῦδον*, where *υποχωρεῖν* has the same construction as in Thuk. 2. 88; Euthyd. p. 133; Luc. *Tox.* 36. See note to v. 451 below.

69. ἀπιστῆφόους. By prolepsis for *ᾧσσι ἀπιστῆφόους εἶναι*, the sense being *ἔρματα Αἰάντος ἀπιστῆφω καὶ ἀπίρξω ἀπὸ τοῦ ἰσιδιῶν τὴν πρόσοψιν.* Cf. Herm. *ad Vig.* p. 897; Seidl. *ad Eur. Elektr.* 442; Reisig, *Comm. Cr. ad Œd. Kol.* 1227; Stallb. *Plat. Prot.* 327. C; Valckn. *Diatrib.* 205; Kühn. *Gr.* 440. 2, ed. Jelf. So *Œd. Kol.* 1200, τῶν σὺν ἀδέρξεων ἡμετέων ἐπητάμοις; Virg. *Æn.* 1, *age diversos.* The reading *πρόσοψιν*, for which the simple *ἔψιν* is more common, is confirmed by Eur. *Phæn.* 1353, *ἰσπερὶ πρόσοψιν ἀγγέλου.*

71. Οὔτος. Kühn. *Gr.* 476, ed. Jelf. Athene now addresses herself to Aias. The MSS. La. Lb. Harl. *αἰχμαλώτιδας* as a proparoxytone, and this adjective is frequently so written by the old copyists, as at Eur. *Hek.* 1096, and several other places. They were doubtless misled by the analogy of termination in such words as *ἡπειρώτις*, *στρατιώτις*, etc. The expression *δεσμοῖς ἀπειθύνοντα* does not occur elsewhere, and has been variously explained. SCHOL.: *ἀπειθύνοντα· τιμαρίαν ἀπειτούντα· ἰσι-*

βαλόντα μιν' ἐθύνης. Billerbeck renders the participle by *castigantem*, and the whole phrase, *captivos manibus laqueo ligatis verberantem*. Passow translates χείρας δισμῶς ἄπ. "die Hände starr in Fesseln schlagen," and Wunder, *regere* (i. e. *adstringere*) *manus vinculis*, an operation which we learn from v. 62 to have been already over. Neue seems nearer the truth in interpreting *retorquentem*, comparing *Æd. R.* 1154. The language of Athene, together with the employment of the participle present, appears to point to some occupation in which Atias was engaged at the moment of her address, and the action ascribed to him in v. 108, ἐρθὼν ἄνω κίνει δῆσαι, may perhaps suggest that the participle should here be rendered by *exporrigentem*, guiding the hands of the captives upwards, i. e. tying them to the pillar to which he is subsequently represented as having bound them.

73. Αἴαντα φωνῶ. "So frequently in Attic poetry, = καλῶ σε, ὦ Αἴαν. So below, v. 789, καλῶ δ' ἄμα πομπαῖον 'Ερμῆν, κ.τ.λ., *te invoco, Mercuri*; v. 793 sq., καλῶ δ' . . . σιμῶς 'Ερινῆς; whilst at 801, ἦτ', ὦ ταχυῖαι . . . 'Ερινύες. Hence it is not surprising to find the vocative and nominative frequently associated in the same address, as at v. 819, ὦ κλειναὶ 'Αθῆναι καὶ εὖ σύντροφοι γίνου, which is χαίρειτε, ὦ κλειναὶ 'Αθῆναι καὶ χαίρειτω εὖ σύντροφοι γίνου. Cf. *Philokl.* 530, 867, 986." WUNDER.

75. μηδὲ δουλῖαν ἀρεῖς. The MSS. Γ. La. Lb. ἀρεῖς. See Dawes, *Misc. Cr.* p. 221; *Trach.* 1183, οὐ θῶσεν οἷσιν μηδ' ἀπιστήσεσι ἱμοί; *Eur. Hipp.* 498, οὐχὶ συγκαλίσουσ καὶ μὴ μεθήσεις; *Plat. Symp.* p. 175. A, οὐκ οὐ καλῶς αὐτὸν καὶ μὴ ἀφήσεις; The future indicative seems always preferred in such formulæ, to express an energetic command interrogatively; and Elmsley (*Addend. ad Eur. Bacch.* v. 344) is therefore incorrect in stating, that, if the penult of the aorist tenses of αἶρειν were not always long, the subjunctive aorist would deserve the preference in our passage. "When the command is negative, οὐ μὴ is used; and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter." KÜHNER. Since, however, οὐ μὴ is especially used in *forbidding*, it is better to consider, with Neue, that οὐ runs through the sentence, and is common to both clauses; on which principle, μηδέ, in the latter, becomes = καὶ οὐ μὴ. See *Matth. Gr. Gr.* § 498. c, § 517, *Obs.* 2. Lastly, δουλῖαν αἶρειν is *concupere timiditatem*. So v. 129, below, ἔγκον αἶρειν, where see note; *Æd. R.* 914, θυμὸν αἶρειν. In this signification αἶρεσθαι is elsewhere found. See *Æd. R.* 635, 1225; *Antig.* 907. In the expression δινὸν ἱξάειν μῖνος, v. 1010 below, the verb seems to be employed in its own stricter meaning.

76. Μὴ πρὸς θεῶν. SCHOL.: παρκατεῖται 'Οδυσσεύς, οὐχ ὡς κομφιδούντος

τοῦ ποιεῖν τοῦ διελίαν τοῦ ἡρώος, οἷον γὰρ ἀφαιρηθὴ τῆς τραγωδίας τὸ ἀξιωμα· ἀλλὰ τὸ εὐλαβεῖς ἐνδείκνυται· ἱμῶντος γὰρ ἦν τὸ τῇ μεμνημένῳ παραχωρεῖν· δεῖ γὰρ, οἷον ἦν προσιλόντα ἐκῶν διατεθεῖαι τὸν νεκρὸν (Brunck, *ixθρόν*). Or *ἔξω πάλιν αὐτὸν* may be supplied to *μή*, which must on no account be referred to the words immediately preceding, as Hermann teaches. On the construction of the participle *μίνων*, see *Matth. Gr. Gr.* 297. The full expression would be: *ἀρκεῖται τούτοις ἐν κλισίῃ μίνων*, *satis esto, ut in tentorio maneat*.

77. *Τί μὴ γίνηται*; SCHOL.: *μή τί γίνηται* φεβῆ; οὐχ ὁ αὐτὸς ἦν καὶ πρότερον ἄνθρωπος, ἀλλ' οὐδὲν ὅμως εὐχόμενοι κακόν, ἡμῶν ἐπιμιλουμένων; "So *τί μὴ γίνηται*, *Eur. Suppl.* 544; *τί μὴ ποιῆται*, *Soph. Electr.* 1276; which last, although of different signification, agrees in form with the Latin *quidni faciam?* Latin writers at one time place the final conjunction before the interrogative pronoun: *ut quo nos recipereamus?* *Liv.* 44. 39. 5; *ut qualiter sentiremus*, *Plin. H. N.* 13. 13; at another time after it: *quid uti facerent?* *Cic. p. Sext.* 39. In Greek authors the latter is always *postpositum*: (*Ed. Kol.* 1725, *ὥς τί βίξομεν*; *Elektr.* 398, *ἴσως τί δέσσης*; *Eur. Ion.* 527, *ὥς δὲ τί φεύγοις*; In all these passages the conjunction *ὥς* is indisputably final; but since the verb dependent upon it is omitted, its real power is so obscured that it would seem altogether redundant. It serves, however, to connect the interrogation which follows with what goes before. Compare *ὥς τί δή*, *quid ita*, *Eur. I. A.* 1342, *ὥς πρὸς τί*, *Æd. R.* 1174. *Æd. Kol.* 1182, *ὥς πρὸς τί χρεῖαι*; *ὥς τί χρεῖζον*; *ὥς τί δὲ θέλων*; and see *Matth. ad Phœn.* 621, from whose reasoning I dissent. Similarly, *ἔτι τί*; *Demosth.*, *ἔτι τί δή*; *Lucian. Enc. Dem.* § 22, are referred to what has been said previously; just as when a person having denied that he is about to do this or that, another asks *ἔτι τί* (sc. *γίγνεται*); *ὥς τί* (sc. *γίνηται*); Andocides, in *Or.* III. p. 26. 26, appends this verb to the final particle, writing *ἵνα ἡμῖν τί γίνηται*; although it is generally omitted: *ἵνα δὲ τί προσέθῃται*, *Ar. Nubd.* 1192. See *Herm.* to *Vig.* p. 849; *Matth. Gr. Gr.* § 620; and this is also imitated by later Latin writers, *ut quid autem coletur?* *Aug. Civ.* IV. 18, whilst more ancient authors seem to have said *ut quid?* only. Indeed, the collocation *ἵνα τί* by frequent usage coalesced so entirely into one word that the *Etym. M.* 471. 16 calls it an *ἐπιρρημα ἐρωτησίως*, and hence, whether the dependent verb is expressed or omitted, it is often written with but one accent, as in *Ar. Eccl.* 719, *Plat. Apol.* p. 26. c, *Evang. Matth.* ix. 4, in which passages the more recent editors have erased the hyphen. That this was, nevertheless, an exceedingly ancient mode of writing is testified

by Arcadius, p. 184, and by the *Grammaticus Hermanni*, p. 460, τὸ ἰσχυρὸν καὶ διατρίβει ἐν τῇ συνθηκῇ (συνπρωκῇ) ἐξόντα. LOBECK. — πρὶς τὸν αὖν ἀνὴρ δὲ ἦν; "Nonne hic vir antea fuit totumque versatus est sine ullo tuo periculo? cur ejus hominis presentiam extimescis, quem toties antea vidisti imperterritus? The goddess marvels that Odysseus should now fear the appearance of Aias, whom he had so frequently seen before without any such emotion." LOBECK. "ἀνὴρ hic non virum, sed hominem, i. e. mortalem, neque ultra mortale robur validum significat." HERMANN. The last critic objects to the explanation of Lobeck, num antea non fuit vir fortissimus? which is adopted by Wunder and Dindorf, that it can be admitted only upon the supposition that Aias had been previously the foe of Odysseus. Since this was not the case, and Odysseus could therefore have no reason to fear Aias, he holds that the explanation of the Scholiast must not be rejected. Both explanations are, however, frigid, and inappropriate to the rejoinder of Odysseus, Ἐχθρὸς γὰρ ἐγὼς τὰνδεῖ καὶ ταῦν ἦν, in which the words καὶ ταῦν ἦν, referring clearly to πρὶς τὸν αὖν, distinctly show that the whole verse is to be connected closely with the language just uttered by Athene. As, then, the thought nonne antea hic vir fuit is not absolute, it would seem that Odysseus in his reply interrupts the language of Athene, who was intending to pay a tribute to the prowess of Aias, and to remove the fears of Odysseus. If this view be correct, we ought to follow the example of those who place the sign of interrogation after ἦν, and the sign of interruption after ἦν.

78. ἐγὼς τὰνδεῖ. SCHOL.: διπτικῶς ἀντὶ τοῦ ἰσχυρὸν, ἐπὶ Ὀδυσσεύ. Cf. Schäf. *Meletem*. Cr. p. 114; Seidl. *Eur. I. T.* 1402; Matth. *Gr. Gr.* 470. 9. See below, vv. 397, 421. Similarly, ἐγὼς χυμῶ. Cf. Porson to *Eur. Med.* 389.

80. ἐν δόμοις μένειν. Such is the reading of Aldus and the majority of the manuscripts. In the Codd. Ien. Dresd. a. εἰς δόμοις, for which the MSS. La. Lb. exhibit ἐς δόμοις, the former, however, with ἐν οἷς suprascriptum. SCHOL. ROM.: ἐς δόμοις · ποιητικῶς ἀντὶ τοῦ ἐν δόμοις. Hermann has received this latter reading, believing that it could not have sprung from the copyists or interpreters, and defending it by *Eur. I. T.* 620, ἀλλ' εἰς ἀνάγκην κίρμιθ', ἣν φυλακτῆριον, where, however, the preposition is referred to κιστρώκαμιν, in place of which κίρμιθον, or the result of falling, has been substituted.

81. Join μεμνηότα περιφανῶς, and comp. v. 66 above, περιφανῇ νόσον. The inquiry of Athene must not be understood as made with the intention of depreciating Odysseus in the estimation of the audience. It serves merely to

convey a more exalted idea of the violence of the malady which could inspire so redoubtable a warrior, in the presence even of his guardian goddess, with emotions of terror and alarm.

82. Φροσῶντα, κ. τ. λ. The MSS. La. Ien. Aug. b. Dresd. b. ἱξίστην ἰδών, for which the MS. Dresd. a. substitutes ἰδών, evidently from interpolation. The true reading is exhibited by Suidas s. 'Ονῶ, the Schol. Rom., Aldus, and the majority of the ancient copies. On the construction ἱστῆναι τινα, *declinare, vitare aliquem*, see Matth. Gr. Gr. 393, and compare Demosth. p. 460. 1, ὅτι δὲ δόξης οὐδὲνα πάσσει κίνδυνον ἱξίστηναι; Id. p. 891, ἱξίστηναι τὰ τοιαῦτα. Many additional examples are cited from later writers by Lobeck in his note to this passage, and by Schäfer to Demosth. p. 331. 8. It is, however, to be observed, that, although many intransitive verbs, which acquire an active signification by composition with prepositions, retain more or less of their own strict meaning, it seldom happens that such verbs when compounded with *ix* or *is*, are used in any other than a figurative application. Cf. Plat. *Phædr.* 58, *τίσῃς με ἵλιος* (for which we find *σιτέχεταιί μοι δίος*, Id. *Pol.* 1. 330); *ixβαίω τὸν ἡλικίαν τοῦ γυναιῶ*, Id. *Rep.* 5. p. 461. B; *ixβαίω τὰ τελέμεντα ἱστη*, *Ibid.* 7, p. 537. E; *ixβαίω τὸν ὕπνον*, Id. *Symp.* p. 183. B; *ισπίπτειν δουλαῖον ἡμαρ*, Eur. *Ion.* 700; . . . *ξυμφορῶν*, Id. *Andr.* 99, 984.

83. The Cod. Flor. reads *καί* in place of *μή*. On *οὐ μή* with the conjunctive aor. 2, in negative sentences, with the force of the future, see Matth. Gr. Gr. 517. The full expression would perhaps be: *ἀλλὰ τῶν οὐκ ἴσσι φόβος μὴ ἴδῃ σε παρόντα*, *there is no fear lest, or that . . .* Compare *Æsch. Theb.* 38, *καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφῶν δόλφ*, where we have a similar ellipse; and on the other hand, Xen. *Mem.* 2. 1. 25, *οὐ φόβος μὴ σε ἀγάγω*, etc. Sometimes, instead of the conjunctive aorist, we find the indicative future, without any perceptible difference of signification. Plat. *Krit.* 44, *ταύτου ἱστίζημαι ἰσιστηδίου, αἶον οὐδὲνα μήποτε εἰρήσω*; Xen. *Hell.* 1. 6. 32, *Καλλιμαχίδας εἶπεν, ὅτι ἡ Σπάρτη οὐδὲν μὴ πάντων εἰπισῆται αὐτῷ ἀποθανόντος, φύγων δ' αἰσχρὸν εἶναι*. In Soph. *Elektr.* 43, *οὐ γὰρ σε μὴ γήρῃ τι καὶ χρένῃ μακρῇ γυνῶς' οὐδ' ὕποπτιύσουσιν*, we have a blending of both constructions.

85. Ἐγὼ σκοτώσω . . . διδορέστα. Wunder compares *Æd. R.* 408, *οὐ καὶ δίδορκας, καὶ βλέπεις*. Add *Æsch. Prom.* 447, *εἰ πρῶτα μὲν βλέποντες ἱβλίων μάτην, | κλύοντες οὐκ ἤκουον*; Psalm. cxxv. 16, 17, "Eyes have they, but they see not; they have ears, but they hear not"; Isaiah vi. 9, 10, xlii. 20; Shakspeare, *Henry V.*, Act 5, Sc. 2, "For maids, well summered and warm kept, are like flies at Bartholomew-tide, blind, though they have their eyes."

86. *Γίναται*, s. v. λ. Odysseus does not express acquiescence in the proposal of Athene, or a wish that she should carry it into execution. He simply states, as a general truth, that when a deity contrives, every project it may form will be realized.

87. *Σίγα νῦν*. Johnson, in violation of the metre, has edited *νῦν*. See, however, Eustathius, p. 1312. 19; Moschopoulos, *Sched.* p. 45; Liddell and Scott, s. Nῦν; THOMAS MAGISTER: *χρῶνται δὲ οἱ τραγικοί τε καὶ ποιηταὶ καὶ ἱερεῖς νῦν, λαμβανόμενοι μὲν ἀπὸ τοῦ δῆ, ἵχοντι δὲ ἱμφοσίῃ τινὰ χρέον, ὡς παρὰ Σοφοκλῆ ἐν Αἴαντι· Σίγα νῦν*. It is, in fact, the same word as *νῦν*, the "now" of time, but used quite unemphatically, so as not to refer the whole sentence to present time, but only the word which it follows as an enclitic. Hence it corresponds precisely with the unemphatic "now" which we so frequently connect with imperatives, both in conversation and in writing. It is found chiefly in dramatic poesy (the quantity is long in Aristophanes, and common in the Tragedians), and never occurs in prose, except in the compound *τείνον*. See, by all means, Liddell and Scott, s. v.

88. *Μένειμ' ἄν· ἦέλιον δ' ἄν* *I am willing to remain, but I could have wished* (*Ed. R.* 95, *λίγουμ' ἄν εἴ' ἦενον*; *Ed. Kol.* *χρέον μάλιστα ἄν*; *Antig.* 1108, *οὐδ' ὡς ἵχω στείχουμ' ἄν*). The indicative future represents the future action as certain to happen; the optative with *ἄν* expresses this less positively, and generally with an appeal to the approbation of the person addressed, or a reference to some condition either previously expressed or existing in the mind of the speaker. The commentators generally render: *manebo, vellem autem*. — In place of *εὐχῶν*, the Cod. Γ. *νυξῶν*.

89. *ὦ εὐτρες, Αἴας*. Hermann, with Aldus and most manuscripts, *Αἴαν*. So Suidas: *ὦ εὐτρες, ἀπὸ τοῦ εὐ. ὦ εὐτρες Αἴαν*. The MSS. Laur. a. Par. 2712, 2884, Mosq. B. exhibit the writing in the text. The identity in form between the nominative and the vocative is supported also by the testimony of Eustathius, p. 1469. 59; Greg. Corinth. *de Dial. Att.* p. 53; Chæroboæcus in Bekk. *Anecd.* p. 1183, *οἱ Ἀστυνοὶ τὰς αὐτὰς ἐκάλεσαν ποιεῖν ἱερὰς καὶ πληγνύσας, οἷον ὁ Θέας ὁ Θέας, ὁ Αἴας, ὁ Αἴας. εὐτρες ὁ Αἴας δῶντερόν σε περισσεύει*. Cf. below, vv. 276, 351, 460, 504, 561, 874, 921, 940, 959, 1270. The Homeric form *Αἴαν* is unquestionably due to the copyists.

90. *Τί βαῖον*, s. v. λ. Eustathius, p. 610. 9: *ἐντιθέν λαβὼν Σοφοκλῆς βαῖον ἐντριψέσθαι λίγυι τὸ εὐδ' ἔλως ἐντριψέσθαι*. Cf. *Elektr.* 519, *οὐδὲν ἐντριψω ἑμοῦ γι*. On the genitive, see Kühn. *Gr.* 496, ed. Jelf.

91. Ὡ χαῖρ' Ἀθάνα. SCHOL.: ἐπίγνω μὲν τὴν Ἀθηνῶν· τὰ δ' ἔξῃ τοῦ παραπαιόντος· οὕτω γὰρ ἂν προσκόμεν ἢ ὑπόθεσις· οὐ παντιλῶς δὲ ἀπώλαιο αὐτοῦ τὸ ἡγμονικὸν, ἀλλ' ἡ μανία γίγνεται περὶ τὸ λογιστικόν· ἐμμένοντα μὲν γὰρ ὡς ἰχθρὺς ἀνιλὼν, περὶ τὸ πρὶς αὐτοῦ δὲ ἰσφάλλεται, ὅτι ποίμνιον ἀνιλεῖ, καὶ διολογίζετο ἄνδρας ἀνηρηκέναι. The arrangement of the words will show that δ must be joined with χαῖρει, and not with Ἀθάνα. Cf. *Æd. R.* 646; *Eur. Med.* 664; *Or.* 470.

95. Ἐβαψας ἰγχοι πρὸς . . . στρατῷ; *ensem bene tinxisti in Argivorum exercitu?* Cf. *Plut. Moral.* p. 914. D: *χρησμένον τινα λήγουσιν ἀλυσὶ κομισθῆναι προστάττοντα βαπτίζειν τὸν Δίονυσον πρὸς τὴν θάλατταν*, for which we read, in the citation of the same oracle in the scholion to *Hom. Il.* 6. 136, *ἐν πόντῳ Δίονυσον βαπτίζουσι*. On the pregnant force of πρὸς, here = *προσβάλλας καὶ ἔβαψας ἰγχοι Ἀργ. στρατῷ*, see Kühn. *Gr.* 645. d, ed. Jelf; Abresch, *Anim. ad Æsch.* p. 528. In its strict signification, βάπτειν, to dip, is usually constructed with εἰς or ἐν. It has the same tropical sense as that in which it is here employed, in *Æsch. Prom.* 863, *δίδηται ἐν σφαγαίῃς βάψασα ξίφος*; *Eur. Phœn.* 1594, (*φάσγανον*) *εἴσω σαρκεὶς ἔβαψιν*; *Lycophr.* 1121, *εἰς σκλάβῳν' ἰχθύνει αὐτόχρως βάψω ξίφος*; *Dion. Hal. Ant.* 4. 82, *τὸν εἰδηρὸν διὰ σκλάβῳν*; *Ibid.* 5. 15, *τὸν αἰχμὴν εἰς τὰς πλινθεάς*. Cf. *Hor. Od.* 3. 23. 12, *Victima pontificum secures Cervicæ* (i. e. sanguine ex cervice ebulliente) *tinget*; *Virg. Æn.* 12. 357, *dextræ mucronem extorquet, et alte Fulgentem tingit jugulo* (i. e. sanguine tingit ensem jugulo infixum). — On ἰγχοι, *gladium*, compare vv. 274, 622, 862, with vv. 30, 786, 978, and consult the notes of Brunck to v. 622 below; Seidler to *Eur. Electr.* 691; Hermann to *Trach.* 1026.

96. Κέμπος πάριςσι. Equivalent to ἔξιστι κομμάζω, *the boast is mine*. — *κοῦν ἀπαρνοῦμαι τὸ μὴ*. By ellipsis for *τὸ μὴ οὐχὶ βάψαι τὸ ξίφος ἐν τῷ στρατῷ*. Cf. *Ant.* 443, *καὶ φημι δεῖσθαι κοῦν ἀπαρνοῦμαι τὸ μὴ*; *Plat. Gorg.* 461. C, *τίνα εἰμι ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπισταθεῖν*, where see the admirable note of Woolsey, 2d ed. pp. 151, 152; *Xen. Hell.* 5. 2. 36, *ὁ Ἰσθμίας ἀπελογίετο μὲν, οὐ μίνουσι ἵππεσθαι γὰρ τὸ μὴ οὐ μεγαλοπράγμων τι καὶ κακοπράγμων εἶναι*; *Dem.* 19. 63, *οὐδ' ἄρρησίς ἐστιν αὐτοῖς τὸ μὴ*; *Lucian. D. M.* p. 94, *οὐ μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γίνου, μὴ οὐκ ἱμὲς υἱὸς εἶναι, non negabis, quin filius meus sis*. The infinitive with τὸ μὴ and τὸ μὴ οὐ is often placed where in Latin *quin* with the conjunctive would be used, i. e. after verbs or expressions which convey the notions of preventing, denying, omitting, dissuading, even when the infinitive, or the accusative with the infinitive, is not the regular

or grammatical construction. See Kühn. *Gr.* 750. 2, ed. Jelf. *Herm. ad Vig.* p. 800. The poet had here an election between three different modes of expression: ἀρεῦμαι or οὐκ ἀρεῦμαι τὸ δρεῦσαι; τὸ μὴ δρεῦσαι (where μὴ serves merely to strengthen the negation); τὸ μὴ οὐ δρεῦσαι, = ut non, or quia.

97. χίρα. The Cod. Γ. χίρας, La. χίρας (to be written χίρας), a reading which is rendered objectionable by the termination of the preceding word. The phrase αἰχμάζων χίρα, explained by the Scholiast σὺν αἰχμῇ χίρα κινῶν, but more accurately, perhaps, *to arm the hand with the spear*, is objected to by Musgrave, who proposes in its stead ἡμαξας χίρα from v. 428, below. Lobeck justifies it by the Homeric αἰχμὰς αἰχμάζων, but is opposed by Wunder, *Cens.* p. 35, who observes, that, as no accusative is ever found with αἰχμάζων except that of its cognate word, the expression is not Greek. Assuming that no example exactly similar can be found, this inference appears too strong after such expressions as ἦξιν χίρα, v. 40 *supra*; πᾶλα ἠκουρίζετο, Eur. *Iph. T.* 1381; χιῖρας ἐξηκόντισα, *Ibid.* 362.

98. "ὦστ'". Elmsley, comparing v. 39 above, would substitute ὡς, as the particle especially employed in confirmatory rejoinder. The observation is both accurate and acute, but alteration is unnecessary. The *plena locutio* would be τοσοῦτον ἥχμασα ὦσσι . . ., as we learn from Eur. *Phœn.* 1606, οὐ τοσοῦτον δύναντος εἶφικα, ὦσσι ληχαγητάμην. A like omission of the demonstrative pronoun occurs in Eur. *Or.* 379, ὦστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν σισιδῶν, cited by Lobeck. — For εἶδ' the Cod. Θ. εἶδ'. Hence the remark of the Roman Scholiast: ἰὰν δασυθῇ τὸ αἰ, ἵστασι ἰαὶ τῶν 'Ατρυιδῶν, ἰὰν δὲ ψιλὸν, τὸ εἶδα, ἀντὶ τοῦ ἰσίσταμαι. "Inanis de lectione dubitatio, quum εἶδα debile sit et inutile, εἶδε necessarium." DINDORF.

99. τὸ εἶν, scil. ἴως, *thy language*. Below, v. 1339, ἰωνίαις τὸ εἶν. Cf. Markland to Eur. *Suppl.* 257; Matth. *Gr.* 267. 1. The MSS. ἀνδρες, but the article is essential.

100. ἀφαιρίσθων. Billerbeck follows Brunck in considering the dual to be here used for the plural, as often in Attic writers. Mitchell, from his references to Matth. *Gr.* 203. 4, would seem to receive ἀφαιρίσθων as that form of the 3d pers. plur. imperat. which we often meet with in Ionic, Doric, and occasionally in some of the older Attic writers. Both are mistaken. The dual is here properly employed, since Aias refers to the Atreidæ only. The language is sarcastic, and by τάρμα ἔπλα we are to understand, not his own arms, but those of Achilles, which he represents not only as belonging of right to him, but, through the death of Agamemnon and Menelaos, as virtually in his own possession.

101. Εἰς, εἰ γὰρ.... Hermann first erased the colon after εἰς, in order that its coherence with what follows might be more distinctly seen. See his note to Eur. *Suppl.* 795, and to Vig. p. 750. This punctuation best accords with the well-known definition of this word by the Grammarians, that it is a *συγκατάθεσις μὲν τῶν εἰρημίων, εὐνοφὴ δὲ πρὸς τὰ μίλλοντα*. Moschopolus, *Dict. Att.*, εἰς· πρὸς μὲν ἐπὶ ῥήμμα ἀποδιδόνει καὶ προκαταστατικὸς τῶν τι εἰρημίων καὶ ῥηθησομένων· εἰς, εἰ δὴ σοι παῖς ἰ τοῦ Λαερτίου. Grammaticus ap. Bekk. *Lex. Seguer.* p. 243. l. 24, εἰς· ἀντὶ τοῦ ταῦτα μὲν δὲ οὕτως· ἔστι γὰρ ἐπὶ ῥήμμα ἀφοριστικόν· ἐπὶ γὰρ τοῖς ᾗθι εἰρημίους ἐπιλεγόμενον ἀφορίζει· αὐτά. This word is very frequently used in Attic dialogue, either to express acquiescence in a statement already made, with an intimation that enough has been said respecting it (cf. Plat. *Phædon.* p. 260, εἰς· σὺ γὰρ πιστεύμων· εἰ χεὶ ποιεῖν), or to intimate the desirableness of passing on to the consideration of a new point or circumstance (cf. Demosth. *Philipp.* 1, p. 46, εἰς· εἰ πρὸς ταύταις ἔστι). In the first case, it may be rendered, *enough of this!* in the second, *but to continue*, or *well*. Compare *Œd. Kol.* 476; *Elektr.* 534; *Philokt.* 1308; Ar. *Nub.* 176; *Thesmoph.* 407; Eur. *Suppl.* 1123. If it begins a verse in iambic trimeters, the last syllable is long; as in *Æsch. Choeph.* 646; Aristoph. *Pac.* 664. Some of the old Grammarians direct us to write (εἰς), in order that it may be distinguished from the Attic form of the 3d plur. optat. of εἶναι.

102. Πῶ.... εὐχης. Cf. v. 367 below, οὐχ' ἔρῃς ἴν' εἰ παπῶ; Kühn. *Gr.* 527, ed. Jelf. With the expression εἰ γὰρ.... ἔσται; Wunder aptly compares v. 928, εἰ γὰρ τίνοις | τὸ τοῦδε πῶς μοι γῆς κρητὶ τῆς Τροάδος; *Philokt.* 421; *Trach.* 336; Demosth. p. 242. 2, εἰ δ' Ἀρίστερος ἐν Σικυῶνι; καὶ εἰ Περὶλαος ἐν Μιγαῖραις; οὐκ ἀπὸ ῥήματος;

103. τοῦπέρωπτος κίναδος. SCHOL.: τὸ ἐξῶλιν θηρίον. κίναδος γὰρ ἡ ἀλώπηξ· πάντι δὲ κατατρέχει τοῦ Ὀδυσσεύς, ὡς ἰχθίον. "Others with greater accuracy render *εἰτέρωπτος* *versutum*, from a comparison of the words *τέριμμα*, *πρίτριμμα*, *ἰτέρωπτος*, and of the highly apposite language of Andocides, *de Myst.* p. 49, ὃ συνεφάντα καὶ ἰτέρωπτος κίναδος. Cf. Osann *de Ai.* p. 100, sqq." WUNDER. A prior question is perhaps the true meaning of κίναδος, which occurs in Ar. *Nub.* 448; *Av.* 429; Demosth. p. Cor. 281. 22 (162 ed. Diss.), where the Scholiast: κίναδος, τό, οὐδισίως, θηρίον τι, οὗ τὸ δῆμα εἰς περικισφαλαίαις κατασκευὴν ἰσιπείητο. Σικιλιῶται δὲ τὸ κίναδος ἀλώπηκα ἐκάλεον. Hesychius explains by *θηρίον*, *ῥῆς*, and Cicero, *de Or.* 8, by *bellua*. Hence it would seem to be identical in signification with *κινώπιον*, and to have been employed as a general

term for any wild animal, especially those that were dangerous or poisonous. Cf. *Democr. ap. Stob.* 6. 44. 18, *καὶ ἀνάνδιον καὶ καὶ ἰερὸν*. However this may be, it is certain that *anandēs* was used by the Attics as one of their rather extensive vocabulary of abusive epithets. See Eustathius, p. 481. 2; *Etym. M.* p. 514. 9. "Observe here the admirable skill and foresight with which the poet has constructed this whole scene. That his design might be apparent from the very outset, and the wretched fate of Aias excite the deepest commiseration in the minds of his audience, he brings together upon the stage the hero himself and his greatest foe, Odysseus. Now, since this could not be consistently accomplished unless through the non-recognition of Odysseus by Aias, the intervention of a divinity was necessary; and that this might not seem the result of mere casualty, instead of being connected most intimately with the circumstances and main action of the play, this office is with peculiar propriety assigned to Athene, as the patron goddess of Odysseus and the inflexible enemy of Aias. That such a part should be performed by her contributes greatly to the splendor of the drama's opening scenes. Care was nevertheless necessary not to portray Athene as too eagerly intent upon the destruction of Aias, in revenge for the injury she is said to have sustained at his hands (although Kalchas had declared him the object of her wrath, as the Messenger narrates, v. 715 below), for this would have been a revolting exhibition of cruelty and bloodthirstiness. Hence she is represented as saying that she has inflicted madness upon him in order to preserve the Atridae, and is moreover described as lavishing her pity upon the afflicted hero, apparently with entire freedom from all vindictive feeling. The language, too, of the deluded Aias, when he makes his appearance upon the stage, is so framed as to impress us with the conviction, that we are not listening to the incoherent words of a raving maniac, but rather to those of a man overmastered by a simple error in opinion. Accordingly, the terms in which he expresses his sentiments and plans differ but slightly from his ordinary phraseology; and it is only from such phrases as *ἐνὶ στήθεσσι νινάδης* that we can infer them to be less refined or choice than usual. In this way the dignity of his character is most skilfully preserved, and our pity for his misfortune raised to the highest, since we find his greatest enemy bewailing the fate of so illustrious a man, and a goddess teaching us in weighty words the necessity of abstaining from haughtiness and arrogance, and the duty of forbearing to triumph over the objects of our vengeance."

HERMANN.

104. *Ἐγὼ γὰρ, ὦς σέθεν.* The answer to inquiries is very frequently

given in Attic dialogue by merely placing a pronoun with the omission of the verb which is used in the question. Compare Eur. *Hippol.* 90, *αἶψ' οὐν βροτοῖν δ' ἐκρίσθηκε νόμος*; — *Οὐκ εἶδα*, with Demosth. p. 14. 20, *εἰ οὐν*; — *οὐ γράφεις ταῦτ' εἶναι στρατιωτικά*; *Μὰ Δι', οὐκ ἔγωγε*. Should the answer be affirmative, the negative particle is of course omitted. The addition of the strengthening adverb *γε*, as well to pronouns as to other words which reply to a question (*μάλιστα γε, ἤκιστα γε, πάνυ γε*), is very common. See below, v. 1285; *Trach.* 1248; and very frequently elsewhere. — *τὸν εὖν ἰσotάτην*. SCHOL.: *ἦτοι κατὰ πάντα ἰσotάμηναι σε, ἢ ἰδῶς ἐπὶ τῆς κρίσεως μῖνον, οἷον τὸν ἀντίδικον. κυρίως δὲ ἰσotάτης, ὁ ἐν τῇ ᾧ ἀντιστάμενος εἶναι, ὡς ἐὶ λῆγει τις τὸν Οἰδίποδα τοῦ Λαίου ἰσotάτην γεγανημένον.* [*Εἰς τὸ αὐτό.*] *ἰχθρὸν, ἀντίπαλον.* *Etym. M.* p. 625. 24, *παρὰ Σοφοκλῆν ἐν Αἴαντι μαστιγοφόρον, τὸν εὖν ἰσotάτην λῆγει ἀπὸ τοῦ ἀντισotάτην*. Cf. *Ælian. ap. Suid.*: *ὁ τῷ Αἴαντι γεγεννημένος ἰσotάτης δαίμων*; *Synes. Ep.* 67, *ὁ δῆμος παρῆν ἰσotάτης*; Scholiast to Oppian, *Hal.* 1. 152, *τὴν γὰρ ἐν κρήσειν ἀπὸ τῆς ἀντι κρήσεως, ὡς παρὰ Σοφ. ἐν Αἴαντι· οἶον τὸν εὖν ἰσotάτην λῆγει, ἢ ἀντισotάτην*. — Observe that *Ὀδυσεΐα* is to be pronounced as a trisyllable. It is very doubtful whether the Attic poets preferred in such cases to avail themselves of synizesis or contraction. Eur. *Alk.* 25, *ἰεῖῃ*; Ar. *Ach.* 1151, *ζυγγραφεῇ*; Eur. *Rhes.* 710, *Ὀδυσεῇ* (but *Phæn.* 927, *σφάζει Μινωκία τῶδε*); Lycophron. 1038, *φωῇ*, where the Scholiast remarks, *κατὰ συναιρέσειν ἀπαικῆν*. Cf. Lascaria, *Gramm.* L. III. E. 8, *Τυῖῃ, Ἀχιλλεῖῃ, φωνῇ... ὁ Κίρκος φησὶ κατὰ συναιρέσειν ἀπαικῆν γινίσθαι*, quoted by Lobeck. Kühn. *Gr.* 96, *Obs.* 2, ed. Jelf; Dindorf ad Ar. *Thesmoph.* 26.

107. *περὶ δέσσης*. The MS. Lips. a. *περὶ δανῆς*, with *η;* suprascriptum. The conjunctive is required with *περὶν* on account of the negative in the preceding verse. See Kühn. *Gr.* 848. 4, ed. Jelf; and on the rhetorical change of the dependent sentence introduced by a conjunction into the form of direct interrogation, *Id.* 882. 1. So Xen. *Mem.* 1. 4. 14, *ὅταν εἰ παύσῃ, ναυῆς ἀπὸ τῆς σῆς φροντίζῃ*; Eur. *Med.* 663, *περὶν ἂν εἰ δέσσης ἢ τιν' ἔξῃ χθῆνα*. Cf. Fritzsche. in *Quest. Luc.* pp. 134–136. On the aorist *ἐπέδρανα*, see Kühn. 232, *Obs.* 1; Lobeck to Phryn. p. 25.

108. The particles *περὶν δ'* at the commencement of this verse, repeated from the words just uttered by Athene, and the absence of a finite verb in the conjunctive, shew that the language of Aias is interrupted by the god-dea. The books generally read *ἰεχίου*, which is defended by Schneider, from the analogy of similar adjectives with two forms, e. g. *βάαχμος βάαχμος, ἴππικος ἴππικος*, but is objected to by Elmsley, who observes as

follows: "Read *ἱεκίου*. Erfurdt, who passes over *ἱεκίου* in silence, seems to have forgotten his own words (*ad Ant.* 483 (487), ed. min.): '*Ἐκκίου* haud dubie rectius est quam *ἱεκίου*.' See *Æsch. Choeph.* 559, 569, 651; *Eur. Tro.* 17, 483. When a word of three syllables, of which the first and third are long, is always placed in the senarius, as *ἱεκίου* is placed in the present verse, there is reason to suspect that the second syllable is also long. In the following fragment of the younger Cratinus (*ap. Athen.* p. 460. F), the old Edd. read *ἱεκιος*, although the metre requires *ἱεκίος*: *Εἰς τὰ κυλικίον ἐπιγράφει· Ζεὺς ἰστί μοι Ἐκκίος· ἰστί φρατέριος· τὰ τίλη τιλῶ.*" SCHOL.: *ἱεκίου στίγης· τοῦ περιφράγματος τῆς αὐλῆς ἢ τῆς τοῦ δώματος στίγης· ἱεκίον (sic) γὰρ τὰ δῶμα.* Moschopulus, *Sched.* p. 101, *ἱεκίον τὸ περιφραγμα, παροξύταιον.* Aristid. XIV. 206, T. I., *αὐλῆς ἱεκία* (the MSS. *ἱεκία*); *Hom. Il.* 9. 476, *ἐπὶ τῶν ἱεκίων αὐλῆς*; *Od.* 18. 102, *καὶ μιν περὶ ἱεκίον αὐλῆς εἶσι | ἀνακλίνας.* The error in the reading is probably due to those grammarians who, regarding it as a substantive, interpreted by *δῶμα*, in which sense the Homeric noun is used by Apollon. Rh. 2. 1073. The Tragedians, however, do not appear to have received this word as a substantive, any more than *καδίων*, *θηρίον*, *τοιχίον*, *ἱερὸν*, *ἱχνιον*. As an adjective, the form *ἱεκιος* is destitute of all authority; and the fact that adjectives from paroxytone substantives of the neuter gender in *ος* (with the exception of those which have *α* in the antepenultima) take the diphthong in the penultima (cf. *τίλιος*, *γῆριος*, *κῆδιος*, *κῆτιος*, *ἴτιος*, *θάλιος*, *ἴλιος*, *ῥιτιος*, *ὀνίδιος*, *τίγιος*) renders it extremely improbable that any adjective could have been formed from *ἱεκος* which did not follow the analogy of those derived from similar nouns by terminating in *ιος*. "The *κίον ἱεκίου στίγης*, as the Scholiast says, was either a kind of pillar or prop supporting the main beam of the roof, *τὸν τὴν ἐρεφὴν ὑπὲρκεῖοντα κίονα* (*Plut. V. Rom.* c. XXVIII.), which *Æschylus*, in *Agam.* 897, calls *ὑψηλῆς στίγης στῦλον ποδῆρεν*, or some other pillar or column placed in the court of the tent. The latter was especially used for securing offenders for punishment: *προεδίθεις κίονι Ἰλαβι πληγὰς πολλὰς*, *Artemid.* 1. 68, p. 114; *δήσαντες πρὸς τὸν κίονα αὐτὸν ἱμασσίγουν*, *Æschin.* c. *Tim.* p. 83; and in the same way, *Lysias*, *Fr.* XLV. 407. 4, *Hyperides ap. Poll.* 3. 80, all of whom employ *ὁ κίων*, as also *Ar. Vesp.* 105, *Aristot. Nicom.* 10. 3. Upon the last point, our own Scholiast observes: *ὁ κίων ἀρσινικῶς, παρὰ δὲ τοῖς Ἰωσὶν ἢ κίων καὶ πολλὰ ἱερὰ ἀρσινικῶς γραφόμενα θηλυκῶς οὕτω προφίρουσι.* Schol. *Pind. Ol.* 1. 10, *ἢ αἰθῆρ παρὰ τοῖς Ἰωσὶν ὡς ἢ κίων καὶ ἢ Μαραθῶν. οὐ πάντα δὲ ταυῦτα ἰωνικά εἰσι· ἰωνὶ καὶ οἱ Ἀττικαὶ πολλὰ τῶν ἰομάτων ἀρσινικά ὄντα θηλυκῶς ἐκφίρουσι.*

The Etymologicon Magn. s. v. assigns it the same gender, nor can I perceive any reason why our own lexicographers should so stoutly defend the opposite opinion." LOBECK. The Oxford translator remarks, that this peculiar punishment was "a common custom; and is described by Homer in the 22d book of the Odyseey as the fate of Melanthius, who fares much the same with Sir Topaz, in Parnell's 'Fairy Tale.'"

110. *Μάστιγι, πρώτον.* SCHOL. : ἐνταῦθεν ἡ ἐπιγραφὴ τοῦ δαμάσκου. οὐ πρότερον φοιῶν αὐτὸν πρὶν ἢ μαστιῆναι. Bothe contends that this verse should be united with the preceding by omitting τὸν δύστηνον ἐργάσει κακὸν μάστιγι, the words εἰ δὴτα being assigned to Athene, and the remainder to Aias. This is not only opposed to all authority, but to the στιχαμυθία, or mode in which the alternate replies in this whole conversation are arranged, whilst a perfectly satisfactory periphrase in illustration of the sense is given by Wunder : *Nolo eum ante mori, quam flagello terga ejus ita cruentavero, ut ea ipsa re mortem consequatur.* Cf. *Trach.* 1135, τίθης ἦρὲν ἔξ ἱμῆς θανάτῳ χερσὶς ; *Philokt.* 1329, παῦλαν ἴσθι μήποτε' ἰσχυρῶν πρὶν ἢ νόσου μαλαχθῆς τῆσδε, cited by Neue. — On *ῶτα*, see Jelf's *Gr. Gr.* 584. 1 ; *Apollon. Rh.* 3. 725, φοιίχθη καλὸν χεῖρα.

112. *ἰγὼ σ' ἰφίσμαι.* SCHOL. : ἰγὼ γὰρ σ' ἰφίσμαι· ἰφίσμαι σι εἰς τὰ ἄλλα κελύουσιν μοι, καὶ χαίρουν ὡς πισθόμενον μου· εἰς τοῦτο δὲ μένει οὐκ ἀκούσεμαί σου. Three manuscripts follow the reading exhibited in the lemma of the Scholiast. Lobeck translates the verse, *de ceteris, omnia, quæ vis, fieri cupio,* and detects in the language a certain air of disdainful indifference, which is not always found in the more customary formula, χαίρουν σὶ κελύω. Others render ἰφίσμαι by *jubeo*; but it seems to be employed here rather in place of the more hackneyed verb *ἰᾶν, sinere*, as in *Hom. II.* 23. 82, *Odyss.* 13. 7, *Xen. An.* 6. 4. 31, and *infra*, v. 116; the sense being rightly given by Hermann : *cetera tibi ex sententia tua cedant, sinam; ille vero hanc, neque aliam dabit pœnam.* It may be observed, that the Greeks used the formula χαίρουν ἰᾶν, or κελύουσιν τινά, of those *quibus nihil secum esse volebant.* Hesychius : χαίρουν ἰᾶσαι, καταφρονεῖν. Cf. *Hdt.* 9. 41, τὰ σφέγμια τὰ Ἑγησιστράτου ἰᾶν χαίρουν, where see Valckenaer; *Plat. Symp.* p. 176. E, τὴν αὐλητρίδα χαίρουν ἰᾶν; *Xen. Kyr.* 7. 5. 42, χαίρουν ταύτην τὴν ὑδαίμονίαν κελύω; *Soph. Trach.* 816, ἰετίτω χαίρουσα. Consult Heindorf to *Plat. Theæt.* II. p. 441; Blomfield to *Æsch. Agam.* 555. On the construction, see *Matth. Gr. Gr.* 537.

114. Some manuscripts ἦδε and ᾧδε, in place of ἦδε. The MSS. ΓΘ. Heidelb. and Lips. b. exhibit ἦδε a priori manu, ᾧδε from the hand of some corrector. Hermann, retaining the writing of the far larger number of

the books, thinks that Matthiä, in *Gr. Gr.* 541, 542, has not given a sufficiently distinct explanation of the use of the article before the infinitive. He observes that "the insertion or omission of the article is any thing but an immaterial point, and that the infinitive with the article, except in cases where it is simply a substantive, is employed in two ways. The first is explicative, τοῦτο being either supplied or understood; as, εὖ δεῖν, τοῦτο λίσσω, or τοῦτο λίσσω, εὖ δεῖν. In this use it relates to something which is about to follow, or which has preceded. In addition to the examples cited by Matthiä, I may add *Soph. Ant.* 79, τὸ γὰρ βίη πολιτῶν δεῖν ἴσον ἀμήχανος. This is stronger than without the article. For Ismene says this, τὸ γὰρ βίη πολιτῶν δεῖν, τοῦτο ἀμήχανός ἐμι; (*Ed. Kol.* 441, οἱ δ' ἰωνοφιλιῶν οἱ τοῦ πατρὸς τῇ πατρὶ δυνάμει, εὖ δεῖν οὐκ ἠέλιπσαν; *Antig.* 707, ἴσους γὰρ αὐτοὶς ἢ φρονεῖν μόνος δοκῶ, ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὕτω διαπνευχθίνεις ὠφθῆσαι κινεῖ. ἀλλ' ἄνδρα, καὶ τις ἢ εὐφής, εὖ μανθάνειν πόλλ', αἰσχερὲν οὐδὲν, καὶ τὸ μὴ τείνειν ἄγαν, i. e. ἀλλὰ εὖ μανθάνειν πολλὰ καὶ μὴ τείνειν ἄγαν, τοῦτο οὐδὲν αἰσχερὲν. So also in the same play, v. 266; and in *Philokt.* 1241, ἴσται τις, ἴσται, ὅς σε καλύπτει εὖ δεῖν. The second is that in which the article is joined with the infinitive, in precisely the same power as that elsewhere assigned to δεῖν, a usage which differs less in reality than in appearance from the former. For here, also, the sense is strictly τοῦτο, εὖ δεῖν, but yet with the absolute signification *quod attinet ad hoc*. This use is most frequent in negation, εὖ μὴ δεῖν, and εὖ μὴ οὐ δεῖν. *Antig.* 264, ἤμιν δ' ἴσταιμι καὶ μύθεος αἴρειν χερσὶν, καὶ πῶρ διέρπειν, καὶ θινὸς ἰερωνοτεῖν, εὖ μὴτι δεῖσθαι, μὴτι τῇ ξυνίηται εὖ πρῶγμα βουλεύσαντι, μητ' ἐργασμίνῃ. Sophokles particularly delights in this form of expression without a negation: (*Ed. R.* 1416, ἀλλ' ὅν ἰσταιμὶς ἐς δίον πάριος' ὅδε Κεῖων, εὖ πρῶσταιν καὶ εὖ βουλεύειν; *Elektr.* 466, δεῖσθαι· εὖ γὰρ δίκαιον οὐκ ἔχει λόγον δυοῖν ἱεῖζιν, ἀλλ' ἰσιωσιδίδιν εὖ δεῖν, *agere quidem, sed cedam, ut faciam*; *Philokt.* 118, μάλιν γὰρ οὐκ ἔν ἀρτιόμην εὖ δεῖν, on which verse see *Addenda* to my edition of the *Supplikes* of Euripides, 1095; *Hi.* 1086, ἦδη ποτ' εἶδον ἄνδρ' ἰγὼ γλῶσση θρασὺν καὶ εὖτο, ἐφορμήσαντα χιμῶνες εὖ πλεῖν, i. e. δεῖται πλεῖν, not *cohortantem ad navigandum*, but *cohortatione efficientem, ut navigent*. The passage in *Antig.* 262, οἷς γὰρ τις ἦν ἰσαστος οὐξεργασμίνης, ποιηδὶς ἰναργῆς, ἀλλ' ἴφρωγι εὖ μὴ ἰδῖναι, is corrupt, and inapplicable to the illustration of this kind of expression." See, also, Jelf's *Gr. Gr.* 670. — With the asyndeton, in the next verse, so frequent in exhortation, Neue has compared vv. 769, 802, 932, *Ant.* 1037, *Trach.* 1255.

116. Χαλεῶ . . . παρισταίμαι. Having uttered these words, Aias with

great eagerness embraces the opportunity of returning to his tent, in order to consummate his vengeance, and leaves Athens, as if unable to tolerate a conversation which protracts the pleasure he imagines himself about to reap in the punishment of Odysseus. Erfurdt punctuates *χωρῶ πρὸς ἔργον τοῦτο· εἰ δ' ἰθίμμαι*, which Hermann justly pronounces frigid. On the prospective use of the neuter demonstrative pronoun, as preparing the way for something about to be added, see Jelf's *Gr. Gr.* 657. 2. Ellendt takes exception to the position of the conjunction *δέ*: "debut enim *τοῦτο* *δέ* *εἰ* esse, cum pronomen *εἰ* sono et vi careat plane." A similar collocation occurs below, v. 1347, *καὶ, εὐ δὲ πατρὺς γ'.*

119. *τίς ἄν . . . εὗρίθῃ*, who could have been found (if such a person had been sought, or if I had not visited him with this affliction). The addition of the particle is to be referred to some implied condition similar to those given. Cf. *Matth. Gr. Gr.* 599. 2. b. Neue quotes in illustration vv. 388, 405; *Œd. Tyr.* 117; *Ant.* 390, 502; *Trach.* 709; *Philokl.* 443, 869. Elmsley, to *Med.* 190, would prefer his favorite form *εὗρίθῃ*; but see Lobeck *ad Phryn.* p. 140; Poppo *ad Thuk.* 1. 58. The Cod. Γ. *τίς ἀνδρῶν ἄλλος ἢ προνοήσις* (γρ. *προνοήσις*). In place of *ἢ*, some manuscripts of inferior reputation and Suidas *ἢν*. Antiatticista, p. 111. 25, *Προνοήσις, ἀντὶ τοῦ προνοητικώτερος*. Σοφοκλῆς *Ἀἴαντι μαστιγοφόρῳ*. PHOTIUS: *προνοήσις, ἀντὶ τοῦ προνοητικώτερος*. See Elmsley to *Eur. Herakl.* 544. With the construction *δεῖν ἀμύναν*, here placed antithetically to *προνοήσις* = *πρόμηθιστις*, *ad consilia prudentior*, compare Hdt. IV. 157, *ἀμύνων πρόσσιν*; the phrases *ἀμ. μαντεύσθαι, προνοῆσαι; ἀγαθὸν, ἰσθλὸν συρίζων, αἰδεῖν*; Theokr. 8. 4, *"Ἀμφω συρίζειν διδασκάλω, ἀμφω αἰδεῖν*; Virg. *Ecl.* 5. 1, *boni inflare*; Id. 7. 5, *cantare pares*; *Georg.* 1. 284, *felix et ponere vitem*.

122. *ἴμπας*. All the manuscripts and Suidas *ἴμπας*. The true reading was restored by Heath. SCHOL.: *"Ἰόνες ἴμπας φασίν, Ἀττικοὶ δὲ ἴμπας καὶ ἴμπα*. The latter form is read below, v. 539, and there are some metrical considerations which may suggest the belief that Sophokles employed it here also. In v. 1276, we read *ἀλλ' αὐτὸν ἴμπας ἔντ' ἰγώ*. So, too, at *Antig.* 845. Homer, and the poets generally, put *πρὶ* *ἴμπας* after the participle; but by Sophokles, in our own play, the customary arrangement has been reversed. See Jelf's *Gr. Gr.* 697. c. The comma after *νῦν* was not found in the older manuscripts; that subsequently appended was erased by Schäfer, in order that *ἴμπας* might be connected with *ἰπποκρίτω*, and restored by Hermann, who refers the restrictive particle directly to *δύστηνοι*, *miserum tamen etsi inimicum*, or, to use his own

words, *miseret me Aiakis, qui, ut sit inimicus, et miser tamen, idcirco miseratione dignus est.* It appears to us that the comma must be placed after *ἔμωας*, or entirely omitted, and that, instead of the lengthened interpretation by which Hermann defends the punctuation he adopts, the true rendering is, *attamen me miseret Aiakis miseri, quanquam inimicus est.*

123. 'Οδύσειν'. The manuscripts *ὅδ' οὐδυνα.* See Liddell and Scott, s. v.; Lobeck to Phryn. p. 657; Matthiä to Eur. *Alk.* 813. On the indicative mood, here placed on account of the absence of any condition, see Jelf, 849. 4. With the eminently beautiful and peculiarly Sophoklean expression, *ἄτη συγκατίζουσται κακῇ*, Wesseling compares *Philokl.* 1011, *ἀνάγκη ζυγίς.* Add *Antig.* 1311, *διλαίῃ δὲ συγκίεσθαι δύν;* below, v. 850, *εἴπω τῇδε συγκίεσθαι;* *Æsch. Chæroph.* 744; Eur. *Hippol.* 1387; Ar. *Plut.* 854, *πολυφύεω συγκίεσθαι δαίμοσι.* So also in prose-writers. Plat. *Menex.* p. 240. C, 'Αθηναίους ἐν τῇ αὐτῇ ἀνάγκῃ ζυγίζουσσι' *Ἐριστηῶσι*; Dion. Hal. 4. 83, *τινὰ μεγάλαις ἀνάγκαις ζυγίζονται*; Clem. *Al.* p. 4, *ισχύατη δουλείῃ κατίζουχθε.*

125. 'Ορῶ γὰρ " This entire passage, to the end of v. 132, is found in Suidas, s. *Ἐθῶλον*, and the first six are transcribed by Stobæus, *Tz.* XXII. 22. 188. This last author, *Ibid.* XLVIII. 4, attributes a verse to Sophokles which presents a very great resemblance to the second: *ἄνθρωπος ἐστὶ πνῆμα καὶ σκιά μόνον.* Some writer, whose name I do not know, in Clem. *Strom.* II. 64, represents Aias as thus speaking:

Πᾶμα δ' οὐδὲν ἰλιυθίζου
 ψυχὴν ἴδανεν ἄνδρος ὡς ἀτιμία.
 οὕτως πίπτοντα καὶ μὲ συμφορᾶς αἰὶ
 βαθύην πηλὴς ἐκ βυθῶν ἀνυσσέσθαι
 λύσσης πικρᾶς κίντροισιν ἡρθεῖσμίνοι.

These verses are ascribed by Grotius (p. 461) to Sophokles, and many critics imagine, from the mention of insanity, that they are the words of Aias. The Scholiast to Aristid. T. II. 143, assigns them, in express terms, to this tragedy, although they are in no way appropriate to it: *τὸ διελίμης γίγας ἀκλόνειον Σοφοκλῆς ἐν Αἴαντι μαστιγοφύεω λίγου. Αἴας γὰρ εἰ διελὼς ἦν καὶ μὴ θραυτός, εἴληφεν ἂν γίγας τῆς διελίμης τὸ μὴ κινδυνεύουσι αὐτοχειρίῃ.* Could it be shown that Sophokles re-edited this play, it would not be difficult to trace the source of these verses. I prefer, however, to suppose that the Grammarians err in assigning them to our tragedy, and cannot agree with those who represent them to have been lost from it by the mutilations of time. The remark of Osann (*Ueber Sopho-*

Alas Aias, p. 130), that, in making the above observation in my former edition, I was not far from conjecturing the truth, I entirely deprecate : for I long ago came to the conclusion, that this suspicion of a second edition of the *Aias* is altogether untenable, and that the proofs alleged by Osann in support of it are but little to be trusted." LOBECK. The poets frequently employ similar figures to set forth the brevity and evanescent nature of human life. Our own author, in *Stob. Sermon*. 96, p. 127, *ὡς οὐδὲν ἴσμεν πλὴν σκαιῆς ταπεινότητος* ; *Tyrol. fr.* 587. 6, *ἰδὼλον σκαιῆς* ; *Philol.* 946, *παντοῦ σκαίαν, ἰδὼλον* ; *Æd. Tyr.* 1186, *ἴδω γυναιὶ βροτῶν, ὡς ὁμᾶς ἴσα καὶ τὸ μὲν ζῶσας ἰναρῶμαι* ; *Æsch. Prom.* 449, *ὀνιμάτων | ἀλίγνοι μορφῆται* ; *Agam.* 840, *εἰ γὰρ ἐξικίσταται ἰμιλίας κάτοικτον, ἰδὼλον σκαιῆς | δουλοῦντας ἵναι κάρτα περιμινίς ἡμεῖς* ; *Id. Fragm.* 282, *τὸ γὰρ βρόντιον στέρεμ' ἰφήμερα φρονεῖ καὶ πιστὸν οὐδὲν μᾶλλον ἢ παντοῦ σκαίᾳ* ; *Eur. Fr. Æol.* *ap. Stob.* 116. 4, *ὀνίξαν δ' ἱερομιν μιμήματα* ; *Pind. Pyth.* VIII. 135, *σκαίᾳ διατ' ἄνθρωπος* ; *Hor. Od.* 4. 7. 14, *Paluis et umbra sumus*.

127. *ὀνίξινον*. SCHOL. : ἀντὶ τοῦ ὀνίξινον. φασὶ τὸν Αἰάντα τρεῖς ἡσθησέναι περὶ τοῦ τοῦ· πρῶτον μὲν ἐμβαλὼν τοῦ δίφρου ἐν Ἀθηνᾶς, βουλομένην αὐτῷ συμμαχεῖν· δεύτερον ἀπαλῦσαι τὴν γλαυκὰ ἐν ἰγγι-γερμίνῃ τῇ ὅσῃ αὐτῷ ἐξ ἴθους πατρίου· τρεῖς ὅτι οὐκ ἐπίσθη τῇ πατρὶ συμβουλιούντι κείσθαι τοῖς τοῖς. The Scholiast is undoubtedly correct in the third circumstance he mentions (see below, vv. 723, seq.), but it may fairly be doubted whether the alleged story of the erasure of his hereditary device, or the rude rejection of Athene's proffered aid on the battle-field by Aias, are here specifically alluded to by the poet, on account of the language he employs at v. 118 *supra*, where prudence in counsel is mentioned by the goddess as having previously been no less a characteristic of Aias than his well-known bravery in action. In place of *ὀνίξινον*, some manuscripts *ὀνίξινος*, which Blomfield to *Æsch. Theb.* 795 considers a mere form of *ὀνίξινος* (the letter *μ* being frequently introduced, by an error of the copyists, before *β* and *σ*, as in *ἐμβριμος* for *ἔβριμος*), and would always correct, even in opposition to the testimony of the manuscripts and old Edd., because, in all the passages in which it is read, the metre admits of *ὀνίξινος*, whilst in some, as in *Æsch. Choeph.* 148, *Theb.* l. c., and our own verse, it is wholly adverse to the retention of *ὀνίξινος*. He adds, however, at the end of his note, that they possibly may be different words ; and that this is the case is shown by Lobeck, who compares the three adjectives *ὀνίξινος*, *ὀνίξινος*, and *ὀνίξινος*. In the first, each part of the compound is of equal force ;—in the second (*fr. κόπτω*), the meaning of the verb is somewhat overshadowed, and that of the preposition predominates, as in *μετόνος* ;—whilst *ὀνίξινος*,

the third, which Matthiä to Eur. *Herc. F.* 1059 supposes to have been corrupted from the second, he rightly defends by the analogy of those cognate words in which either the simple idea of some assailing evil is contained, like *πεῖρος νίκουτον*, *Æsch. Theb.* 804, *Pers.* 257, and *παλίγκτος τύχη*, *Agam.* 557, or a mere indefinite signification of manner, *ἀλλέπειος γνώμη τῶν πάρος* = *διάφορος, diversa priori sententia*, *Heliodor.* p. 146, where see Coray. Compare the similar use of *δίχολος*, and the remark of Zenobius: *Δίχολοι γνώμαι κατὰ μεταλήψιν, χόλος γὰρ ἡ ἐργή, ἐργή δὲ ὁ πρέσβης*. Hence, then, it would appear that *ὕπεριμνος* strictly means *boasting extravagantly*, and is metaphorically applied to things that are highly exaggerated, whilst *ὕπεριμνος* and *ὕπεριμνος* are simply *excessive, enormous, or vehement*.

129. *ἔγκον ἄρη*, *ne superbiam sumas, concipias*. I have followed the MSS. La. Ven. Θ. Mosq. a. Aug. C. Lips. a. b., in opposition to the majority of the manuscripts, Stobæus, l. c., and Eustathius, p. 807. 20, all which authorities exhibit *ἄρης*. Both *αἴρειν* and *αἴρεισθαι* are used in the sense of *sibi sumere* or *animo concipere*, as may be learnt by referring to v. 75 above, and by comparing the following passages: *Trach.* 80, 491, Eur. *Iph. Aul.* 1574, *Diodor.* XXXI. p. 127, *Theokr.* 5. 20, *Oppian. Cyn.* 2. 63, cited by Lobeck and Wunder. The tyro will observe that in the aor. 1. act. and mid. the *α* is always long; see Eur. *Or.* 3; *Kyhl.* 471. On the quantity of the future, see Porson to Eur. *Med.* 848; Elmsley to Eur. *Herakl.* 323; Wellauer to *Æsch. Pers.* 781; Spitzner's *El. of Greek Prosody*, 50. 4, note.

130. *βάει*. Such is the reading preserved by Suidas and Stobæus, ll. cc., and exhibited by the MSS. Laur. a. Ven. Γ. and the majority of the ancient copies. Aldus, and some few manuscripts of lower reputation, *βάρει*, which, from a comparison of such passages as Eur. *Iph. T.* 419, *Elektr.* 129, is preferred by Wesseling, Lobeck, and Schäfer. Brunck remarks that *βάρει* is a mere gloss introduced by some corrector into the text, from a belief that it harmonized better with *βεΐδης*. Calling to mind, however, such words as *βαθυαλούσιος*, *βαθύπλουτος*, *βαθυπνίκτος*, and such passages as *Μίδιω βαβίον πλουτιῖν*, *Tyrt.* III. 6, the Homeric *βαθύ λήιον*, and *βαβίς τι καὶ ἱρῆμίνους ἄνδρας*, *divites ac potentes*, *Xen. Œk.* 11. 10, we can see no grammatical or poetical reason for preferring *βάρει*, and subscribe fully to the observation of Hermann: "Virtus hæc est Græcæ poesis, quod in consociandis translationibus non logicam veritatem, sed vim, quam singula ad animum movendum habent, respicit." Cf. Blomfield, *Gloss. ad Æsch. Pers.* 741, and Dorvill. *ad Chariton*, p. 232.

134. SCHOL.: *Πιδανῶς αὐτῶ ὁ χερὲς ἐκτείνασται ἀπὸ Σαλαμίνιον ἐν-*

δρῶν, τοῦτο μὲν παρῆρσιαιζομένων ὡς ἑλισθῶν, τοῦτο δὲ συμπασῶς ἔχοντων ὡς πολιστῶν, καὶ πειρημένως λαλούντων ὡς ὑπηκόων· οὐ γὰρ πᾶσι τοῖς Ἰσθμίοις εἰσάγειν, καὶ διὰ τὸ μὴ συνάχθισθαι, καὶ διὰ τὸ μὴ προσπερῆναι τῇ βασιλεῖ· τὸ δὲ τῶν αἰχμαλώτων κηδεμονικὴν μίαν, ὡς Αἰσχύλος ἐν Θηέταις, οὐ μὲν ἐντρέπονται· ἔρα γὰρ, οἷον αἰχμαλώτους ἰσιτιμῶν τῇ Μινυάφ. (V. 1035.) Πῶσθ' ἂν καὶ ἡ εἰσοδος· ἀκούσας γὰρ ὁ Ὀδυσσεὺς παρὰ τῆς Ἀθηναίης· Δαίξω δὲ σοὶ καὶ τὴν περιφανῆ νίκην, ὡς πᾶσι ἀνθρώποισι εἰσιδῶν θροῖς· καὶ μάλιστ' ἐν σαφεί, δαδῆλωται τοῖς Ἀχαιοῖς· ταύτης οὖν τῆς φήμης ἀκούσαντες οἱ Σαλαμῖνιοι παραγογῶνται, μηδὲν ὑπὸ τῆς εὐνοίας σπασισμένοι ὡς αὐτοὶ εἰσι εἰς πρᾶξας, ἀλλ' ἀπιστοῦντες ὡς ὑπὸ ἰχθύου πεπλάσθαι οἰόμενοι. Ὁ δὲ τοῦς· οὐ μὲν εὖ πρᾶσσοντες ἐν χαρῇ ἴσμεν, καὶ τὸ ἀνάσκειν· τὸ δὲ ἔλκειν ἐν σὺ ἴσμεν· τὰ δὲ πρᾶγματα νῦν τοῦ Αἴαντος φασὶν ἵσθαι, καὶ οὐκ ἐνιχάρει αὐτῷ δηγήσασθαι τὰ ἀνδραγαθήματα. On this system of anapaests, see the Scholiast to Eur. *Phæn.* 246, and Introduction. — Τηλαμώνιος παῖς. "The poets often substitute an adjective derived from proper names, in place of the genitives of those names." Matthiæ, *Gr. Gr.* 446. 10. Cf. v. 759 below, τοῦ Θιστορείου μαντίης; Hom. *Il.* 1. 69, Κάλχας Θιστορείδης; *Ibid.* 15. 67, Αἴαντα . . . Τηλαμώνιος υἱόν; Soph. *Oed. Tyr.* 267, τῷ Λαβδακίῳ παῖδι; *Elektr.* 570, Ἀητώα πόρην; Eur. *Herc. F.* 136, τὸν Ἡράκλειον πατέρα. For an imitation of this usage by the Latin writers, see Ov. *Met.* 1. 473, Virg. *Æn.* 7. 1, Tibull. 3. 6. 24, and consult note to v. 49 *supra*.

135. ἀγχιάλου. "Salamis was so near the shore that it appeared to touch the Ægean Sea on the other side only: see Strabo, 9, p. 603. A. Hence it could be called both ἀμφίεστος and ἀγχιάλος, as is proved by the example of Geminus, who, in *Anth. Pal.* IX. 288, thus writes: ἰβριζῶν Μαρεθῶνα καὶ ἀγχιάλου Σαλαμῖνος ἔργα." LOBECK. See Porson's *Advers.* p. 183; Blomfield, *Gl. in Pers.* 889. This explanation is far from satisfactory; and the circumstance that a later writer, in all probability with our own passage before his eyes, has applied this epithet to Salamis, is certainly no proof of the accuracy of the otherwise not very luminous interpretation *near the sea*, because the island itself is *near the shore*. Hermann, approving the rendering of Lobeck, thinks that the epithet is applied to the city, and not to the island, of Salamis. Yet in *Æsch. Pers.* 898, Lemnos, which had no city of that name, and to which this adjective, if it is to be taken as signifying *near the mainland* (πρόσγειος), does not apply, is called ἀγχιάλος. Wunder considers the meaning of ἀγχιάλος to be *in mari situs* (just as in *Antig.* 953, ἀγχίπολις is used in the same sense as ἱμπελις or ἰγχώριος), and that of the two adjectives combined, *Salamina*

circum circa mari adlui. In this view he is supported by the eminent authority of Professors Felton and Sophocles. SCHOL.: βάθρον ἀγχιάλου· ἐν θιμίλειον, ἐν Ἰδρευμα· ἀντὶ τοῦ, δι' οὗ ἵσταται ἡ Σαλαμῖς, οὐ πάντως δὲ αἱ ἀγχιάλου καὶ ἀμφιαλοί εἰσιν, οἷα ἐστὶ καὶ ἡ Ἀλεξάνδρεια, ἀγχιάλος μὲν, οὐκ ἀμφιαλός· δι' αἱ δὲ νῆες καὶ ἀγχιάλου καὶ ἀμφιαλοί εἰσιν. For the connection of two epithets with one noun in comparisons, see Hom. *Il.* 11. 32, *Æsch. Agam.* 155, and consult the scholarly note of Elmsley to Eur. *Heraklid.* 750. "Σαλαμῖνος βάθρον is periphrastic for Σαλαμῖνα, as Δωδώνης βάθρα, Eur. *Phæn.* 1010; Τροίας βάθρον, *Iph. Aut.* 1273." MUSGRAVE. So below, v. 818, πατρῶον ἱετίας βάθρον.

136. Σὺ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω. SCHOL.: ἀντὶ τοῦ, σοῦ μὲν εὖ πρᾶσσοντος. ἢ οὕτως· εἰς σὺ μὲν εὖ πρᾶττοντα ἐπιχαίρω, ἵνα λίσσῃ ἡ εἰς. Brunck to *Philokt.* 1314, and Elmsley to *Iph. T.* 930, *Æd. Kol.* 1119, erroneously suppose, with many of the ancient critics, as for example the Scholiast to Hom. *Il.* 6. 479, καὶ ποτὶ τῆς εἴσῃ ἀνίστα, that in this and similar passages in which we find an accusative of the person constituting the feeling of joy, dislike, &c., there is an ellipsis of the participles ἴδων, ἰδῶν, or ἀνέων. Suidas, s. v. χαίρω εἰ (see Eur. *Rhes.* 390, and compare Id. *Hippol.* 1340, χαίρω θνήσκοντος; Fr. *Sisyph.* III. χαίρω εἰ ἐλθόντα τὸν τι μακρὸν ἐξολολόντα; Fr. *Dan.* 17, ἥδεται δέμους πλερουμένους; Soph. *Philokt.* 1314, ἥσθη πατήρα εἰ τὸν ἱμὸν εὐλογοῦντά εἰ; Cratinus, *Fragm.* p. 43, γίγνηται τὸν ἄνδρα; Heliod. VIII. 16. 28, ἥσθη ἀπαγγελλόντα μαι τὸν νικῆσαν; Hom. *Il.* 13. 352, ἥχθιστο δαμοναμένους; *infra*, v. 748, ἢ ἄλγος' ἰγώ), gives no explanation of the construction, but merely says that it was denominated the *Schema Oropicum*. An old gloss interprets by χαίρω ἐπὶ εἰ εὖ πρᾶσσοντα, which is not Greek. Schäfer and Erfurdt, condemning the opinion of Brunck, represent the accusative as immediately dependent upon ἐπιχαίρω, as in fact a legitimate and ordinary syntaxis, to be received without doubt or explanation. With the Scholiast and Lobeck, we believe the construction to be rhetorical, and not grammatical. "That an infinitive could not be tolerated is evident at once; and although σοῦ μὲν εὖ πρᾶσσοντος is required in strictness, yet because the subsequent words εἰ δ' ἔσται . . . comprise the gist of the whole declaration, this accusative has attracted the preceding pronoun into its own case." Ammonius teaches that the verb ἐπιχαίρω is said "de ἐπιχαίρει-πάπῃ," as below, v. 905; but, here, also "de ἐπιχαίρεινγάδῃ," as ἐπὶ χαί-ρος in *Trach.* 1263, *Æsch. Agam.* 704. Hence the observation of the Scholiast: ἐπιχαίρω· ἀντὶ τοῦ συγχαίρω.

137. ζαμινῆς. SUIDAS: ἀντὶ τοῦ ἐργίλος, καὶ λείδορος, καὶ βίαιος,

violent, vehement, or malignant. The word is derived from *μίνος* and *ζά*, which some consider the Æolic or Doric form of *διά*. See *Etym. M.* p. 407. 18. That it is used as a preposition, at one time with the accusative, at another with the genitive, may be learnt from Theokr. 29. 6, a quotation from an ancient writer in Joann. Gr. *de Dial. Æol.* p. 394, and the *Etym. M.* l. c. HESYCHIUS: *ζαβάλλειν* · ἀντὶ τοῦ διαβάλλειν, whence *zabolus*, for *diabolus*, the *Devil*, Lactant. *de Mort. Pers.* 16. So in a fragment of Sappho *ap. Hephaest.* p. 69. G, *ζαιλιζάμην*, instead of *δελιζάμην*. It is, however, better, with most grammarians, to regard it here as an inseparable prefix, used *ἰσίσαιεν* δηλοῦν, like *ἀρι-*, *ἰρι-*, *ἀγ-*, and evidently one and the same with *δα-* in *δαφνοίς*, *δάσνιος*. See Schol. Ap. Rh. 1. 1029, 1159. Kidd on Dawes's *Misc. Cr.* pp. 346, 144; Blomfield, *Gl. Pers.* 321; Boeckh. *Corp. Inscr.* 1, p. 724. b, extr.; Liddell and Scott, s. v.; Müller's *Dorians*, Vol. II. p. 494. — Upon *ἰσίσβη*, *invasit*, see Hermann to Eur. *Iph. T.* 826, and cf. *Elektr.* 492, *Philokt.* 194; on the accusative, consult note to v. 82 above.

138. *ἐν Δαναῶν*. With the pleonastic use of the preposition, compare the similar employment of *ἀπὸ* in v. 201 below; *Elektr.* 619; *Antig.* 95, 193; Plat. *Sympos.* p. 197. E, *οὗτος ὁ παρ' ἰμοῦ λόγος*. SUIDAS: *πανόθρους* · *διάβολος*.

140. Πτηνῆς ὡς ὄμμα *πιλείας*. SCHOL.: *ἔστι περιδίδς τὸ ζῶον. ὄμμα δὲ πιλείας περιφραστικῶς ἢ πύλιμα*. And so Brunck, declaring that *ὄμμα πιλείας* means no more than *πύλιμα* itself. Lobeck more accurately shows that Sophokles has designedly so written, because mental emotion is especially betrayed by quivering movements (*nictatio*) of the eyes. Hence Aristotle, *Physiogn.* p. 154, pronounces the *οἱ σκαρδαμυκταί* timid and fearful. So Arist. *Eqq.* 292, *βλίσπειν ἀσκαρδάμυκτοι*, without blinking, as eaglets at the sun. Compare *Æd. Kol.* 729, *Trach.* 527. With the expression *πτηνῆς πιλείας*, cf. *Philokt.* 288, *τὰς ὑποπτήρους βάλλον πιλείας*.

141. Ὡς καὶ . . . *νυκτός*. SCHOL.: *ὡς καὶ τῆς περιθούσης νυκτὸς ἐν φόβῳ γιγνομένη ἐπὶ τῇ σῇ δυσκλίᾳ · πιθανῶς δὲ οὐκ ἐλίγχει τὸν βασιλῆα ὡς ἡμαρτηκότα, ἀλλὰ τὴν δυσπραξίαν προσίλαβεν ὡς ἀπὸ τῆς ἱμαρμένης · πάνυ δὲ ἔντοι ὄντες ἀπιστοῦσι, καὶ ὑπολαμβάνουσιν αὐτὸν ὑπὸ τοῦ ἰχθεῶς εὐκοφαν-
τῆσθαι · ἐν δὲ οὖν καθίστηκα, ὅταν ἢ τι τοιοῦτο περὶ εἰ. With φθιμένης νυκτός, Musgrave compares *Æsch. Pers.* 377, *φίγγος ἡλίου κατέφθιτο*. Add *Odys.* 11. 330, *νῦξ φθίτ' ἄμβροτος*; 13. 338, *φθίνουσιν ὕκτις τι καὶ ἥματα*; 10. 470, *μηνῶν φθίνοντων*. *Æsch. Agam.* 7, *ἀστέρως, ὅταν φθίνουσιν, ἀντολάς τι τῶν*; Virg. *Æn.* 1. 374, *Ante diem clauso componet Vesper Olympo*. On the genitive, see Jelf's *Gr. Gr.* 523.*

143—145. Dindorf thinks that a better arrangement of these anapaestic verses would be as follows : 'Ἐπὶ δυσλαΐῃ | ἱσιβάντ' | λίσαν, and in the antisystema, *infra*, 150, Καὶ σφόδρα σείδω· | λίγω | λίζαντος | χεῖρι μᾶλλον. On the phrase μεγάλοι θόρυβοι ἐπὶ δυσλαΐῃ for θόρυβοι δυσλαΐς, loud and malignant rumors, see *Matth. Gr. Gr.* 586. 7.

143. ἰσσομανῇ. SCHOL. : ταῖς τὸν μέγας μαινόμενος ἐξιδίζαντο· [cf. Eustathius, p. 1524. 48, ἰσσομανῆς Αἴας, ἤγουν· ὁ πάῃς μαινώτης.] ἀλλ' οὐκ ἰσίστηναι ὁ χορὸς, ὅτι ἱμαίνετο ὁ Αἴας, τὸ τὸν ἴσσοις μαινόμενος καὶ ἰσσιπός· ἀλλ' αἱ ἡσιώται οὐκ ἰσσομανῶσι, οὐδὲ ἰσπάλαντάς τιναι αἱ νῆσαι. τὸ ἰσσομανῇ τοίονον πρὸς τὸ λιμῶνα ἰκληπτικόν. "Ἄλλως. ἰσσομανῇ ἢ αὐτὸν λίγω τὸν Αἴαντα, ὡς μέγας μαινόμενος, ἀπὸ μεταφορῆς· ἢ γὰρ τῶν ἴσσοις μανία χαλίσαντις ἰστί· ἢ ἐπὶ ἴσσοις μαινόμενος. ὡς βούπαινα, ἥτοι τὸν μέγας μαινόμενος· τὸ γὰρ ἴσσοις ἐπὶ μεγάλῳ τάσσεται, ὡς ἰσσοσίλινον, καὶ ἰσσογώμονα, τὸν μεγαλογνώμονα· ἢ ἐπὶ τοῦ λιμῶνος, εἶναι τὸν εὐανθεῖ, ἰθ' ᾧ οἱ ἴσσοι μαίρονται, ἢ τὸν ἄγαν παρανότα, καὶ ἀνθεῖντα, καὶ ἰσβερίζοντα τῇ χλῆθι διὰ τὸ πλῆθος. [Εἰς τὸ αὐτό.] μεγαλαμανῇ, ὡς βούπαινα. Of these various interpretations, there can be no doubt that that which connects ἰσσομανῇ with λιμῶνα, not in the sense given by Toup, *Emendat.* I. p. 272, *pratum quod abundat equis, quod multos equos alit*, nor in that of the *Etym. M.*, *pratum herbarum ubertate equos exstimulans*, but in accordance with the more accurate exposition of the Scholiast, *pratum equis pervulgatum*, or *quod equi persultunt et perfurunt*, is the more correct. Muaygrave compares Strab. 14, p. 1003, τὰ πεδία ὀλομανί. Theophrast. *H. P.* 8. 4. 7, δίοδρα φυλλομανεῦντα, and in proof of the fact mentioned by Nikander, *Ther.* 669, that the ἴσσοι λιμῶνις were situated in the immediate neighbourhood of Troy, cites Hom. *Il.* 20. 221, Quint. Cal. II. 486, Virg. *Georg.* 3. 269, Plutarch. *V. Eumen.* p. 1073. HESYCHIUS : ὀλομανής, ὁ ταῖς ὕλαις χαίρων. With the passive signification here attributed to ἰσσομανής, compare the similar use of *θεομανής* and ὀλομανής.

145. Βοτά καὶ λίσαν. The MS. La. βοτά. Schneider erroneously supposes that by these words two distinct classes of cattle, the one strictly their own, the other obtained by plunder, are meant. On the contrary, the expression, for which a prose-writer would have used either an adjective in agreement, or λίσαν as a mere appositum with βοτά, is exactly analogous to σπῆραι καὶ ξέρμιντα λίσας at v. 55 above. Cf. v. 1005, μῆλα καὶ ποῖνους; Eur. *Iph. T.* 1411, διαμὰ καὶ βρέχους.

147. αἴθωνι. SCHOL. : λαμπερόν. "It is quite evident that σίδερος is

here called *αἶθων* on account of its black color, or its brilliancy. We find in the same sense, v. 225 below, *συγκυτάκτας κελαινὴς ξίφειν βοτά*. Nor are we to receive the expression of the poet at *Trach.* 845, *ἰὼ κελαινὰ λόγχη προμάχου δορός*, in a different signification, although the Scholiast there gives a diametrically opposite interpretation. In precisely the same way, moreover, as iron is here called *αἶθων*, is the epithet *αἶολος* applied to *πνέων* at v. 969 of this play. Cf. *Trach.* 94, *αἶολα φύξ*. WUNDER. The expression is Homeric, as may be learnt from *Il.* 4. 485, 7. 473.

148. *Τοιούθι . . . πλάσσω*. SCHOL. : *ὁ νοῦς · οὐδὲν ἰχυρὸν εἰδὼς ὁ Ὀδυσσεὺς πλάττει ψευδῆς λόγους, ἀκούσας μόνον, ὡς τοῖς σὺν νοηθέντι ξίφει. καλῶς δὲ καὶ τὸ ψιθύρους λόγους ἀπὸ τοῦ διαβόλου, ὡς διὰ πουργίας ἀδιῶς οὐ λήγοντες, ἀλλὰ πρὸς ἵνα ἴπασσεν, ἱξαπατῶντα λάβρα πλάσσω, forging, fabricating.* Cf. *Æsch. Prom.* 1032, *ἴδ' οὐ πεπλάσμενος ὁ κόμπης*, this is no made-up, or fabricated vaunt; *Xen. Mem.* 2. 6. 37, *οὐκ ἂν ἰθίλοις πλάσας τι εἰπαῖν ἐπὶ τῇ ἡμῇ ὀφθαλμῷ*; *Plat. Phædr.* p. 246. C, *πλάττομιν οὕτε ἰδόντες οὐδ' ἰκανῶς νοήσαντες θεόν*; *Demosth. p. Cor.* p. 268. 121, *τί λόγους πλάττεις*; p. 305. 232, *παραδιδίγματα πλάττων*. In this metaphorical signification, the middle is much more frequently employed. See Kühner's *Gr. Gr.* 366. 6, ed. Jelf; Blomfield, *Gl. in Prom.* 1066; and compare *Xen. An.* 2. 6. 26, *πλάσσεσθαι ψευδῆ*; *Demosth.* p. 408, *προφάσεις πλάττονται*; *p. Cor.* 228. 10, *ᾄδου γὰρ, ὡς ἱμῶς ἀπαντ' ἐπλάττετο*, where see Bremi; *Lys.* p. 157. 23, *τὸν τρέπον τὸν αὐτοῦ πλάττεσθαι*. Wesseling renders *λόγους ψιθύρους clandestinas obtrectiones*; Ellendt, *susurrantes*. Cf. *Pind. Pyth.* 2. 75. The Scholiast to *Theokr.* 1. 1 observes, *ψιθύρος ἀπὸ τοῦ ψίω τὸ λιπνόνον παρὰ τὸ ψίθος, ὃ σημαίνει τὴν λαιδορίαν . . . τινὲς δὲ ὀνομασποιοῦνταί φασιν ὡς τὸ εἶναι . . . κυρίως δὲ ἐπὶ τῶν ψυδομένων λήγεται*. In the *Ep. ad Rom.* i. 30, and frequently in the New Testament, *ψιθυριστής* is used in the sense of *a whisperer, a slanderer*; and in *Demosth.* p. 1358. 6, as an epithet of *Hermes*. So *ψιθυρίζειν* = *διαβάλλειν*, in *Plato* and *Lucian*. The old grammarians refer the origin of these words to *ψίθος*; whilst some suppose the latter to be connected with *ψύθος*, and thence with *ψυδομαι*. The same characteristics are assigned to *Odysseus* by *Virgil*, *Æn.* 2. 97, 125, 164.

151. *Εὔπισστα*. The MSS. La. Γ. Harl. Ien. *εὐπισσα*, approved by Neue, Wunder, and Dindorf. SCHOL. : *εὐπισσα λίγισι · ὅτι ἐν ἀτυχίᾳ παθίστηκας, τῆς ἥτης χάριν · ἢ ἐπει μίγας εἴ, εἴχεις τὸν φθόνον συμπαράττοντα*. The rest of the manuscripts and *Aldus εὐπισσα*, which is supported by the old gloss *εὐκόλως πισθόμενα*, and furnishes a more appropriate

meaning. For *ὑπείστα* is said of things *quæ facile creduntur*, and *ὑπερπείστα* of those *de quibus facile persuadetur*. Cf. Arist. *Eth. N.* 7. 9. 2, *ὑπὲρ δὲ τινος καὶ ἱμμενιστικοῦ τῇ δόξῃ, οὗς καλοῦσιν ἰσχυρογνώμονας, εἰς δὲ ὑπερπείστα καὶ οὐκ ὑπείστα*.

153. Τοῖς τοῖς ἄχρειον καθυβρίζων. Lobeck has adhered to the punctuation of the common copies, and placed a comma after *μᾶλλον*. But the participle must be joined with *χαίρει*, or the passage will yield a very flat and spiritless sense. Render, *And every one who hears, in a still higher degree than he who has recounted (them), joys in malignant triumph over thy misfortunes*. On the construction of *καθυβρίζων* with the *dativus incommodi*, see Kühner's *Gr. Gr.* 629, *Obs.* ed. Jelf, and compare *Hdt.* 1. 212, *τρισημορίδι τοῦ στρατοῦ καθυβρίσας*; *Plut. Symp.* VII. *καθυβρίσας τοῖς ἄνθεσι*; *Pausan.* 4. 27. 3, *τῇ θυρίδι*; *Hdt.* 7. 9, *τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἴσους καταγαγίλασαι ἑμὴν*.

154. *ἰσὶς*. SCHOL.: *ἀφ' αὐτοῦ, τοξύνων. ἀπὸ κοινοῦ δὲ τὸ τίς. κατὰ μὲν τῶν μεγάλων ψυχῶν ἰσὶς τις οὐκ ἂν ἀμάρτοι, κατ' ἑμοῦ δὲ ἰσὶς τις οὐ πείθεσθαι ἀκούοντα*. Elmsley to *Eur. Med.* 188 suggested *ἀμάρτοις*, and this reading was subsequently found in the MS. La. m. pr. and also in a MS. *Suidas ap. Pors. Adv.* p. 184. The subject of the verb, as pointed out by the Scholiast and as required by the *conciinnitas sententiarum*, must be taken from the participle. Cf. *Æsch. Agam.* 69, *οἷδ' ὑπεκλαίων . . . ἰεργὰς ἀντιπὺς παραβίβλυ*; *Hes. Opp.* 12, *τὴν μὲν καὶ ἱπποπόσει νοήσας*. On the construction of *ἰσὶς* with the genitive, see Kühner's *Gr. Gr.* 506, ed. Jelf; and on *ψυχῶν* in the signification here intended, *Antig.* 1069, *Elektr.* 775, *Philokl.* 715, *Æd. Kol.* 499. With the sentiment expressed in this passage, the Oxford translator aptly compares *Juv.* 8. 140: *Omne animi vitium tanto conspectius in se Crimen habet, quanto major, qui peccat, habetur*. Wolsey, in Shakspeare's *Henry VIII.* Act 1. Sc. 2:—

"If I am traduced by tongues which neither know
My faculties nor person, yet will be
The chronicles of my doing, — let me say
'T is but the fate of place, and the rough brake
That virtue must pass through."

157. Περὶ γὰρ τὸν Ἰχοντα, κ.τ.λ. SCHOL.: *τὸν Ἰχοντα· λείπει τὸ ὑπὲρ τὸν ὑπ' Ἰχοντα, cujus res bene se habeant*. This explanation, however, observes truly, "*Oi Ἰχοντες sunt divites, opulenti, factioni, potentes*." See Valckn. to *Eur. Phœn.* 408; *Wetsten. ad Matth.* xiii. 12; *Cic. de Offic.*

IL 20; *Ep. ad Fam.* VII. 29; and compare Eur. *Alk.* 58, πρὸς τῶν ἰχόντων, Φοῖβε, τὸν νόμον τίθης; *Suppl.* 240, Οἱ δ' οὐκ ἴχοντες, καὶ σπανίζοντες βίου—Εἰς τοὺς ἴχοντας νίντε' ἀφιῶσιν κακὰ. The Scholiast cites, in illustration of the thought, Pind. *Nem.* 8. 21, ὅψον δὲ λόγου φρονεῖται· ἄσπασται δ' ἰσλῶν αἰή, χειρόνισσι δ' οὐκ ἰερίζου. On the double ἄν with the negation in the preceding sentence, see Kühner's *Gr. Gr.* 432, *Obs.* 1, ed. Jelf.

156. Eustathius, p. 1124. 27, ἐκ δὲ τούτων ὥς καὶ ἐξ ἄλλων δῆλον ὥς οἱ μικροὶ τι κατὰ τὴν τραγῳδίαν μεγάλων χωρὶς σφαλεροὶ πολιμῶν εἰσι· καὶ μέγας δὲ ἐρθεῖται ἄν ὑπὸ μικροτέρων. The fact previously stated, that the great are envied by their inferiors in station, is shown to be absurd from the consideration that the “plebs sine principibus infirmum civitatis præsidium est.” Upon this point, Musgrave acutely remarks: “Vereor ne poeta, qui optimatum partes secutus videtur, civium suorum levitatem et in principes civitatis procacitatem notare hic voluerit.” Cf. *infra*, v. 1015, sq., and see Wunder to *Æd. Tyr.* 846.

159. Σφαλερὸν σύργου ῥῦμα πύλινται. SUIDAS: 'Ρῦμα φυλακῆ· χαλεπὸν πύργου ῥῦμα πύλινται, τουτίσστιν ἐντελῆς (SCHOL.: ἰσισφαλῆς) φυλακῆ πόλειως. Hermann follows these authorities by interpreting *munitimentum civitatis*, which would require πύργων. Wunder, comparing *Æd. Tyr.* 56, ὥς οὐδὲν ἴσταιν οὔτε σύργος οὔτε ναῦς, κ. τ. λ., understands σύργος as said of the *arx*, or citadel, in which a king resides; “in qua arce si plebs sine principe sit, eam se tuituram esse negat.” Lobeck believes that the expression is periphrastic for the simple σύργος, and cites *Alkæos* ap. Schol. *Æsch. Pers.* 349, ἀνδρὲς γὰρ πόλειως σύργος ἀρχίης; Eur. *Iph. Aul.* 189, ἀσπίδος ἱερῦμα; Oppian, *Cyn.* 2. 588, στίσας αὐτοεόφοιο μιλάθρου of the tail of a squirrel; remarking, also, that “a hero who protects others may be termed not only ῥῦμα σύργου, or *pyrgoidis*, *tutamen quale turres præbent*, *ein Thurmschutz*, but with equal appropriateness σύργος ἐρύματος, *ein Schutzthurm*.” In defence of this opinion of the last-mentioned scholar, that σύργου ῥῦμα is σύργος in the sense of *præsidium*, compare, in addition to the passages just cited, Eur. *Med.* 373, ἦν μὲν τις ἡμῖν σύργος ἀσφαλῆς φανῇ; *Alkest.* 302, καὶ παῖς μὲν ἀρετὴν πατήρ' ἴχου πύργου μέγαν; *Fr. Inc.* 44, ἄσπας μὲν πύργος Ἑλλήνων πατρίς; with many other passages in which σύργος is thus figuratively used; and for a somewhat similar periphrasis, see v. 14 *supra*.

160, 161. Μετὰ γὰρ . . . ὑπὸ μικροτέρων. In illustration of the sentiment conveyed by these lines, Lobeck quotes Clem. *Ep. ad Cor.* i. 37, οἱ μεγάλοι χωρὶς τῶν μικρῶν οὐ δύνανται εἶναι, οὔτε οἱ μικροὶ δίχα τῶν μεγάλων.

λων, where see Jacobson. On the latter verse the Scholiast writes: *ὅτις ἵσταν ἱκαντίος ὁ λόγος, ἀλλὰ καὶ αὐξήσει ἔχει. εἰ γὰρ ὁ μέγας ὑπὸ τοῦ ἰλάττεσθαι διασώζεται, πόση τῶν μειζόνων ἔχεται χρεῖ; ποιωνικὸς δὲ ὁ λόγος καὶ φιλόθεωρος. καὶ Ὁμηροῦ· Συμφεστὴ δ' ἀρετὴ πῖλιν ἀνδρῶν καὶ μάλα λυγρῶν.* (Il. 13. 237.) Musgrave and Erfurd think that the verb *ἰσθῶ* here, as frequently in Sophokles, is borrowed from the application of the adjective to ships, which are said to be *ἰσθαί* when they maintain an upright position in the water, and heel over to neither side. Cf. *Antig.* 83, 167, 190, 994; *Æd. Tyr.* 695. This, however, is incorrect, for the reference is here not to a ship, but to a tower; and the verb, moreover, is employed in evident antithesis to *σφαλιγόν*. Cf. *Xen. Mem.* 2. 4. 6, *σφαλλομένους δὲ πλιῖστα ἱκανοθεῶν*; *Soph. Elektr.* 403, *πολλά τοι σμικροὶ λόγοι ἴσθησαν ἦδη καὶ κατώρθωσαν βροτούς*. On *μικροτέρων* (cf. *Ar. Eqq.* 786), see *Matth. Gr. Gr.* 135.

163. *Τούτων*. SCHOL.: *τῶν λιχθίντων. . . . γνώμας προδιδάσκων, rectam rationem impertire*. Gaisford teaches that the preposition is redundant, referring for similar examples to Heindorf ad *Plat. Gorg.* p. 145. Cf. *Trach.* 681; *Philokt.* 1015; *Plat. Gorg.* p. 489. D, *προτίεον τι προδιδάσκω* (where the Scholiast: *πριετιεύει ἡ πρόθεσις Ἀττικῶς*); *Id. Euthyd.* p. 302. C; *Hipp. Maj.* p. 291. B. Woolsey ad *Plat. Gorg.* l. c. observes that "*πρό* means *forwards*, and that it is prefixed without adding much to the meaning of the verbs (*προδιδάσκω, προμαρτάνω*), because the idea of *advance* is involved in learning and teaching."

164. *θερυβῖ, art clamored against*. Cf. *Thuk.* 8. 50, *θερυβούμενος δὲ ὁ Φρόνιχος, καὶ πάνιν ἐν τῷ μεγίστῳ κινδύνῳ ἦν*; *Plut. Cimill.* 29, *θερυβηθὶς πρὸς ταῦτα*; *Nic.* 28, *Ἐρμοκράτης μὲν εἰπὼν, ὅτι τοῦ νικᾶν πριεττόν ἐστι τὸ καλῶς χρῆσθαι τῇ νίκῃ, οὐ μετρίως ἰθευβήθη*; *Luc. Bacch.* 5, *θερυβηθὶς τῷ παραδόξῳ τοῦ πρέμματος*.

166. *Ἀπαλιξασθαι*. SCHOL.: *ἀντὶ τοῦ ἀντιστάξασθαι*. In the manuscripts used by Triclinius, the last word, *ἀναξ*, is wanting, but was restored by Dawes, *Misc. Cr.* p. 224.

167. *Ἄλλ' ὅτι γὰρ δὴ . . .* In the MSS. *Lips.* a. *γὰρ* is omitted, and in the quotation of the verse by Thomas M. p. 14. 4, *δὴ*.

168. *Παταγοῦσιν . . . ἄφρωνι*. The MS. *La.* exhibits *ἄπει* for *ἄτι* in the lemma of the scholion, and this is received by Wunder. SCHOL.: *ἄπει πτηνῶν ἀγίλαι· θηλυκῇ τῇ ἀγίλαι ἐπήγαγεν ἀρσενικὴν μιτοχὴν τὴν ὑποδίσκοντες, πρὸς τὸ νοσητόν· ἐν γὰρ ταῖς ἀγίλαις εἰσὶ καὶ ἄρσενες καὶ θήλειαι· ὁ δὲ νοῦς· διὰ τοῦτο πομπάζουσι, σοῦ ἀφανοῦς ὄντος, ὡς πτηνῶν ἀγίλαι παταγοῦσιν· καὶ τοῦτο εἰς τὸν κινδὸν ψέφον*. This passage has given the

commentators much difficulty. The manuscripts *μίγαν αἰγυπῖον ὑποδείσαντες*, with a full stop after the participle. Toup, *ad Suid.* T. III. p. 22, conjectured *παταγοῦσιν, ἄτι πτηνῶν ἀγίλαι μίγαν αἰγυπῖον, α' ὑποδείσαντες*, which is approved by Porson (*Append. ad Suid.* p. 465), but is properly rejected by subsequent critics, as opposed no less to the truth of nature than to the intention of the poet. The MS. Laur. a. exhibits *ἄτις* in place of *ἄτι*; and this has been received by Wunder, who justifies it from *Æd. Tyr.* 176, *Æsch. Eum.* 660, and the following gloss of Hesychius: *ἄτις· καθάτις*. Dawes, in *Misc. Cr.* p. 224, placed a colon after *ἀγίλαι*, and inserted δ' after *αἰγυπῖον* in the following line, in order to support the metre and to connect it with the succeeding verses. This emendation has been received by Brunck, Wunder, Dindorf, and Hermann in the following sense: *Te remoto perstrepunt, avium ritu; magnum vero vulturem metuentes, si tu appareas, statim taciti latebras querant.* Lobeck appends a simple comma after *ἀγίλαι*, and accepts the interpretation of Triclinius: *Græci te sermonibus differunt* (v. 164), *neque nos sine te hoc coercere possumus* (v. 166), *si tamen derepente prodires, timide, velut conspecto vulture aves, obmutescunt qui nunc absente te vociferantur*, i. e. *ἀλλὰ πτηνῶν ἄν, si εὐ φανίης, οἱ γὰρ θεωροῦντες τοῦ ἀπόντος*. Bothe and Apitz assert that no anxiety need be felt respecting the metre, and that there is no necessity on this ground for the insertion of δ' or γ' after *αἰγυπῖον*, since the last syllable of this word is lengthened by the *ictus metricus* and the punctuation, whilst the asyndeton is in accordance with a frequent usage of the Tragedians. The emendation of Dawes may, however, be regarded as that which best meets the exigencies of the passage. The poet commences as if about to speak of birds *μίγαν αἰγυπῖον ὑποδείσαντες*, and then suddenly transfers the metaphor to Aias and the Greeks. The causal member of the sentence, in conformity with a frequent practice of Greek writers both in prose and poetry, has been put first, as Wunder remarks, in order to throw additional emphasis upon its close, the general sense and connection being, *Nor have we, O king, sufficient strength without thy presence to restrain the clamors of thy enemies; but if you should unexpectedly appear, they, shrinking in terror from the mighty vulture, will, without a word, crouch down in silence; for* (i. e. whereas, on the other hand) *as soon as they have escaped your eye, like flocks of winged birds, they raise a loud, tumultuous clutter.* According to this view, *ἀλλά* must be joined with *σι εὐ φανίης*, whilst the particle *δί* is inserted parenthetically for the purpose of explaining *ἀλλά*, as at *Trach.* 522, *ἀλλ' οὐ γὰρ, ὅστις εἶπον, ἰεργαίνου καλὸν γυναῖκα τοῦν ἔχουσαν· ὃ δ' ἔχῃ, φίλαι, λυτῆριον λύπημα,*

τῷ δ' ὁμῶν φράσω ; Demosth. c. *Timocr.* p. 716. 9, ἀλλὰ γὰρ αὐτίκα ἐρῶ περὶ τούτων ; νῦν δ' ἀναγίγνωσκε τὸν ἱζῆς νόμον. Lastly, it must be observed, that the poet does not compare Aias with a great vulture by the insertion of any particle of comparison ; but the hero himself, as Hermann has acutely taught, is with great energy of expression so called, the thought being, ἀλλὰ ὅτι μὲν τὸ σὸν ὄμμα ἀσίδεαν, παταγοῦσιν, εἰ δὲ σὺ μίγαις αἰγυπιδὲς φανίης τάχ' ἂν ὑποδείσαντις σιγῇ πτήξαιαν. On the construction of the optative with εἰ in the conditional, as also on the optative with ἂν in the consequent clause, see Jelf's *Gr. Gr.* 855.

170. Hermann has inserted a comma after ἱξαίφνης in order to connect it with πτήξαιαν ; but that it may be taken with εἰ φανίης is shown by Lobeck, aptly quoting Hippocr. *Ep. ad Philop.* T. I. p. 14, δμῶς . . . θεωροῦντες καὶ στασιάζοντες, ἐκόντες ἱξαπινάως ἢ δίσπεινα αὐτοῖς ἐπιστῇ πτοηθέντις ἀφηνευχάζουσι. Add Pind. *Pyth.* 4. 273, ἀλλ' ἐπὶ χώρης αὐτοῖς ἔσται δυσπαλὲς δὴ γίγνεται, ἱξαπίνως | εἰ μὴ θιὸς ἀγχιμόνισσι κυβερτατὴρ γίνηται.

171. σιγῇ πτήξαιαν ἄφρονι. "Pind. *Pyth.* 4. 57 (101), σιωπῇ ἱπταξαν ἀπίνηται, which is sufficient to refute the suggestion of Wakefield, *Sib.* III. 25, φρίκη πτήξαιαν. In the verse of a lyric poet cited by Herodian, π. μου. λ. p. 23. 10, ἱερὸς ἀπὸν ἱξάπτησαν φανίνα, we must, I think, correct ἱξάπτησαν, *consternatae sunt*." LOBECK. Add Eur. *Or.* 776, ὑπεπτήξας σιωπῇ κατθάλω. On πτήσσειν, the verbum proprium of birds dropping their wings from fright, and thence of men and gods, in a more extended signification, to crouch down in terror, see Bloomfield's *Gl. in Pers.* 214 ; Eur. *Cycl.* 466 ; *Herc. F.* 974 ; and compare *Æsch. Prom.* 29, θιὸς θιῶν γὰρ οὐχ ὑπεπτήσσαν χόλον ; Ar. *Vesp.* 1490, πτήσσει Φρύνιχος ὡς τις ἀλίκτωρ ; Plut. *Theo.* 6, οἱ δὲ λαυθόνοντες ἐκείνου παριόντος ἱπτησσαν ; Plut. *V. Alc.* 4, ἱπτηξ' ἀλίκτωρ δοῦλον ὡς κλίνας πτερόν (of Alkibiades under the influence of Sokrates).

172 - 199. The Chorus doubtfully inquire whether Artemis or Enyalios has been the cause of the calamity which has overtaken Aias. They suspect that their leader may have offended the former by some act of homage wrongfully withheld, or affronted the latter by ingratitude for, or haughty repudiation of, his friendly aid. They refuse to believe that Aias, as a free agent and in full possession of his senses, could have committed an act so fatal as the foray on the Grecian flocks, whilst they admit that a Heaven-inflicted madness may have visited their king. They urge him, in conclusion, no longer to permit, by confining himself to his tent, the circulation of disparaging whispers and innuendoes, but to come forth

without delay and defeat the malignant plans and purposes of his enemies, whoever they may be.

172. Ταυροπόλα. SCHOL. : ἡ ὅτι ἐν Ταύροις τῆς Σκυθίας τιμᾶται, ἡ ἀπὸ μίθους, τῶν ποιμνίων ἡ προστατίς, ἡ ὅτι ἡ αὐτὴ τῇ Σιλήνῃ ἰστέ, καὶ ἰσχυῖται ταύροις, ἢ καὶ ταυρωπὶν ὀνομάζουσι. . . . τοὺς πόλλους γὰρ τῶν μαινομένων ἐκ σιλήνης νοσεῖν ὑποτίθεται διὰ τὸ [SUIDAS, s. v. ταυριῶνη· διὰ τὸ τῶν] νεκτιριῶν διασπύζων φασμάτων. Critics differ greatly in their explanations of this epithet. According to Eur. *Iph. T.* 1457, τὸ λοιπὸν ὑμνήσουσιν Ταυροπόλον θιάν, it was first assigned to Artemis after the return of Iphigenia from Tauri, at which place, according to Greek legends, all strangers thrown upon the coast were sacrificed in her honor. And hence it has been proposed, in accordance with the interpretation first given by the Scholiast, to render *honored by the Taurians*, or to consider the word as equivalent in signification to "Ἀρτεμις ἡ τοὺς Ταύρους πολεῖσα, which view is supported by the authority of Dionys. *Perieg.* 610, Diod. Sic. 2. 46. Lobeck, *Aglaoph.* p. 1089, translates *bull-hunting*; whilst others, following a third legend which would seem to identify her with *Selene*, or the goddess of the moon, whom the poets represent as borne across the heavens in a chariot drawn by two white cows, interpret *vecta tauris*. That her worship was orgiastic and originally connected with human sacrifices has been clearly shown by Lobeck, l. c.; and that it agreed in some respects with that paid to Hekate may be inferred from Clearchos, *ap. Athen.*, p. 256. E, οὐδὲ λίγινι καλὸν, πλὴν ὅτι μαγνύμεναι καὶ μαγνύουσαι ταυροπόλοι καὶ τριόδοί τινες, αὗται πρὸς ἀλήθειαν ἰγίοντα, πλήρεις πάντων ἀποκαθερμάτων. Upon the whole, it may, however, be pronounced that we are but poorly enlightened either as to the origin or the reason of this epithet, and the ancients themselves seem to have been equally ignorant, in consequence of the confusion which resulted from blending really Greek ideas respecting their own huntress, Artemis, with the borrowed attributes of the Lydian Great Mother, as well as of an indigenous Tauric virgin. The principal authorities in relation to this subject are Eur. *Iph. T.* l. c.; Ar. *Lysist.* 447; Herod. 4. 103; Strabo, XII. p. 534; XIII. p. 650; Paus. 1. 23. 9; 43. 1; 2. 35. 1. Cf. Creuzer, *Symb.* II. 127, seq.; IV. 198, seq.; Wesseling to Diod. Sic. l. c.; Spanheim to Callim. *Hymn. Dian.* p. 255; Intpp. to Liv. 44. 44; and especially Lobeck, *Aglaoph.* pp. 290, 1089. As to the inflection of this adjective, Porson to Eur. *Med.* 822 observes, that "all compound adjectives in *ος* were declined by the ancient Greeks through three genders. The feminine forms having gradually become obsolete, the poets and Attic

writers occasionally recalled them for the sake of ornament or variety. In place of *ἀταύρωτος*, which *Æschylus, Agam.* 252, has employed in the Chorus, *Aristophanes, Lys.* 217, 218, has preferred to use *ἀταυρώτη* in the senarius. The same writer, *Pac.* 978, has employed *πολυτιμήτη*, but elsewhere, as at *Theom.* 293, *πολυτίμητι Δήμητρι*. In *Æsch. Agam.* 1534, τὴν πολυκλαυτὴν τ' Ἰφιγένειαν ἀνάξια δράσας, erase the useless conjunction, and read *πολυκλαύτην*. In *Soph. Ai.* 499, Aldus has *δούλιον* for *δουλίαν*, in opposition to the metre." Again, in *Præf. ad Hek.* XV.: "It is true, that the Attics most commonly give to adjectives of this class (derivatives and compounda, as *ἀσέβλιπτος*, *Eur. Hek.* 355) but one form for the masculine and feminine genders. Yet the ancient authors do not invariably observe this rule. *Theogn. init.*, "Ἀρτιμι θεροφόνη; *Pind. Nem.* 3. 3, *πολυξίνας Αἰγίνας*; *Athen. XIII.* p. 574. A, *πολύξιναι νιάνδεις*." Lobeck has cited a great number of similarly inflected epithets of the goddesses; *Ἡραπόλη*, *Anth.* V. 228; *Γεργοφόνη*, *Eur. Ion.* 1478 (add *Γεργολίφα*, *Ar. Eqq.* 1177); *Ἰσπασίη*, *Pind. Ol.* 3. 27; *Δημήτηρ πολυφόρβη*, *Hes. Th.* 912; *Μοῦσα ἀγερόμη*, *Meleag. Anth.* VII. 169; *Ἡρα Ἡσιόχη*, *Paus.* 9. 39. 4; *Φοβισιστεράτη*, *Ar. Eqq.* 1173; *Ἐγρεσιμάχη*, *Anth. Pal.* VII. 122; *Σωδῖνα Ἀρτιμις*, *Inscr. Bæot.* n. 1595; which may be compared with the proper names of women, *Ἀστυόμη*, *Ἠγησάνδρα*, *Δινοβία*, *Εὐρυδίκη*, etc. Our form being, then, regarded as legitimate, Elmsley would, in the passage quoted above from the *Iphig. in Tauris*, correct *Ταυροσάλην θιάν*, since the common reading exhibits an anapaest of a very peculiar kind. See the *Edinb. Rev.*, Vol. XIX. p. 70. On the particles *ἦ* *ρά* used interrogatively, consult *Dindorf* to *Ar. Pac.* 114; *Brandreth* to *Hom. Il.* 5. 416; and cf. v. 902 below, where *Ellendt*, "Adsignificatur consideratio rei indignæ et vix expectandæ."

173. ὦ μεγάλη φάτις. SCHOL.: διὰ μέσου ἡ ἀναφώνησις · ὦ θαυμάσθη φήμη, ἥτις ἰγίνησάς μοι ταύτην τὴν αἰσχύνην · κακὴ γὰρ φήμη ὑπερῆξι περὶ τοῦ Αἰάντος. In refutation of *Musgrave's* conjecture, ὦ μοιγερά φάτις, *O infelix rumor*, *Erfurdt* aptly cites *Æsch. Agam.* 1492, *Choeph.* 479, *Pers.* 903, in order to prove that the adjective *μῖγας* is frequently used by the Tragedians in the same signification as *δινός*. With the expression *μᾶτιρ αἰσχύνης* *Imās*, compare *Philokt.* 1360, οἷς γὰρ ἡ γνώμη κακῶν μῆτηρ γίνηται; *Æsch. Theb.* 225, *πειθαρχία ἐστὶ σῆς ὑπεραξίας μῆτηρ*; *Eur. Troad.* 1222, σύ τ' ὦ ποτ' εὔσα καλλίνικι μυρίων μῆτιρ τρῶσταιων, Ἐκτορες φίλον σάκος. So, too, even in prose: *Xen. Œk.* 5. 17, τὴν γνωρίαν τῶν ἄλλων τεχνῶν μῆτιρα καὶ τροφὸν εἶναι; *Plutarch. V. Alc.* 6, *τυραννὶς μῆτιρ ἀδικίας*.

175. *πανδάμους*. SCHOL. : ἢ τὰς παντὶς τοῦ δάμου, ἢ τὰς συνηγμένας. The former is the true interpretation. With *βοῦς ἀγυαίαις*, Wesseling compares Hom. *Od.* 17. 181, ἴριον δὲ εὐας σιάλους καὶ βοῦν ἀγυαίην.

176. "H *πεν*. Lobeck, whom Wunder follows, ἢ *πεν*, i. e. *ἴσως*, *εἰπέ- τως*, from his own conjecture. In the words which follow, *ἀπαρῶντων* is constructed with *χάριν*, by an enallage of cases very frequently met with in the Tragedians, instead of with *νίκας*. Compare below, v. 818; *Antig.* 794, τόδ᾽ ἐνὶ νίκῃς ἀνδρῶν ζύομαι; *Ibid.* 852, ματρῶναι λίκτρων ἄται; *Æsch. Choeph.* 40, τοιάδ᾽ χάριν ἄχαριν μ' ἰάλλει; *Eur. Iph. T.* 566, κακῆς γυναικὸς χάριν ἄχαριν ἀπάλιτο; *Soph. Trach.* 485, κίενου τι καὶ σὴν ἐξ ἴσου κοῖνη χάριν; *Plat. Legg.* 853. E, ὦν δὲ χάριν οὐκ ἄχαριν λί- γουμ' ἂν νόμον. Similar instances abound in Latin writers; as in *Cic. N. D.* 2. 39. 38; *Tac. Hist.* 1. 12; *Hor. Od.* 2. 3. 8; and other passages quoted by the critics. The whole expression is well translated by Wunder : *ob non perceptum fructum alicujus victoriae*, i. e. as Matthiä, *Gr. Gr.* 576, accurately explains, διὰ τὸ μὴ καταρῶσθαι νίκην τινά.

178. *Ψευθεῖς*, *ἄδωροις*. The manuscripts, old Edd., and the Scholiast, ἢ ῥα κλυτῶν ἰνάρων *ψευθεῖσα* δώροις εἴτ' ἱλαφροβελίαις. *Lecapenus* in *Matthiä's Lect. Mosq.* I. p. 79, *ψύδομαι* καὶ τὸ ἀπατῶμαι καὶ ἀποτυγχάνω, *εὐταπεινίστοις* γινιπῇ, ὡς παρὰ Σοφ. ἐν Αἴαντι. ἢ ῥα κλυτῶν ἰνάρων *ψευθεῖσα* δώρων, ἀντὶ τοῦ ἀποτυχεῖσθαι. *TRICLINIUS* : *εἰρῶντων* μὲν εἰς αἰτιατικὴν συνί- ταξιν *ψευθεῖσα* χάριν (which construction is followed by *Neue*) εἴτα πρὸς δοτικὴν ἱπλαγίαι, *ψευθεῖσα* δώροις. If the reading of the common copies is retained, it will be better to connect ἢ ῥα κλυτῶν ἰνάρων with the preceding words, and *ψευθεῖσα* with δώροις εἴτ' ἱλαφροβελίαις by a syntaxis similar to *ψευθεῖναι γνώμη*, *Her.* 7. 9. 3, upon which consult *Bernhardy, Synp.* p. 101. *Hermann* more correctly refers δώροις and ἱλαφροβελίαις to *ἄρματα*; *an te instigavit, decepta ob dona a spoliis vel ob venationem*. Lobeck, *Dindorf*, *Wunder*, and most recent editors, have received the exceedingly felicitous emendation of *Musgrave*, *ψευθεῖς*, *ἄδωροις* εἴτ' ἱλα- φροβελίαις, *ob cervos jaculo confixos nullo postea munere deo oblato*. On the dative, see *Matthiä, Gr. Gr.* 397. "Bothe has expressed a doubt as to the correctness of the collocation ἢ and εἴτ. To remove this it will be merely necessary to cite *Eur. Alk.* 114, ἢ Λυκίας εἴτ' ἐπὶ τὰς Ἀμμωνιάδας Ἰδρας; *Iph. T.* 273, εἴτε Διοσκόρων ἢ Νηρείας ἀγαλμάτα; *Plat. Legg.* 862. D, εἴτε ἔργοις ἢ λόγοις. See *Schäfer, Mel. Cr.* p. 5." **LOBECK.**

179. "H *χαλκοδώραξ* ἢ *τιν* 'Ενυάλιος. SCHOL. : διαστίλλει τὸν Ἄρειαν ἀπὸ τοῦ Ἑνυαλίου ὡς ἴτερον δαίμονα ὑπουργὸν τοῦ μεζόνος θεοῦ, καὶ δῆλον ἐκ τῶν συνδίσμων. δηλοῦται γὰρ ὁ Ἄρης ἐκ τοῦ χαλκοδώραξ. ἢ καὶ ὁ Ἄρης

μιμφομένοις σοι, ὡς ἀπαρχὰς δαρὲς οὐ λαβὼν, ἰτίεατό σοι τῆς λάβης, τῆς εἰς αὐτὸν γινομένης λάβης. ἰτίεατο δὲ Ἰνυχίους μηχαναῖς ἐπὶ σοῦ ταύτης τῆς νυκτός. πῖθανός δὲ πλείους αἰτίας τιθίσκειν ἀπορροῦντες. οἱ γὰρ στοχαζόμενοι οὐ κατ' ἴν ἴστανται. "The first interpretation, as Brunck justly observes, is absurd. Even if we allow Mars and Enyalios to have been different deities, we cannot suppose that the poet would designate Mars by a single word, which is equally applicable to Enyalios. Brunck has adopted the emendation of Johnson, "Ἡ χαλκοῦραξ ἦεν" 'Ενυάλιος. So, also, Bothe and Lobeck. This emendation ought not to be admitted, unless it can be proved that ἴσταις is capable of being used instead of ταις, *aliquis*. Reiske proposes σοί τιν' 'Ενυάλιος. Erfurd reads ἰ χαλκοῦραξ ἦεν' 'Ενυάλιος, Hermann (to Eur. *Hek.* 991) ἦ τιν' 'Ενυάλιος, Musgrave μή τιν' 'Ενυάλιος. The object of all these conjectures is to get rid either of the first or second ἦ, so as to connect the adjective χαλκοῦραξ with the substantive 'Ενυάλιος. A better mode of accomplishing this end than any which we have mentioned is to read "Ἡ χαλκοῦραξ εἴτιν' 'Ενυάλιος. So v. 879 (841), Τίς ἄν δῆτά μοι . . . τὸν ἀμόθυμον εἴ ποτε πλαζόμενον λίσσων ἄστυ; *Philokl.* 1204, ξίφος εἴποθεν, ἦ γίνυν, ἦ βιλίων τι προτίμψασι. This pleonastic use of εἰ, which the editors of Sophokles do not appear to have understood, has not escaped the observation of Weiske, whose words we subjoin (p. 115, *ed. Oxon.*): 'Offendit particula εἰ adjuncto pronomine ταις, ut apud Zonaram, v. 8, Εὐτρέπαις δὲ πάντοις, ὧν εἴτις λόγος (*quasi aliquo essent numero*), ἰσπεδὼν καταστῆσαι βουλόμενος, etc. Sed sic immuniunt Græci τὰ ταις et τοῖς, *aliquis, nonnulli*, ut dubitationis notam, εἰ, structura minus accurata, præponant. Loca in *Xenoph. Jud.* sub εἰ monstravi.' These words might pass for a note on the passage before us, according to our representation of it." ELMSLEY. The emendation of Johnson received by Lobeck, who subjoins the following explanation, ἦ ἰ "Ἀρς ἐξίμηνι αὐτὸν ἐργισθείς δι' ἥτινα δὲ ὀλιγωρίαν τῆς συμμαχίας, is sufficiently set aside by the acute observation of Elmsley, that such an employment of the pronoun ἴσταις is altogether alien to the practice of the Tragedians. It is, moreover, equally opposed to the sense of our passage, for ἥτινα μωφὰν ξυνοῦ δαρὲς ἔχων must signify *cherishing some dissatisfaction, whatever it may be, on account of his* (unrecompensed) *assistance in the battle*. Such an interpretation might, perhaps, stand, if the poet had not, by the genitive limiting μωφά, intimated a specific reason for the discontent of Enyalios. Hermann is now disposed to receive the suggestion of Elmsley, but remarks rightly that it is highly incorrect to describe this use of εἰ as pleonastic, since it is in fact elliptic, and requires that

we should supply ἔχων from the participle ἔχων, in the following sense : μομφὰν ἔχων, ἢ τίνα ἔχιν. Yet this explanation, *from dissatisfaction*, if he has entertained any, seems entirely opposite to the meaning of the Chorus, who would not have enumerated Enyalios among the deities hostile to Aias, had it entertained so decided a doubt upon the subject. A more satisfactory use of Elmsley's emendation is that suggested by Lobeck, who proposes that we should connect *si* with the primary verb, ἢ *si* "Ἄρης ἰτίσασκε λάβη, aut Mars si forte ultus est injuriam, for on this point the Chorus was involved in some uncertainty. In the midst of all this doubt, we have thought it best, although with considerable hesitation, to follow Dindorf in admitting Hermann's original correction ἢ *τιν'* into the text, but cannot avoid expressing a wish that the conjecture of Reiske, *οἱ τιν'*, was sustained by some manuscript authority. Another difficulty has arisen from the circumstance that Homer represents Ares as fighting for the Trojans, whilst Aias is intimated in our passage to have received assistance also from this deity. Lobeck supposes that the aid referred to was bestowed in an expedition against Teuthras, or some adjacent town. Yet it appears improbable that Ares, whilst friendly to the Trojans, should have lent support to their enemies in their attacks upon towns which were friendly to the cause of his allies. Although it is undisputed that 'Ενυάλιος is used in the *Iliad* as a frequent epithet of Ares, or as a proper name for Ares, (cf. *Il.* 17. 211 ; 2. 651 ; 7. 166 ; 13. 519 ; 17. 309 ; and many other places,) it seems equally clear, from the language of the Schol. Ven. to *Il.* 17. 211, that, in later times, the Athenians honored Enyalios as a distinct deity ; and the same inference may be drawn from *Ar. Pac.* 457 ; *Dionys. A. R.* 3. 48 ; *Eustathius*, p. 944. 55 ; and the form of the oath taken by the Attic Ephebi : Ἰσσορεῖς θεοί, "Ἀγρευλος, 'Ενυάλιος, "Ἄρης, Ζεύς. *Eustathius* l. c. represents him as a son of Saturn and Rhea, and this legend probably induced the Scholiast to speak of Ares as his ὑποεργός and inferior in dignity ; others, again, describe him to have been the παῖδρος of Ares, παρίστανται αὐτῷ τὸν 'Ενυάλιον, ὡς 'Αθήνη τὴν Νίκην καὶ 'Ἀρεσίμωδι τὴν 'Εκάτην, *Etym. Gud.* p. 188. 12 ; whilst a third tradition, narrated by *Eustathius*, p. 673. 22, derives the appellation from a Thracian king slain by Ares on account of his inhospitality. For more detailed information see *Creuz. Symb.* II. 611, and the long and learned note of Lobeck to this line.

180. Μομφὰν ἔχων. "*Elektr.* 897, 1176, 1283 ; *Philokl.* 1309 ; *Æsch. Prom.* 445, λίξω δὲ, μίμψιν οὖτιν' ἀνθρώποις ἔχων ; *Eur. Or.* 1062, πρῶτά σοι μομφὴν ἔχων ; *Phæn.* 773, ὅσα' ἱμοὶ μομφὰς ἔχιν. The sense is

somewhat different in Pind. *Isthm.* 3. 54, μομφὰν ἴχαι παίδισιν Ἑλλάνων, *invidiam facit*, and in Eur. *Herakl.* 969, πολλὰν ἄρ' ἔχουσ' ἰμύβην, *subibis.*" NEUE. — With ξυνὸν δόρυ, here equivalent to ξυμμαχίας, and to which δόρυ μονοστόλον, δόρυ μονομάχον, are opposed in Eur. *Phæn.* 759, 1356, compare Eur. *Andr.* 525, δόρυ σύμμαχον. Lobeck is in error when he asserts, that, besides the present passage, ξυνός, which is a mere dialectic variation of ποίνος from the root KTN, is found only in *Æsch. Theb.* 379, *Suppl.* 370, since it occurs also in *Æd. Kol.* 1752, unless Hermann's emendation ξυναπόκειται should be admitted there, and is used as an epithet of Ἐνυάλιος by Homer, *Il.* 18. 309. The general sense of the entire passage is as follows: *Or is it that Enyalios with brazen breastplate, feeling indignant on account of his assisting spear* (i. e. on account of some enterprise in which he lent you a support you never gratefully acknowledged), *has avenged the insult by means of* (i. e. by leading you into) *these nightly machinations.*

182. φρενόςθιν, *proprie mentis impulsu, of your own free will.* SCHOL.: φρενόςθιν· ἦγουν οἰκθίν, ἀπὸ οἰκτίας γνώσεως. Compare *Æsch. Choeph.* 107, ἐκ φρενός; *Agam.* 1515, φρενός ἐκ φιλίας; *Soph. Antig.* 492, φρενῶν ἐπήβολος . . . ἐκ' ἀριστερά. SCHOL.: οὐ γὰρ ἐπὶ τοσοῦτον ἀφρονείας, ὥς ἔστιν αἰτίας ἱμπτιστὶν τοῖς ποιμήνις. ἀριστερά δὲ τὰ μωρὰ οἱ παλαιοὶ ἐκέλευον, διζῆα δὲ τὰ συνιστά. Passow renders *du wichest linksin, d. i. vom Rechten ab*, but see Liddell and Scott, s. v.

184. Τόσσον. Some manuscripts and Suidas Τόσον ἐν ποίμναισι. Τόσσον is read in *Æsch. Agam.* 140. Below, v. 369, ὀλίσσεας; *Antig.* 1223, μίσση; 1236, μίσσον; *Philokt.* 1163, πύλασσον. See Monk to Eur. *Alk.* 234; Wellauer to *Æsch. Agam.* 138; and the numerous examples cited by Lobeck to this line. It is doubtful whether we should join τόσσον with the preceding words, ἐκ' ἀριστερά ἵβας, or with those which follow, ἐν ποίμναις πίττων. The Scholiast appears to sanction the former course, and so Hermann, who inserts a comma after the pronoun.

185. Ἦτοι γὰρ ἔν. SCHOL.: τοιοῦτο γὰρ εἶναι θεῖα νόσος. θεῖα δὲ ἡ ἐκ θεοῦ κατασκήψασα εἰς αὐτόν. τὴν δὲ νόσον αὐτοῦ φήμην Ἀργείοις ἀνέμασιν. With the expression θεῖα νόσος compare v. 137, πληγὴ Δίος. "In this clause, as also in the preceding, οὐποτε . . . πίττων, a reason is advanced for the opinion expressed in the strophe. Hence the particle γὰρ is placed at the commencement of both sentences, in opposition to our own usage, which would demand the employment of an adversative particle in the last. Similarly in *Æsch. Agam.* 538, seq.: τὰ δ' αὖτε χίρσθαι καὶ πρὸς πλῆνιν ἐπύργος· εἶναι γὰρ ἦσαν δεῖναι πρὸς τεύχεσιν· ἐξ οὐρανοῦ γὰρ κατὰ γῆς λιμῶναι δρόσοι κατεψέπαζον." WUNDER.

187. ὑποβαλλόμενοι κλισίῃσι μύθοις, *are surreptitiously circulating secret accusations*. SCHOL.: ὑποβαλλόμενοι· ὑποβλήντως λίγοντες, ἢ ἰδιωτικῶς· εἰ δὲ οὐκ ἴσται ἀληθῆ ταῦτα, ἀλλὰ πτελασμένα ὑπὸ τοῦ βασιλῆως ἢ Ὀδυσσεύς.

188. Κλισίῃσι. SCHOL.: ὑποσπίρουσι. Neue directs us to compare v. 1081 below; *Elektr.* 37; *Ant.* 493; *Trach.* 437; *Philokl.* 57. On βασιλῆς, for which the greater number of the manuscripts give βασιλῆς, see note to v. 369 *infra*.

189. Σισυφίδα. SCHOL.: γρ. Σισυφίδα. λίγεται γὰρ ἡ Ἀντίκλεια ὑποσπιλιομένη ἀπὸ Ἀρκαδίας ἐπὶ Ἰθάκῃ πρὸς Λαίρτην ἐπὶ γάμον, πατὴρ τὴν οὖν Σισύφῃ συναλθίῃ, ἐξ οὗ ἦν φύσει Ὀδυσσεύς. ἡ δὲ Σίσυφος Κορίνθιος βασιλεὺς, παντῶντος ἀπὸ τοῦ οὗ φησι Ὀμηροῦ· (*Il.* 6. 153.) ἡ κίρδιστος γένετ' ἀνδρῶν· ἔσται ὑπὸ τοῦ ἐνυχῆος καὶ τὰς ἡμέρας τῶν ζώων ἑαυτοῦ μοτογράμματα ἡγεῖται τὸ ἔθνος αὐτοῦ. Ἀντίκλεια δὲ πατ' ἑαυτὴν καίρῳ Ἐκίπαστο κλισίῃσιν ὅ' ἔρηγ' αὐτὴν· (*Od.* 19. 395.) καὶ αὐτὰ τὰ κλισίῃσι πατ' αὐτοῦ τὴν μορφήν ἡλλάσσει. κλισίῃσι οὖν καὶ Σισύφῃ θέρμματα καὶ μεταβολὰν, ἵσως οὐκ ἴλασθαι τὸν Σίσυφον, ἐπὶ γὰρ αὐτὰ διὰ τῶν μοτογγραμμάτων· ἐπὶ τοῦτοις δὲ ἔξιμνιζέμενος τὸν Σίσυφον ἐξίστην αὐτὸν, καὶ τὴν θυγατέρα αὐτοῦ Ἀντίκλειαν συγκατατίλινει αὐτῇ, καὶ ἔρχεται ἐξ αὐτοῦ γινώμενη τὴν παιδα συνήκισι Λαίρτην, διὰ Σισύφῃ ἢ Ὀδυσσεύς. τὰ δὲ Ὀδυσσεὶα Σισύφῃ συνήκισι φησὶ Σοφοκλῆς καὶ ἐν Συναίστην· Ὡς πάντα πρῶτον, ὡς ἡ Σίσυφος πολὺς ἰσχυρὸς ἐν σοὶ πανταχοῦ, μητρὸς πατὴρ. καὶ Αἰσχύλος ἐν Ὀσπλῳ κείνῃ· Ἀλλ' Ἀντίκλειας ἄσσοι ἦλθ' Σίσυφος, τῆς σῆς λίγῃ τοι μητρὸς, ἢ α' ἰγνάντο. καὶ Εὐριπίδης ἐν Κόρυλλῳ (v. 102)· Καίρ', ὦ ξέν'· ἔσται δ' αὖ, φράσσει, πάτραι τι σῆν. Ἰσχυρὸς Ὀδυσσεύς, γῆς Κιφαλλῆων ἄναξ. Οἷδ' ἀνδρὰ πρόταλον, δριμύ Σισύφῃ γένεος. φαίνεται δὲ τὸ παλαιὸν αὐτῇ καὶ διὰ τῆς γένεως. The later tradition, to which the Scholiast refers, that Antikleia was pregnant by Sisyphus previously to her marriage with Laërtes, and gave birth to Odysseus either after her arrival at Ithaca or on her journey to that island, is stated by Hyginus, *Fab.* 201. Cf. *Philokl.* 417, with the note of the Scholiast; Eur. *Iph. A.* 514; Ov. *Met.* 13. 32; Serv. ad *Virg. A.* n. 6. 529; Plut. *Quaest. Graec.* 43; and the passages cited by the Scholiast to our own line. To the genitive τῆς ἀσώτου . . . γινώσκει, Brunek directs us to supply τῆς; Wunder, ἡ, from the article in the preceding verse; Hermann, βασιλῆς; and Lobeck, ἰγνάντο, which he derives from γινώσκει. See Matth. *Gr. Gr.* 323 and note; comparing v. 202 below, Eur. *Kykl.* 41, πᾶ δὲ μοι γινώσκων μὲν πατρίων, γινώσκων τ' ἐκ τοκῶν, scil. γένεθλα; Arist. *Ach.* 549, ἀλλ' ὦ τῶν ἀνδρῶν, scil. θέρμματα. — ἀσώτου. SCHOL.: τῆς ἐξώλου;

καὶ μὴ δυναμίνης σώζεσθαι; Aristot. *Eth. Nicom.* 4. 1, τοὺς ἀπρᾶντις καὶ ἰς ἀπολασίαν δαπανηροῦς, ἀσώτους καλοῦμεν. The use of ἀνολβος, below, v. 1100, is somewhat similar. Klausen to *Æsch. Agam.* 1513 renders *perniciosus*.

190. Μὴ μὴ μ', ἀναξ. SCHOL.: τὸ πλήρης· μὴ μὴ μου. "So also Suidas. Nevertheless it is incorrect that μου can suffer elision before a short vowel." HERMANN. This eminent scholar decides that μ' is the accusative, and explains by stating that two constructions are blended into one in the sense, *ne tibi malum in me opprobrium contrahe*. The *dativus ethicus* is, however, so appropriate, and the expression μὴ μοι, μὴ μοι σύγχε, is so frequently found before the imperative, or conjunctive used imperatively, that it is better to suppose, with Wunder, that Sophokles has availed himself of a license found in the epic poets (cf. Hom. *Il.* 14. 165), than to have recourse to the involved reasoning by which Hermann and Matthiä (*Gr. Gr.* 633. 7) would have us believe μ' to be the accusative. That the diphthong ου, as strongly maintained by the greater number of authorities, is never elided in the dramatists, seems doubtful. Cf. *Philokt.* 718, ἀλλὰ δίδου, δ' και, μὴ μ' ἀτιλὴς εὐχῇ; Eur. *Bacch.* 820, τοῦ χρεῖον δι' οὐ φρονῶ, where see Elmsley. With the concluding words ἱφάλοις πλοῖσιν (= σπηναῖς ναυτικαῖς, *supra*, v. 3) ἔμμ' ἔχων, Lobeck aptly compares Hor. *Carm.* III. 20, *eripe te mora; ne semper udum Tibur et Æsula declive contempleris arvom*.

191. ἄρη. The MSS. Ric. Aug. B. Dresd. a. and Suidas a. Μὴ μοι read ἄρης. SCHOL.: ἄρη καὶ περιποιήση, ἥτοι ἰσάξης, αὐξήσης ἀπὸ σοῦ, scr. ἰπὶ σοῦ. HESYCHIUS: "Ἀρη, λήψη, ὅση· Σοφοκλῆς Ἀλάντι μαστιγοφύρη. See note to v. 129 *supra*."

192. "Ἄνα, for ἀνάστηθι, is amongst those words whose pronunciation is preserved entire even where a vowel follows; and which, consequently, never throw away the final vowel." HERMANN. See Matthiä, *Gr. Gr.* 42; Monk to Eur. *Alk.* 285. Eustathius to *Il.* 1, p. 75. 9: 'Ἐπὶ τοῦ δὲ παιόνειον, ἵνα ἡ ἀνὰ πρῶτοις ἀναβιβασθῆναι τοῦ τόπου, λαμβάνηται ἀντὶ ῥήματος τοῦ ἀναστῆθι, ὡς τὸ ἀλλ' ἄνα ἐξ ἰδράντων. SUIDAS: "Ἄνα· ἀνάστηθι. Ὅμηρος καὶ Σοφοκλῆς. ἀλλ' ἄνα ἐξ ἰδράντων. ἀντὶ τοῦ, ἀλλ' ἀνάστηθι ἰα τῶν θρόνων. καὶ ἄνα, ἀντὶ τοῦ ἀναξ, κατὰ ἀποκοπὴν τοῦ ξ. The hiatus is permitted in words of every description, and in every kind of metre, which are used as exclamations. So *Philokt.* 832, ἦ ἦ μοι παῖων; Eur. *Troad.* 98.

192, 193. ὅττω μακρῶνι στήριζι ποτὶ τῷδ' ἀγωνίῳ σχολῇ. "I have written ποτὶ (i. e. πρὸς) from conjecture, in place of ποτί, the reading of

the books, which particle could only have been joined with *ἴσθαι* if the Chorus had been unacquainted with the whereabouts of Aias. Hermann interprets *ἀγώνιον ἐσχολήν*, a *bellicis negotiis cessationem*. See to v. 49. But Aias is represented as intent upon maintaining this cessation, from deliberate choice and resolution. For such is the meaning of *συνερίζεσθαι πρὸς τινι*, which is a very similar expression to *γίγνισθαι πρὸς τῇ συνοσίῃ, πρὸς τοῖς πράγμασι*. With the epic form *ποτί* compare *Trach.* 1214, *ποτιψάων*; *Tham. fr.* 230, ed. Dind., *ποτιμαστίον*. WUNDER. The emendation is unnecessary. *Ὁπου ποτί* is *ubi tandem*, and conveys no doubt as to the locality of Aias. It is a simple expression of impatience at not seeing him, as in *Œd. Kol.* 12, *ὡς πυδάμεθα ἴσθαι ποτ' ἱερύν*. Render: *but rise up from the seat wheresoever thou art resting in this long-continued cessation from the combat*.

194. *Ἄταν οὐρανίαν φλίγιν*. Wunder, in conformity with the explanation of the Scholiast, *τὴν ἐκ τοῦ οὐρανοῦ περιφθεῖσαν ἄτην*, renders *calamitatem divinitus immissam augens*, and believes *οὐρανίαν* to have nearly the same meaning as *θεία* at v. 185 *supra*. He supports this explanation by citing *οὐράνιον ἄχος*, *Antig.* 418, where, with Blomfield to *Æsch. Pers.* 579, he interprets *οὐράνιος divinitus ortus*. Yet, as the Chorus cannot be understood to refer to the mental derangement of Aias, of which as yet it has received no certain information, but must be thought to allude simply to the reports spread abroad by Odysseus, the explanation given by the Scholiast in *Parall.*, *εἰς οὐράνιον ὕψος ἀναπτῶν τὴν βλάβην*, i. e. *τὴν κακὴν φάτιν*, seems the more correct. So Hermann: *malum, quod est in rumore positum, in immensum accendens*, i. e. *augens*. On the construction of *ἄταν* (the accusative of closer specification) with the intransitive verb *φλίγιν*, see Jelf's *Gr. Gr.* 555, and compare *Ar. Thesm.* 1041, *πολυδάκρυτος Αἴδα γόν φλίγουσαν*; *Eur. Phœn.* 250, *Ἀχῆς αἶμα δάϊον φλίγει τᾷδ' ὃ μὴ τύχοι, πόλει*.

195. *Ἀτάρβητος*. "The common copies exhibit *ᾧδ' ἀτάρβητα*. I have rejected *ᾧδ'* on the authority of Suidas: *ἀτάρβητος ἄφοβος, ἄτρομος καὶ ἀταρβήτως ἀντὶ τοῦ ἀνιμίνως παρὰ Σοφοκλεῖ, ἐχθρῶν δ' ὕβρις ἀταρβήτως ἰμῶ*. The genuine reading, and that which alone accords with the metre, is *ἀτάρβητος*, on which compare the observation of Brunck: *Apposita in quibusdam codd. varia lectio ἀτάρβητος, quæ orta e glossa videtur, ἀτρέμως, ἀφόβως*. The Scholiast, however, from his interpretation, *ἀντὶ τοῦ ἀταρβήτως, ὃ ἴστιν ἀνιμίνως*, seems to have read *ἀτάρβητα*." DINDORF. Hermann has restored the feminine form *ἀταρβήτα*, "mistaken by some grammarians for the neuter plural." Aldus and many manu-

scripts read *ἐρᾶν*, but the majority of the ancient copies support the reading of the text. Render, *but insult flies fearless forth*, and compare Hdt. 8. 56, *ἰ λόγος δρμηται*.

196. *Ἐν ἐνανίοις βάσσαις*. SCHOL. : *λίπυι*. *ὡς πῦρ ἐν ἐνανίοις βήσσαις*. "These are not *convallis ventis perflata*, but *ἐνάντιον περιχουσαι*."

ELLENDT. The observation of the Scholiast would apparently warrant the suspicion, that some words have dropped from the text, and that Sophokles probably wrote *ἀτάβηστα πυρὸς δίκαν ἐρᾶται*. With this conjecture, compare the passage cited by Neue from Hom. *Il.* 14. 396, *Οὔτε πυρὸς τόσσος γι πάλι βρόμος αἰθόμεναις Οὔριος ἐν βήσσει, ὅτι τ' ἄριτο καίεμεν ἔλιν*. If nothing has perished, then *ἐνάντιον βάσσαις* must refer to the valley in which the camp of the Greeks was situated.

197. *καχαζίντων*. "I have corrected the writing of the manuscripts and of Suidas (s. *καγχάζει*), since the form *καγχαζίντων* (corrupted by the Cod. Γ. into *βακχαζίντων*) is not used by Attic writers. Ar. *Eccles.* 849, *Γίγναι δὲ χωρεῖ χλαῖδα καὶ κοῖστωδαι | ἔχων, καχάζων μὲδ' ἰτέρειο ναιῖον*. By a similar error, Suidas in Ar. *Nub.* 1073, *παῖδων, γυναικῶν, ποταμῶν, ἔψων, πέτρων, καχασμῶν*, writes *καγχασμῶν*. The true reading, for which some books exhibit *καχλισμῶν*, is preserved in the MS. Rav. That the metre of our verse may correspond with that of the preceding verses, I would suggest a further emendation: *ἀπάντων καχαζίντων*." DINDORF.

199. *ἴστανιν*. HESYCHIUS : *ἴστανι* · *κίῦται*. Compare below, v. 1018, *ἴδα μὴ καθιστήῃ δίος* ; v. 1028, *ἀλλ' ἴσάτω μοι καὶ δίος* ; Lucian, *Dea Syr.* 6, *καὶ σφισι μεγάλη πίνθια ἴστανται* ; Diod. XIII. 55, *τοσαύτη πατάπληξις ἰσθήκει*. Other instances are cited by Dorville *ad Char.* p. 383.

200, sqq. SCHOL. : *καὶ δὲ ἄρωγοι* · *ἔχουσιν Τίκμησσα καὶ διδάσκουσιν τὸν χορόν*, ὅτι Αἴας ἴσται ἰ σφάξας τὰ ποίμνια · *πυθάνεται δὲ παρὰ τοῦ χοροῦ*, ὅτι Ἑλληνικὰ ἦν τὰ σφαγίντα · *ἐκείνους οὖν παρ' ἐκείνου τὸ ἀγνωσόμενον μανθάνει* · ἡ δὲ Τίκμησσα αἰχμάλωτος γυνὴ τοῦ Αἰάντος · *πιθαυῆς δὲ ἔχουσιν* · οὐ γὰρ ἐπὶ πολὺ δι' ἀπολοφύρεσθαι τὸν χορόν, ἀλλὰ *πρόσκεινται τὰ τῆς ὑποδείξεως*. Ἡ δὲ διάθεσις οὗ ἔχου τῇ ποιητῇ · *ἐπὶ γὰρ ἔπειτα Τυῖρος, καὶ Εὐρυπύκκης ἴτι νήπιος, Τίκμησσα πατολοφύρεται* · οὐ γὰρ ἴτιρος πρόσωπον γνήσιον τῇ Αἰάντι · *αἱ δὲ τοιαῦται γυναῖκες ὑποτίθενται εὐνοίαι πρὸς τοὺς δεσπότας, ὡς Βρισηὶς πρὸς Ἀχιλλεῖα*. (*Il.* 1. 348 ; 19. 295 sqq.) "The Cod. Γ. ᾧ *ναός*. In the following verse, two manuscripts have *Ἐριχθιδῶν*. The Scholiast interprets *χθονίων* by *αὐτοχθόνων*, but his observation to v. 134, although agreeing with the popular belief *ὅτι ἰ χορὸς ἰσινύσσεται*

ἀπὸ Σαλαμίνων, is not confirmed by the language of the poet at v. 575 and elsewhere in this play; nor does it in any way verify the opinion entertained by some (Philostr. *Heroicc.* 9. 720) that Aias devoted himself to the Athenians, as their military leader." LOBECK. SCHOL.: Γενεῖαι Ἐρεχθίδαν· διὰ τὸ τὴν Σαλαμῖνα συνῆθαι τῇ Ἀστυνῇ, καὶ περισπεύδαστον τοῖς Ἀθηναίοις αὐτὴν πτόσασθαι· πρὸς οὖν οὖν τῶν ἀκρουμένων τοῦτο φησίν. Cf. *infra*, vv. 819, 1160. Strabo, IX. p. 394, says of the island of Salamis: καὶ οὖν μὲν ἔχουσιν Ἀθηναῖοι τὴν νῆσον· τὸ δὲ παλαιὸν πρὸς Μεγαρίας ὁπῆρξεν αὐτοῖς ἱεὶς περὶ αὐτῆς, κ. τ. λ. The Oxford translator observes that the epithet here employed is "a political stroke to please the Athenians, and is probably derived from the tradition of the Æakidæ having passed over to Salamis from Ægina, which belonged to Attica. Aristotle, *Rhet.* 1. 15, alludes to a dispute between Athens and Megara respecting their title to Salamis, which the Athenians proved by citing these verses from Homer's Catalogue: Αἴας δ' ἐκ Σαλαμῖνος ἄγιν δυοκαίδεκα νῆας | Στῆσι δ' ἄγων, ἦν' Ἀθηναίων Ἰσταντο φάλαγγας. (*Il.* 2. 557, 558.) The second of these verses is stated by Quintilian (5. 11. 40) not to have been found in every edition, and Plutarch, in his Life of Solon (1. 10), mentions a report of Solon's having interpolated Homer in this passage. It is certain, however, that when Kleisthenes, the Alkmæonid, changed the names of the Athenian tribes into appellations derived from indigenous heroes, Aias alone of foreign extraction was admitted to this honor, and the tribe Aiantis was called after him. Herod. 5. 67." For additional information upon this point, see Introduction.

203. Τοῦ Τελαμῶνος τηλόθιν. SCHOL.: ἦτοι τοῦ οἴκου, ὃ ἵσται τηλόθιν μακρὰν Φρυγίαν Σαλαμῖνος· ἢ οἱ ἐπὶ πολλοῦ κηδόμενοι, καὶ οὐχὶ οὖν μόνον· ἢ οἱ τηλόθιν ὄντες, ὃ ἵσται ξίνοι κατὰ γίνος, καὶ ὅμως τοῦ Τελαμῶνος οἴκου φιδόμενοι, εἰ καὶ μὴ προσήκομιν. The construction is not, as stated by Musgrave, οἱ τηλόθιν κηδόμενοι οἴκου τοῦ Τελαμῶνος, but οἱ κηδ. τοῦ Τελ. οἴκου τηλόθιν, scil. ὄντες. Philokt. 208, τηλόθιν αὐθά, i. e. οὔσα. With the sense here assigned to οἴκος, compare Antig. 594, Λαβδακιδᾶν οἴκων; Philokt. 180; Eur. *Androm.* 13.

204. All the manuscripts and old edd. ὁ δεινὸς ὁ μίγας. Eustathius, p. 275. 35, ὁ μίγας Αἴας, παρὰ Σοφοκλεῖ. Hermann and most recent editors have rejected the article before μίγας, in order that an anapaest may not be followed immediately by a dactyl, and because the article so referred to δεινός would cohere in sense with μίγας and disconnect it from what follows. Its insertion is probably due to the copyists, from the fact of the epithet ὁ μίγας being constantly associated with Aias in the writ-

ings of Homer and other poets. See *Il.* 2. 358; *Theokrit.* 15. 138. "The Scholiasts hesitate as to the derivation of the adjective *ἀμικρατής*, some considering it a compound of *ἀμός* and others of *ἄμος*, ὁ δὲ τῶν ἄμων κρατὺν δυνάμειος. Moschopulus, *Sched.* p. 184, ὁ ἐν τοῖς ἄμοις τὸ κρατος ἔχων." LOBECK. All uncertainty as to the true exegesis of this word will be removed by comparing v. 1189 below, οὐ γὰρ εἰ πλαταῖς οὐδ' ἐρύναται φῶτις ἀσφαλίσταται, with Priam's inquiry in reference to Aias in *Il.* 3. 225, Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιῶς ἀνὴρ ὅς τε μίγας τι Ἐξοχος Ἀργείων πιφαλάν τι καὶ ἐρύας ἄμους. Even in the comparatively insignificant delineation of personal peculiarities, the Tragedians built upon the Epos.

207. Τί δ' ἐνέλλαπται. SCHOL.: τί αὐτῇ παρὰ τὴν ἡμερινὴν ὄχλησιν γίγναι βάρος; εἰς ἐν τίνι γίγναι ὁ Αἴας βάρι, ὅστις ἄλλοις γινέσθαι πρόσθεν ἢ κατὰ τὴν ἡμέραν; τί αὐτῇ βάρος ἐνέλλαπται αὐτῇ ἡ νύξ; τῆς ἀμικρίας· γρ. δὲ ἀμικρίας (γρ. αἰμικρίας Γ.), αἰντὶ τῆς ἀνδρὸς φρενός· καὶ ἵσται ὁ νοῦς· πῶς βάρος ἔλαβεν αὐτῇ ἡ νύξ ἀπὸ τῆς προτέρης ἀνδρίας; Triclinius explains τίνα βαρίαν ἐνέλλαπται ἢδε ἡ νύξ ἐνέλλαπται τῆς ἀμικρίας καὶ τῆς ἡμικρίας καταστάσεις; *quam malam mutationem diurnus Ajaxis status hac nocte subiit?* To this interpretation the only objection appears to be that alleged by Hermann, that *καταστάσεις* is somewhat too far-fetched, and he would therefore substitute *ἄρας*, as directed by Musgrave, who compares the similar ellipse in the expressions ἡ πρώτη and ἡ ἰσθινή. So Hom. *Od.* 4. 447, πᾶσαν δ' ἡοίην μένομεν εἰσέλόντι θυμῷ; Androm. *Ther.* p. 36, T. XIV., κατ' ἐφθραίην τι καὶ ἡῶ; Liban. *Decl.* T. III. 153, ἡ θίριμος; Hippokr. *Protrh.* II. 188, T. I. ὑπὸ τὴν θειρίην, for which we find ἡ θίριος ἄρα, *Ælian.* *H. A.* II. 25. See Bernhardt, *Synt.* p. 187. Render, therefore, *What disastrous change hath this night made, or brought upon the day?* In place of *ἀμικρίας*, Dindorf has edited *ἡμικρίας*, as the more ancient reading, and conjectures that the erroneous writing *ἀμικρίας* originated from the Doric α being written above the more genuine *ἡμικρίας*. *Ἐνέλλαπται* seems to have been generally employed in an active rather than a passive signification. See Bernhardt, *Synt.* p. 178. *Diod. Fragm.* L. X. p. 65, ἰγίνετο βασιλίτσα ἰδιωτικῆς ἰστίας ἐξηλλαγμένη ἡγεμονίας.

209. Παῖ τοῦ Φρυγίου Τηλεύτατος. The majority of the manuscripts and old edd. *Φρυγίου*, which is defended by Lobeck, Schäfer, Erfurdt, Wunder, and Matthiä. "Porson's tacit emendation (*ad Eur. Hek.* 120), Παῖ τοῦ Φρυγίου εὐ Τηλεύτατος, is rejected with contempt by both Lobeck and Erfurdt, the former of whom seems half inclined to believe that Porson's insertion of εὐ was a mere slip of the pen. These editors defend

the common reading by the comparison of the well-known *senarii* of Æschylus, which begin with the words Ἰσπεμίδοντες and Παρθινοταῖος (*Theb.* 488, 547). They ought to have recollected that these two proper names cannot be admitted at all into the tragic *senarius* without a violation of the metre. The anapaest, which the tragic poets usually employ on these occasions, causes as great a violation of the ordinary rules of the metre, as the trochee, which Æschylus has admitted in these two instances. The proper name Τηλέυαντες, on the contrary, is perfectly well adapted to the measure in which it is used, especially if the last syllable be lengthened by position, as it is in the present instance. Ἐνέλλαπται, a word of exactly the same quantity, occurs in the next preceding line but one. So, also, Ἐρεχθιδῶν, v. 201, and ἀνιέρηγυ, v. 236. Honest Bothe, who does not seem to have been aware of Porson's emendation, goes a shorter way to work, and bravely cuts out Τηλέυαντες, leaving only the words Παῖ τοῦ Φρυγίου. He observes, that, from Tekmessä's account of her family (vv. 463, 464), her father appears to have been so great a man, that he may fairly be called *the Phrygian πατ' ἰσοχῆν*. In the same manner, we presume, as Buonaparte is called *the Corsican*. Leaving this solution of the difficulty to the consideration of our readers, we shall content ourselves with mentioning, for the comfort of such of them as prefer Porson's emendation, that another instance of the omission of εὐ after a word ending with ου may be found in his *Adversaria*, p. 65. In the tragedy before us, one manuscript omits εὐ after τοῦ, v. 1044." ELMSLEY. The emendation of Porson has been adopted by Hermann, Gaisford, Apitz, and others. Bentley suggested Τηλλεύαντες, which Brunck received, and this is actually written in three manuscripts. Cf. Matth. Gr. Gr. 19. c. We have followed Jaeger in admitting the Ionic termination of the genitive. Cf. *Antig.* 100; Wunder to *Æd. Tyr.* 1070 and 1191.

210. ἰαί σε, κ. τ. λ. SCHOL.: ἰαί σε ἔχει ὁ Αἴας δουριάλων, στήθεα τὸ λείχος σου· ἢ ἀλλ' ἰαί σε ἀνίχει ὁ Αἴας, τὸ δουριάλων σου στήθεα λείχος. ἀνίχει δὲ ἀντὶ τοῦ ἔχει· παρίλκεται γὰρ ἡ ἀνιά. ἄμεινον στήθεσιν γε. On the great diversity exhibited by the manuscripts in regard to the forms δουριάλωντες and δουριάλωντες, see Blomfield to Æsch. *Agam.* 115, and Lobeck to this line. The Scholiast errs in supposing that ἀνίχειν is placed here for the simple ἔχειν. On the contrary, it possesses far more significance, imparting, in connection with the participle, this sense: *Since thee, a spear-won bride, impetuous Aias constantly has loved.* Eur. *Hek.* 119, τῆς μαντιπίλου βάπτης ἀνίχειν Δίατρε' Ἀγαμέμνων; *Alkest.* 311, τούτους ἀνίσχου δισπότας ἱμῶν δόμων; *Æd. Kol.* 674, τὸν εἰνῶπ' ἀνί-

χοῦσα νισσίν, of the nightingale ; Pind. *Pyth.* 2. 88, *χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν*, *ὃς ἀνίχμι πρὸς μὲν τὰ κίονα, τὰτ' αὖθ' ἱτίους ἰδωκεν μέγα πῦδος*, where *ἀνίχμι* is usually regarded as equivalent to *ἀνυψοῖ, τιμᾷ*, although its own stricter meaning, *to uphold*, is, to say the least, equally appropriate. With the sentiment, compare Hor. *Od.* 2. 4. 5, *movit Ajacem Telamone natum Forma captivæ dominum Tecmessæ*.

212. "Ὡς . . . ἄν . . . ὑπείπαις. The potential optative with *ἄν*, in the accessorial signification of purpose and aim, is frequently found in dependent clauses with *ὥς, ὡςτι, ὅτι*, without reference to the time of the principal verb, where the same form would also stand in the *oratio recta*. Xen. *Mem.* 4. 4. 14, *διάφορον οὐν τι οἷσι ποιεῖν, τοὺς τοῖς νόμοις παιδευμένους φανλίζων, ὅτι καταλυθεῖεν ἄν οἱ νόμοι, ἢ εἰ τοὺς ἐν ταῖς πόλεσιν ἰσταντοῦντας ψίγαις, ὅτι γίνωντ' ἄν ἐρήνη*; In this view, our passage would yield the following sense, *because thou wilt not ignorantly reply*. There is, however, in all probability, a reference to some suppressed condition, as Ellendt supposes. Below, v. 1280, *ᾧτ' οὐκ ἂν ἰνδίκας γ' ἀτιμάζοιτό σε*. See *Ced. Tyr.* 857 ; Kühner's *Gr. Gr.* 865, ed. Jelf.

214. *ἐκπίπτει*, you will learn as the result of your inquiries. Wunder aptly quotes *Ced. Kol.* 529, *θάνατος μὲν τὰδ' ἀκούειν*.

216. *Νύκτιρος*, in the night. The adjective in apposition with the subject of the sentence is substituted for an adverb or a preposition with its case, in order to give greater emphasis and attract more attention to the statement. Cf. *Antig.* 785, *φουτῆς ὑπερπίνους*, for *ὑπὲρ τὸν πόντον* ; *Ced. Tyr.* 32, *ἰφίσσει ἐζίμιθα*, for *ἐπὶ τῇ ἰστίᾳ* ; *Philokt.* 808, *ἦδε (νύκτι) μοι ἐξῆα φουτῆ καὶ ταχὺ' ἀπέρχεται*, for *ἐξῆα, ταχύως*. — *ἀσιλωβήθη*. SCHOL. : *ἰνυβρίσθη καὶ λωβητὸς γίγιναι*. Eustathius, p. 920. 2 : *τὸ ἀσητίμησι περιττὴν ἵχμι τὴν πρόθεσιν, ὥς τὸ ἀσιλωβήθη παρὰ Σοφοκλεῖ*. On the contrary, the preposition is not redundant, but imparts energy and the notion of completion to the meaning of the simple verb, — *has been thoroughly disgraced*. So *ἐξιλωβήθη*, *Philokt.* 330. On the passive force possessed by many deponent verbs, in correspondence with their existing or implied active meaning, see Elmsley to Eur. *Herakl.* 757 ; Hermann to *Antig.* 23.

218. *Χειροδάκτυλα σφάγι' αἰμοβαφῇ*. With the accumulated adjectives, compare Eur. *Med.* 208, *λιγυρὰ δ' ἄχια μογερὰ βοᾷ* ; Id. 214, *ἰφ' ἄλμυρὰν Πόντου κλῆδ' ἀπείραντος* ; Id. 822, *ἱερᾶς χώρας ἀπορρήτου* ; *Phæn.* 191, *παραυνίον τι τῷ αἰθαλίῳ*.

219. *Καίινον χρηστήρια*. SCHOL. : *τὰ τολμήματα καὶ πράξεις · ἢ τὰ διαφθαλμένα ποίμνια, παρὰ τὸ διαχρήσασθαι αὐτά · δηλοῖ δὲ ἡ λῆξις καὶ τὸ*

μαντιῶν, καὶ τὸν χρησμέν, καὶ τὸ ἱερῶν. The last is the true interpretation, as is shown by *Æsch. Theb.* 212, where the Scholiast remarks, τὸ σφάγια καὶ χρηστήρια ἐκ παραλλήλου, οὐ γὰρ μόνον χρηστήρια τὰ μαντιύματα ἀλλὰ καὶ τὰ θύματα. Even in this sense, the word would seem strictly to denote *victims slain before consulting the gods*.

220. ἀνδρὲς αἰθωοὶ ἀγγυλίαν. Such is the reading exhibited by Suidas s. *Αἰθωοί*, the majority of the manuscripts, and the Scholiast. From the language of Eustathius, p. 862. 10, φέρεται αἶθων βούς καὶ εἰδηρὸς καὶ αἰθρῶπος καὶ λίαν· αἶθωψ δὲ εὐδὲς αὐτῶν λίγους' εἶναι, ἀλλὰ τοῦτομα εἶναι μίλαινι ἐπιτίθεται (where he appears to deny that αἶθωψ can be employed as an epithet of either animate or inanimate objects except to indicate their color), and at p. 1072. 6, αἶθων ἀνὴρ παρὰ Σοφοκλεῖ, it may be inferred that he found αἰθωοὶς in his copy, and this writing is preserved in the MSS. Γ. Barocc. A. B. Heidelb., and in some others, as also in Aldus and the old editions, to the manifest destruction of the metre. The MS. Laur. a. αἰθωοίς, with *σ* suprascriptum, as Dindorf, believing that the penult of proper names and adjectives terminating in *ων* may be written with a short vowel in the genitive, had already edited from conjecture. The grammatical point just stated has been investigated by Lobeck with his usual ability, in a note of immense learning, which furnishes the most conclusive proof that no appellative word can be inflected in two ways, that is, by *ωνος* and *ουος*, in writers of the same dialect. The Scholiast explains as follows: αἰθωοίς· διαπύρεον, θερμὸν ἐν ταῖς μάχαις· ἢ τὸ θερμὸν οὖν ἐπὶ τοῦ παρακινηθέντος κίεσθαι. The dictum of Eustathius quoted above is clearly overthrown by the fact, that αἶθωψ is used as an epithet of *λιμὸς* in Hes. *Opp.* 363, of *χαλκός* in Id. *Scut. Her.* 135, of *βαρβανία* in Agath. *Epigr.* XIV. 10, of the *Ἰνδοί* in Nonn. 18. 176. Compare Silius It. 6. 208, *igneus* in pugnas; Cic. *Balb.* 15, duo fulmina imperii; Virg. *Æn.* 11. 746, Volat *igneus* æquore Tarchon. With reason, therefore, does Lobeck inquire why we should hesitate to believe that the adjective αἶθωψ may be applied, in the same way as our own epithet "fiery," to denote a man of passionate disposition and who is quickly roused to wrath, to such a one as, in the ordinary language of the Greeks, was termed *θερμὸς* and *διάπυρος*. That other adjectives ending in *-ωψ* and *-ωνης* were transferred from their strict use, as descriptive of physical peculiarities, to illustrate mental dispositions and qualities, may be learnt from v. 902 below, *κλιαινέσσαν θυμὸν*, and the numerous examples cited by Lobeck in his note to that passage. With the genitive, compare below, v. 942, Ὁξὺν γὰρ σου βᾶξι; Thuk. 8. 15, ἀγγυλίᾳ τῆς Χίου; 1. 140, τὸ

Μεγαρίων ψήφισμα, for which we read, in c. 139, τὸ περὶ *Μεγαρίων ψήφισμα*; Xen. *Mem.* 2. 7. 13, ὁ τοῦ κυνὸς λόγος. Heinrich to Cic. *Orat. fr.* p. 95; Spohn, *Lectt. Theokr.* 1. p. 17.

223. τὸ προσέειπεν. SCHOL.: τὸ ἀποβησόμενον. Cf. *Æsch. Prom.* 127, πᾶν μοι φοβερὸν τὸ προσέειπεν; v. 272, τὰς προσεπύουσας τύχας. — Περιφαντος ἀνὴρ. SCHOL.: φανερὸς ἐστίν, ὅτι ταῦτα ἑαυτὸν διαθήσει. In construction, *περιφαντος* must be joined with *θανιῖται*. *Æd. Tyr.* 506, φανερὰ ἄλλοι; *Antig.* 520, λήθυσά μ' ἐξίστιναι. See note to v. 216 *supra*. Wunder, referring to v. 242 below, would prefer to the ordinary rendering: *videbimus eum mori*, or *ante omnium oculos morietur*. We have received without hesitation Hermann's emendation ἀνὴρ, in place of ἀνὴρ, the reading of the books.

224. παραπλήκτω. SCHOL.: τῇ μανικῇ. παραπλήξ γὰρ ὁ μανικός. *Melanipp. ap. Athen.* p. 429. C, ἐμφθὰ παραπληκτες. It is applied in the same sense to persons by the LXX. in *Deuterion.* xxviii. 34. Hermann has retained the punctuation of Aldus, and placed a comma after *χίρι*. The preposition in *συνπατακτάς* indicates the joint slaughter of the cattle and their shepherds. See note to v. 27 *supra*.

225. Κελαινοῖς ἔφισιν. On the enallage of number, so frequent in Greek writers, not merely with appellative, but with abstract or material nouns, see Krüger, *Griech. Sprachl.* 44. 3, *Anm.* 5; and compare Pind. *Pyth.* 4. 431, Φεῖξον μάχαιραι; Eur. *Ion.* 191, Ἰδεν ἱναίρι χερσαῖς δρωπαις; Manetho, l. 316, σφαγίους ἔφισιν διδαῖγμίους. The employment of the plural by the poets originated, in all probability, from a wish to give weight or prominence to the idea. Aristot. *Rhet.* III. 6, *eis ὄγκον τῆς λίζιως* (ad sermonis granditatem) *συμβάλλεται τὸ ἐν πολλὰ ποιεῖν*. In place of *ἰσπινώμας* all the manuscripts and old editions exhibit *ἰσπινόμενος*. Porson, in *Adv.* p. 186, first restored the genuine reading, indistinct traces of which, according to Elmsley and Gaisford, are found in the MS. Laur. a., on the authority of Eur. *Hipp.* 1399, οὐδ' ἰσπινώμας οὐδ' ἀγαλμάτων φύλαξ, and Ar. *Nub.* 571, τὸν θ' ἰσπινώμαν. The art by which the poet represents the Chorus, in the preceding lines, as already filled with gloomy apprehension respecting the life of Aias, in consequence of the intelligence it has just received, and intimates to the spectators the catastrophe which subsequently happens, has excited the admiration of all students of this play.

226. Ὄμα . . . ἡμῖν. SCHOL.: ὡς εἰκορῶσα τὰ ἔξω ἢ Τίμησσα ἀγορεύει· διὸ οὖν τὸν χορὸν τὰ μὲν ἰδὲν ἀπ' αὐτῆς γινῆναι, τὴν δὲ ἀπὸ τοῦ χοροῦ τὰ ἔξω.

227. *ἤλωσι*. This Homeric form is very rarely met with in the tragic *senarius*, as at Eur. *Rhes*. 662, *Troad*. 378, *Elektr*. 602. See Elmsley to Eur. *Med*. 1077; Meineke, *Quest. Menandr.* I. p. 35.

228. *τὴν μιν*. Such is the reading of the MSS. Laur. a. Γ. Harl. and others, with Aldus. Brunck has received *τὰ μιν* from the Triclinian copies. The former, without doubt the genuine writing of Sophokles, has given offence to editors and transcribers, in consequence of the transition from the feminine singular to the neuter plural in the verse that follows. Supply *ποίησιν* with the Scholiast, and compare *Trach*. 548, *ἰὼ γὰρ ἤβην . . .*, *ὦν ἀφαρπάξουσιν φιλιῇ ὀφθαλμοῖς ἄνθος*; *Elektr*. 142, *ἄλγος . . .*, *ἐν οἷς ἀνάλυσίς ἵσται οὐδὲμία κακῶν*; Bernhardt, *Synt.* p. 296; Hoogeveen *ad Vig.* p. 56.

229. *Τὰ δὲ . . . ἀνιρρήγνυ*. *Alias medias dirumpebat, costas dissecans*. The Scholiast explains *πλιυρεκουῶν · κατὰ τῶν πλιυρῶν τύττων*; Ellendt, more correctly, *latera scindens*. With the sense assigned to *ἀνιρρήγνυσαι*, compare the similar use of the German verb *aufbrechen* in the language of the chase.

230. "Critics differ greatly in opinion as to the individuals specially alluded to by the poet in the words *δύο δ' ἀργίπποδας κριούς ἀνιλῶν*, to which one Scholiast has noted *ἴσως τὸν μὲν Ἰσα ἰνόμεζιν Ὀδυσσεΐα, τὸν δὲ ἄλλον Νίστορα ἢ Μενίλαον*, whilst a second comments as follows upon the verse immediately succeeding: *τοῦ μὲν κίφαλὴν καὶ γλῶσσαν ἄκραν ῥίπτει θιρίσας · ἴσως τοῦτον ἰνόμεζι Νίστορα, ὡς ψευδομαρτυρήσαντα κατ' αὐτοῦ*. Hermann considers Agamemnon to be referred to by *τοῦ μιν*, and suggests that he was in all probability so punished on account of the judgment he had given in the contest respecting the armor of Achilles. And that Agamemnon, or, as the Scholiast supposes, Menelaos, is to be understood in preference to Nestor, is shown by many passages in this tragedy, and with peculiar distinctness in vv. 289 sqq.: *λόγους ἀνίσπα τοὺς μὲν Ἀτρεΐδων πάντα, τοὺς δ' ἄμφ' Ὀδυσσεῖ, συντιθείς γίλων πολλὴν ὄσσην κατ' αὐτῶν ὕβριν ἱκτίσας ἰών*. The accurate interpretation of our passage by Zenobius, when explaining the meaning of the proverbial expression *Αἰάντιος γίλωι*, has escaped the notice of the commentators. He observes, l. 43, that it is used *ἐπὶ τῶν παραφροσύνης γιλῶντων*. *ὁ Αἴας γὰρ παραφροσύνην φροήτας καὶ μανίς διὰ τὸ προσημῆναι τὸν Ὀδυσσεῖα εἰς τὴν τῶν Ἀχιλλεΐων ὄπλων κατοχὴν κατὰ τῶν Ἑλλήνων ξιφῆρης ὁρμησε, καὶ κατὰ τῶν βοσκημάτων προοίῳ θιῶν τραπίς ὡς Ἀχαιοὺς ταῦτα φοιῶν. δύο δὲ μισγίστους κριούς κατασχὼν ὡς Ἀγαμέμνονα καὶ Μενίλαον δισμύσας ἱμάστιξι καὶ κατιγίλα τούτων μαινόμενος, ὕστιστον δὲ σωφρονήσας ἑαυτὸν κτείνει*. Hence,

then, by *ἰ μίν* Sophokles designates Agamemnon, and by *ἰ δι*, not Odysseus, but Menelaos, whilst the *δύο ἀργίπαιδες κείναι* represent both the Atreidae, whom Aias calls *δυσσάρχας βασιλῆς*, v. 369, and subsequently associates in express terms as the authors of the unjust judgment which had deprived him of the arms, v. 420 : *οὐν δ' αὖτ' (sc. Ἰάκω) Ἀτρεΐδας φωνὴ παυρογῆ φρένας ἱεραῖας ἀνδρὸς τοῦδ' ἀπώσαντες κέκτα*." DINDORF. *Δύο*, although in the dual number, is frequented constructed with a plural substantive, as in the present passage. Cf. *Æsch. Agam.* 1995, *κάν δούιν οἰμώμασιν* ; *Eumem.* 597, *δουῖν μισμάρων* ; *Plat. Rep.* p. 614. C, *δύο χάσματα ἰχομίνω ἀλλήλων* ; *Il.* 9. 4, *ἄνιμοι δύο* ; *Od.* 12. 73, *οἱ δὲ δύο σπέσιλοι* ; *Theokr.* 5. 47, *πῆλται δύο*. Elmsley, however, to *Eur. Med.* 798, pronounces the expression *δουῖν παῖδων*, *Æd. Kol.* 531, ungrammatical. See Osann. *Syll. Inscript.* p. 86, not. 47 ; Götting to *Arist. Polit.* pp. 367 sq. ; Poppo to *Thuk.* 5. 84.

232. *Πίστυ*. So Hermann, upon the authority of the MSS. Mosq. b. Heidelb. and others, in preference to *πιστιῶ*, which is retained by Lobeck and other editors. Elmsley to *Eur. Herakl.* 150 observes that *πιστιῶν* is not used by the Tragedians, an opinion which is rejected by more recent critics. The Scholiast to *Eur. Orest.* 116 has remarked, *παρὰ Σοφοκλεῖ καὶ γλῶτται* (sic) *πιστιῶ θείας* ; in opposition to whom we read in the scholion to Epictet. *Enchir.* 34. 236, ed. Heyne, *πίστω, πιστήσω, παρὰ Σοφοκλεῖ πίστῳ θείας τὴν ἔξω γλῶτται, καὶ τούτω τυπτήσω*. On the difference in signification, Hermann writes, "*πίστω, nisi fallor, est jaccare, πιστιῶν autem jactare*." The old grammarians, also, represent these verbs to differ in meaning, but in another way. Thomas Magister, p. 327, *Etym. Gud.* p. 647, and our own Scholiast : *πίστω τὸ ἀπλῶς πίστω, πιστῶ δὲ τὸ μετὰ σφοδρότητος*. In *Trach.* 780, *μέγας ποδὲς νο πιστιῶ*, *Eur. Hel.* 1096, *ὠλίγας πρὸς οὐρανὸν πιστεύντις*, *Herakl.* 149, *ἐκ κήρυκος πιστεύντις*, Elmsley and Hermann have restored, partly with and partly without authority from the manuscripts, the uncontracted form, which is also found in *Æsch. Prom.* 994, 1045, *Eur. Troad.* 729, 764, and frequently elsewhere. For much additional information of the most valuable kind, see Lobeck's note, from which the preceding observations have been principally taken.

234. *Μίγαν . . . παῖς*. SCHOL. : *διπλῶσας τὰ χαλκὰ παῖς τὸν κριόν, ὡς λιγυρεῖ καὶ ἰξυφάνη μάστιγι. ἱσπαδίστην δὲ μυτῆρα, χαλκὸν μίγαν· μίγαν δὲ πρὸς τὸ πιερότερον παλάφασθαι τοῦ ἰχθεῦς*. *ἱσπαδίστης*, used by Pausanias, 9. 26. 1, as an epithet of Herakles at Thebes and Onchestos, from the circumstance of his having been the first to instruct

men in the training of horses for the purposes of draught, is here employed in an active signification. So *ταυροδίτης βύρσα*, Anth. Pal. VI. n. 41. That adjectives with this termination were used also in a passive sense is evident from such expressions as *ιοδίτης στίφανος*, Pind. *Fragm.* XLV.; *κηροδίτης εύριγξ*, Euphor. *ap. Athen.* p. 184. A; *συνδίτην ἔχων ἄλλοις μακρῇ Βαστάρην πιπτάσῃσιν*, Posidon. *ap. Athen.* p. 213. A. On the *διπλῇ μάστιγι*, or *double scourge*, see Blomfield to *Æsch. Agam.* 600; Klausen to *Choeph.* 356. "From this passage the title of the play has been derived, nor is there any reason to suppose, with Harles. ad Fabr. *B. Gr.* p. 196, that this appellation is a mere figment of the commentators. The names of plays were frequently selected from trivial, and, so to speak, secondary circumstances; *Ἰσπόλυτος στιφανίας, καλυπτόμενος*. If this tragedy had been exhibited, as stated by the author of the *Ἰσθίαις*, under the title of ΑΙΑΣ only, or, as Dikaiarchos testifies, under that of ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΣ, it could not possibly have been distinguished from Aias the Lokrian. Eustathius, at p. 757. 16, and again at p. 1139. 61, calls it simply τὸν μαστιγοφόρον, and conjectures, from a comparison of the expression *πληγὴ Διός* (v. 137 *supra*) with the Homeric phrase *Διὸς μάστιγι, δαμίντις*, that Aias is so termed ὡς θιομηνία περιπισόντα. Clemens (in *Strom.* 6. 470), Athenæus (VII. 277. C), and Zenobius (*Cent.* IV. 4) term it Αἴαντα μαστιγοφόρον, whilst the ancient grammarians, and especially Stobæus, call it more briefly Αἴαντα, for reasons that will be obvious to every reader. The precise time at which it was brought forward for public rehearsal is disputed. Böckh, *de Trag. Pr.* p. 137, suspects, from the language of Odysseus at the close of this play, that it was produced before the 'Philoktetes,' i. e. before the 92d Olympiad." LOBECK.

236. *δινάζων*. SCHOL.: *βλασφημῶν*. On the accusative, see Jelf's *Gr. Gr.* 566. 2. — *δαίμων*. "Musgrave rightly interprets 'malus genius.' The poet refers in these words to the insanity of Aias as the effect of divine interposition. In the same way, *δαιμόνων τις* and *οὐδὲς ἀνδρῶν* are opposed in the *Æd. Tyr.* 1258: *λυσσῶντι δ' αὐτῷ δαιμόνων δίκην ὑπὸ τῆς οὐδαίης γὰρ ἀνδρῶν, οἱ παρεῖμιν ἰγγύθιν*." DINDORF. For further information on this subject, see Apuleius, *De Deo Socratis*, and Plutarch, *De Genio Socratis* and *De Defectu Oraculorum*. There is, however, considerable reason to mistrust the applicability of this explanation to the present passage, since the superstition which connected the lives and fortunes of men with demons was not prevalent among the Greeks in the times of the

Tragedians. Hence it seems preferable to understand by *δαίμων* the deity hostile to Aias. See Lobeck to this line.

238. "Ὡρα τιν' ἦδη. SCHOL. : *καιρός ἔστιν ἦδη τινά, τουτίστιν ἔκαστον, ἡμῶν κρυψάμενοι καλύμμασι τὴν κεφαλὴν, ἀρίσθαι πλοῦν διὰ τῶν ποδῶν, ἡγουν φεύγειν διὰ τῆς ξηρᾶς, ἣ ἰζόμενοι κατὰ τὸν ταχὺν ζυγὸν τῆς πωπηλασίας μεθεῖναι ἑαυτὸν καὶ ἀπολῦσαι διὰ τῆς ποντοπόρου.* Almost all the manuscripts, with Eustathius and Aldus, *Ὡρα τιν' ἦδη κῆῤατα*, whilst a few, amongst which we must name the MS. Laur. a., insert *τοι* after *ἦδη*. In Eur. *Phœn.* 1360, *ἐπὶ κῆῤα τι λινοκοπήχους κτύπους χερσῶν*, the greater number of the manuscripts exhibit *κῆῤατα*. On the pronoun *τινα*, placed here for *ἐμὶ*, see Jelf's *Gr. Gr.* 659. 2. That the ancients were accustomed to shroud their faces with a veil, under the influence of sorrow or for purposes of concealment, is evident from Hom. *Od.* 8. 92, *ἄψ' Ὀδυσσεὺς κατὰ κῆῤατα καλυψάμενος γοάσκειν*; *infra*, v. 1089, *ὑφ' ἑμαυτοῦ κρυψίς*; Plaut. *II.* 2. 89, *cave respexis, fuge, et operi caput*; Sueton. *Calig.* c. 51, *nam, qui deos tantopere contemneret, ad minima tonitrua et fulgura connivere, caput obvolvere, ad vero majora proripere se e strato sub lectumque condere solebat.*

240. *Ποντοπόρῳ καὶ μεθεῖναι.* SCHOL. : *μετιέναι, φεύγειν. ἔκαστον ἡμῶν, φησὶ, δι' ἡμεῖς, τουτίστιν ῥίψαι ἑαυτὸν ἐν νηὶ καὶ φεύγειν.* Brunck accepts this explanation, and renders the entire passage *jam tempus est ergo, ut quisque obvoluto capite clam pedibus fugam arripiat, aut pontivagam insiliat in navem, insideatque celeris remigationis transtro.* Hermann observes that it is harsh to understand *ἑαυτόν*, and thinks that it would be more conformable with sound interpretation to supply the ellipse from the words *θοὸν εἰρεσίας ζυγόν*. He asserts that there is some confusion in the connection of ideas, and that, while the poet intended to say *εἰρεσίαν καὶ μεθεῖναι, solvere, liberum facere remorum usum*, he also wished to add *ἰζόμενοι*, and hence combined both expressions in the phrase *θοὸν εἰρεσίας ζυγὸν ἰζόμενοι*, which is equivalent to *ἐν τῇ θοῇ ζυγῶ ἰζόμενοι, εἰρεσίαν μεθεῖναι τῇ νηϊ*. Against this view it may reasonably be urged, that the expression *εἰρεσίαν μεθεῖναι* is found in no Greek writer, and that it is extremely difficult to explain satisfactorily the meaning of the dative *νηϊ*. For *νηϊ εἰρεσίαν μεθεῖναι* can mean nothing else than *to give up, or let go the oarage to the ship*, which is in direct opposition to the sense that is most evidently required. Lobeck supposes that the phrase *καὶ μεθεῖναι* is used in the same sense as that expressed by Virgil, *Æn.* 6. 1, *classi immittit habenas*; Ovid, *Trist.* 1. 4. 16, *aurigam video vela dedisse rati*; Oppian. *Hal.* 1. 255, *περύμῃ ἐπὶ πάντα χαλινὰ ἰθυστῇ ἀνίσσει*; i. e. that *μεθεῖναι* means *to give*

sails. Neue compares Plat. *Protag.* p. 338. A, οὐρίᾳ ἰφίπτα, where ἰφύϊναι is employed in the same absolute signification. "I believe that a literal and exact rendering of the whole passage will show most clearly what substantive must be supplied to *μυθῆναι*. The Chorus says, *Now it is time that we, with veil-enveloped head, should make our escape on foot, or, sitting on the swift seats of the rowers, intrust (our flight) to the sea-traversing ship*. As the words *θοὸν εἰρεσίας ζυγὸν ἰζόμενον*, *sitting upon the swift rowing-bank*, are opposed to the thought conveyed by the expression *ποδοῦν κλοπὰν ἀρίσθαι*, *on foot, or by running*, so is the second idea contained in the words *ποδοῦν κλοπὰν ἀρίσθαι* (with which compare Eur. *Rhes.* 54. 126), I mean *φυγὴν ἀρίσθαι*, *to take flight, or make one's escape*, placed in antithesis to that found in the words *ποντοπόρῳ νηὶ μυθῆναι*. Can it, then, be doubted that the substantive *κλοπὰν*, i. e. *φυγὴν*, should be supplied to *μυθῆναι*? Such an explanation removes all difficulty. The Chorus says, *We must now either make our escape stealthily on foot, or, sitting on the rowing-bench, resign (or commit) it to our ships*. Had the poet substituted *ποσὶν φυγὰν ἀρίσθαι* for *ποδοῦν κλοπὰν ἀρίσθαι*, no other interpretation would have been thought of. But that the two expressions are identical in meaning must be evident to all." WUNDER. With the accusative after *ἰζόμενον*, compare Æsch. *Eum.* 3, ἥ δὲ τὸ μητρὸς διυτίμα τὸδ' ἔζιτο μαντιῶν; *Agam.* 983, Ἴζι θρόνον; *ibid.* 190, εἰλμα ἡμίονοι; Eur. *Iph. Aul.* 141, μή νυν μήτ' ἄλσώδεις Ἴζου Κρήνας μήθ' ὕπτῳ διλχθῆς.

241. *ἰρίσσουσιν ἀπιλάς*. "Compare *infra*, 1267; *Antig.* 158; *Philoct.* 1135." NEUE.

242. *λιθόλιυστον* "Ἀρην, equivalent to *θάνατον* *λιύσιμον* or *λιθόβλητον* *φόνον*, *death by stoning*. Cf. *infra*, 521, 598; *Antig.* 36; *Æd. Kol.* 434; Æsch. *Theb.* 183. The MSS. Laur. a. Γ. and others exhibit "Ἀρην. Dindorf asserts that this form was not employed by Attic writers. Yet we read in Demetr. *Phal. de Eloc.* CLXXVII. ὅλως τὸ ν δι' εὐφημίαν ἰφίλκονται οἱ Ἀττικαί, and in Æsch. *Theb.* 45 the metre requires "Ἀρην. Porson to Eur. *Phæn.* 950 observes, "As usual, manuscripts fluctuate between "Ἀρην and Ἀρην. For the future, I shall always adhere to Ἀρην, without noticing it to the reader." See Matth. *Gr. Gr.* 91.

243. *αἶψ' ἄπλατος*. SCHOL.: ἀντὶ τοῦ μεγάλης μανίας. The MS. Aug. B. ἄτλατος; the MS. Ien. ἄπλιτος; the MS. Γ. and Suidas ἄπλατος; and the two MSS. Barocc. ἄπλητος. Brunck renders *quem fati vis inexpugnabilis urget*. "Ἀπλατος (abbreviated for ἀπιλάτος) denotes strictly that which one cannot or dare not approach, and is thence used in the collateral sense of *immense, monstrous, terrible*. Compare Hes. *Opp.* 147,

οὐδὲ τι εἶτον ἥσθιον, ἀλλ' ἀδάμαντος ἶχον κρατερὸφρονα θυμον ἄπληται ; *Theog.* 151, τῶν ἱκατὸν μὲν χεῖρες ἀπ' ἔμῳν ἀίσσοντο ἄπληται ; *Soph. Trach.* 1093, ἄπλητον θείμματα κἀπρὸς ἡγόρον. On the perpetual confusion in the manuscripts between the words ἄπλητος, ἄπλητες, ἄπλαστος, ἄπλητες, see Pierson *ad Mar.* p. 25 ; Elmaley to *Eur. Med.* 149 ; Buttmann's *Gr. Gr.* Vol. II. p. 208 : and Mützell *de emend. Theog. Hes.* p. 54.

244. Οὐκ ἴτι. SCHOL. : οὐκίτι αὐτὸν κατίχου ἡ μανία. — Λαμπρῆς . . . λήγῃ. "Triclinius observes that the south wind, when unaccompanied with storm, soon terminates. Hence, then, the general meaning of this passage is as follows : cito (ἔξυς) desiit furere, ut *Auster sine fulmine ortus.*" HERMANN.

246. φρόνιμος. SCHOL. : ἱμερων γινόμενος ἤρξατο συμπαρεκολουθεῖν τῇ συμφορᾷ καὶ ἀλγῶν. In place of φρόνιμος, the reading of the majority of the manuscripts, φρόνιμον is found in some manuscripts of inferior reputation, and is preferred as "longe exquisitius" by Hermann and Ellendt.

247. "οἰκία πάθῃ, sufferings of one's own creation. Cf. *infra*, 870, ἀπ' οἰκίας σφαγῆς ; *Elektr.* 215, οἰκίας εἰς ἅτας ἐμπύπτους." NEUE. In the passage just cited from the *Elektra*, Hermann's explanation, that those mischiefs are spoken of *quæ sibi Electra gignat ipsa*, is open to the objection, that she personally is powerless to do aught that may injure her enemies, and that the Chorus intends simply to convey a warning that she should not be too profoundly affected by a sense of her own family misfortunes, lest she should thereby produce new troubles for herself. In our own verse, Ellendt renders by *familiaris*, in precisely the same force as οἰκίος is opposed to ἀλλότριος in Plat. *Euthyd.* p. 4. B ; *Rep.* p. 463. B. Cf. *Æsch. Agam.* 1220, χεῖρας πατρὶν πλῆθοντες οἰκίας βορᾶς, *their own flesh for food*, of the children of Thyestes ; *Antig.* 1249, πένθος οἰκίῳ ἐτίγιν ; *Æd. Kol.* 769, τοῖσιν οἰκίῳις πακοῖς νοσοῦντα. Hence οἰκίος is frequently used in the sense of *idius*, *one's own*, *private* : Hdt. 7. 10, οἰκία ξύνεισις, *one's own natural understanding* ; Thuk. 2. 40, οἰκίῳν ἄμα καὶ πολιτικῶν ἐπιμίλεια ; Id. 1. 41, τὰ οἰκία χεῖρον τίθεσθαι. Render, therefore, *calamities all his own*, *misfortunes peculiar to himself*.

248. παρατρέξαντος. Wunder renders *male vel turpiter facientis*, after Wesseling. Stollberg, who edited this tragedy in 1668, quotes, in illustration of this signification of παρά in composition, the verbs παραχορδίζω, *a chorda aberro* ; παραφθίγγομαι, *perperam, inconcinne loquor* ; παραβλίσκω, *perreñ*, *hallucinari*, *perperam videre*. Nevertheless, the interpretation of the Scholiast, συμπαράξαντος καὶ μετασχόντος, is equally sound and more appropriate to the context, although he somewhat absurdly adds, *περισσὸν δὲ ἢ παρὰ πρόθεσις*.

249. ὥσπερ. SCHOL. : αἴψα, ἰγίρεα, ὁποβάλλει· ἀντὶ τοῦ πάσθην εἰς ὄψος ἵκωνται. See Liddell and Scott, s. v.

250. 'Ἄλλ' εἰ λόγος. "The Chorus says, *Sed si liberatus est insaniam, optime se habere eum crediderim. Mali enim præteriti nulla ratio habetur*, i. e. *facile quis obliviscitur*. Hence to πείσονται we must supply τοῦ κακοῦ from the following verse, i. e. *insania*. So, also, at v. 266, to πειπαυμένοις understand τῆς νόσου from the word νοσῶν immediately following. The verb εὐτυχεῖν must be taken impersonally (see my note to *Trach.* 189), or referred to Aias. The latter supposition is, in my judgment, the best; partly because it is more natural that the subject of this infinitive should be the same with that of the verb πείσονται, and partly because, if it be not referred to Aias, we shall inquire in vain, if εὐτυχεῖν be received impersonally, with whom the εὐτυχία rests." WUNDER.

251. Φρεῦδος τοῦ κακοῦ, an evil that has gone by. The adjective φρεῦδος, although most frequently applied to persons, is also used as an epithet of things *quæ tolluntur et evanescent*. Cf. *Æd. Kol.* 660; *Eur. Hek.* 385; *Androm.* 1078; *Ar. Nub.* 718 sqq. Kühner must have forgotten this verse in asserting (*Gr. Gr.* 119, *Obs.* 4, ed. Jelf) that φρεῦδος is never employed except in the nominative singular and plural. — μείων λόγος. SCHOL. : ἀντὶ τοῦ οὐδὲν λόγος.

252. Πότινα δ' ξυνών. The explanation of these words is given by Tekmessa herself in v. 258 sqq. With the expression κοινὸς ἐν κοινοῖσι, comp. v. 442, μένος μένοισι; 590, "Ἀφίλα παρ' ἀφίλοις; *Antig.* 140, ἴσοι πρὸς ἴσους; and many other passages cited by the commentators.

255. Τό τε διαλάζον, i. e. τοὺς φίλους λυπῶν καὶ αὐτὸς λυπεῖσθαι. Porson to *Eur. Hek.* 228 observes, that "the Tragedians are very partial to the introduction of the particle τε in gnomes or brief moral sentiments." Cf. Stallbaum ad *Plat. Sympos.* p. 219. A; Jelf's *Gr. Gr.* 736. 1.

256. 'Ἡμεῖς ἄρ' νῦν. SCHOL. : ἡμεῖς ἀντὶ τοῦ ὁ Αἴας νῦν μὴ νοσῶν ἔδυνεῖ ἰαυτὸν διὰ τὰ πειπαυμένα. By using the plural pronoun, Tekmessa identifies herself with Aias, and indicates with true womanly feeling the intimate union of their loves and fortune. In the same way, Theseus calls the daughters of *Œdipus* τὰς παῖδας ἡμῶν in *Æd. Kol.* 1021. On the form ἀνώμισθα, see Matthiæ's *Gr. Gr.* 203. 3, and cf. *infra*, vv. 630, 631, 641.

260. φρενοῦντας. So all the manuscripts and old editions. "*Sed quoniam Scholiastes scribat γράφεσθαι βλάπτοντας, hoc præferendum judicavi.*" HERMANN. In this decision few will acquiesce. At v. 50 *supra*, we have already seen that these various readings are supported by no authority,

and are entirely due to some corrector anxious to improve the language of his author. The participle *φροεῦντας* is equally appropriate to the sense of the passage, and is found in precisely the same antithesis, at *Trach.* 1230, τὰ μὲν φροεῦνται θυμῷσθαι παλόν· τὸ δ' ἄλ' ἔρῃ φροεῦντα τίς ποτ' ἂν φέροι;

262. λύπη ἰλήλαται. SCHOL.: ὑπὸ λύπης ἰλαύνεται. On the employment of *ἰλαύνειν* in the figurative sense of *venare, agitare*, see below, vv. 479, 714; *Eur. Androm.* 30; *Iph. T.* 79; *Ion.* 1619; *Soph. Œd. Tyr.* 28; *Œd. Kol.* 1747. So also in prose-writers. *Plat. Phædr.* p. 240. D, ἀλλ' ὑπ' ἀνάγκης τι καὶ εἴστρον ἰλαύνεται; *Demosth. Phil.* 3. 54, θίς τὰ πρᾶγματα ἰλαύνει. On the adverbial use of *πᾶς* = *πάντως, proutus*, see Jelf's *Gr. Gr.* 714, *Obs.* 2; *Ellendt, Lex. Soph.* II. 516, and compare *infra*, v. 494, ἐν σοὶ πᾶς ἔγωγε σῶζομαι; v. 686, πᾶς . . . θανῶν.

264. Ἄρα. "This particle has here the same force as *ἄρα οὐκ, nonne*. So also below, v. 1220; *Elektr.* 614, 790, 816; *Œd. Tyr.* 822; *Œd. Kol.* 753, 780. Cf. *Hermann ad Vig.* p. 823, and *Matthiä's Gr. Gr.* 614." WUNDER. Add *Monk to Eur. Alkest.* 351; *Porson, Præf. ad Hek.* p. xiv.

265. Ξύμφημι δὴ σοι. With the commencement of this senarius Lobeck aptly compares *Œd. Kol.* 1748; *Elektr.* 1257. Add *Œd. Tyr.* 553, 642; *Philokl.* 1310. — δίδουκα μὴ 'ν θεῷ πληγὴ τις ἦκη. Nearly all the manuscripts and old editions have *ἦκη*, as *Plut. V. Pelop.* X., ἔρῃσι μὴ διαταράττει, where Schäfer has restored the conjunctive. "Erfurdt reads *ἦκη* on the authority of *Suidas* and one manuscript. Perhaps the true reading is *ἦκη*. The words *μὴ ἦκη* or *μὴ ἦκη* signify *ne venerit*. Erfurdt justly remarks that *ἦκη* does not signify *venio*, but *veni*. In the same manner, *εἴχομαι* signifies *abii*, not *abeo*. Both these verbs are more nearly allied to *ἰλήλυθα* than to *ἔρχομαι*. Now it is well known that after *δίδουκα μὴ, ἔρα μὴ, &c.*, the Greeks frequently employ the indicative to express that sense which the Latins express by the præter-perfect of the subjunctive. Thus, the Chorus in the *Orestes* of Euripides, believing that Orestes is dead, says to Elektra, v. 208, Ὅρα παρῶσα, παρῶσι 'Ηλίκτρα, τίλως Μὴ κατθανῶν σὺ σύγγονος λίληθ' ὀδῖ. See *Budæus*, p. 252, ed. 1548; *Hoogeveen*, pp. 708, 709. Among the examples produced by the grammarians is the following passage of Demosthenes (*De Fals. Leg.* p. 342. 8): Καὶ τὸ χρόνον γιγινῆσθαι μιστὰ τῇ περιστάσει πολλὸν, δίδουκα μὴ τίνα λήθην, ἢ συνήθειαν τῶν ἀδικημάτων ὑμῶν ἱμπτισαίημι. Are we to read *ἱμπτισαίημι* with *Lambinus* and *Markland*, or *ἱμπτισαίηκη* with *Reiske*? We do not condemn the subjunctive, but we strongly suspect that, if Demosthenes had

employed it in this passage, he would have said *ἐμπροσθεν* ἤ. The orators generally, if not always, express this subjunctive and its corresponding optative by the auxiliary verb and the participle. Thus we find in the same relation *βιβλησθῆναι* ἤ, p. 345. 29; *συμβιβησῆναι* εἴη, p. 351. 9; *παινησῆναι* εἴη (εἴη), p. 363. 19; *διδωσῆναι* ἤτοι, p. 411. 3. To return to Sophokles, the same arguments which lead us to suspect that *ἤκει* is the true reading in the verse before us, induce us to propose *βίβληαι*, *Philokt.* 493." ELMSLEY. The conjecture of this acute critic is supported by the authority of the MS. Ven., which exhibits *ἤκει*, and by the scholion *μὴ ἴλθῃ* in the MS. Ien. It is condemned, although without remark, by Matthiæ ad Eur. *Phæn.* 93, and is pronounced inferior to *ἤκη* by Hermann and most subsequent editors.

266. Πῶς γὰρ οὐ, for πῶς γὰρ οὐ, *how can it but be*, i. e. *yes assuredly*. See Matth. *Gr. Gr.* 611. 4; Scholefield, *Append. ad Æsch. Eumen.* 577; Koen. ad Greg. *Cor.* p. 144; and compare Xen. *Mem.* 4. 4. 13, οὐκ οὐδ' ἰ μὲν τὰ δίκαια πρῶτον δίκαιος, ἰ δὲ τὰ ἄδικοι ἄδικος; Πῶς γὰρ οὐ;

268. 'Ὡς ᾧδ' ἰχόντων, π. τ. λ. *That this is so you must be assured*. On the construction of ᾧς with the participle, where we might have expected εἶναι with a finite verb, or, as in Latin, the accusative with the infinitive, ταῦτα οὕτως ἔχον ἰσίστασθαι, see Lobeck to this verse, Blomfield ad *Æsch. Agam.* 1364, and Matthiæ's *Gr. Gr.* 569. 7. Cf. also *Philokt.* 253; *Antig.* 1063; *Æd. Kol.* 1583; Plat. *Crit.* p. 108. B, ᾧς ὑπαρχούσης αὐτῇ συγγνώμης ἴστω. Tekmessa, in her reply, as Jäger accurately teaches, opposes *ἰσίστασθαι* εἰς χεῖρ to the language of the Chorus, *δίδωμαι μή*, etc., in the following sense: *certa res est, a dis immissam Ajaci insaniam esse, non dubia, ut tibi videtur*, i. e. that the malady of Aias is the infliction of some deity is not a mere matter of fearful conjecture, but of certainty and fact. Wunder compares Ter. *Andr.* 3. 2. 30: opinor, narras; non recte accipis: certa res est.

269. *προσίπτετο*. So Aldus and the manuscripts, with Eustathius, p. 527. 52. Brunck, relying upon the authority of the old grammarians, says that *πίπταμι* is not Attic. He has accordingly displaced the common reading *πίπταται* for *πίπται* at Eur. *Ion.* 90, Ar. *Avv.* 573, 574, and in our own passage has written *προσίπτετο*. Porson to Eur. *Med.* 1 observes that "the Attics employ in the present *πίτομαι*, *πίταμαι*, in the aorist *ἰπτόμην*, *ἰπτάμην*, the former of which I consider preferable, although not to be introduced in opposition to manuscripts. Brunck, therefore, has well edited *ἰππτόμεν* in Soph. *Aj.* 657." Mœris, p. 311, *πίτομαι* — *πίπται* Ἀττικαί; *πίταμαι* — *πίπταται* Ἑλληνίς. See Matth. *Gr. Gr.*

246, p. 428; Thom. M. p. 473; Græv. ad Luc. *Solac.* t. 9. p. 485; Lobeck ad Phryn. p. 323 sq. Dindorf compares *Æsch. Prom.* 644, *θείσσαν τον χιμῶνα καὶ διαφθορὰν | μορφῆς, ἴδιν μοι σχιτέλις προσίστατο*; Eur. *Alkest.* 420, *ἰσίσταμαί τι καὶν ἄφιν καὶνι τῷδε | προσίστατο*.

271. *ὥς πεινωτὸς ὦν*. The comparative particle *ὥς* in construction with the participle denotes the thought, opinion, supposition, or view in which, or the pretext under which, the action or state expressed by the participle is conceived to exist. It may be rendered by *quippe*. Cf. *infra*, 1043, *οὐκ αὐτὸς ἐξίπλισεν, ὥς αὐτοῦ κρατῶν*; *supra*, v. 64, *ὥς ἄνδρας . . . ἔχων*; *Elektr.* 1025, *ὥς οὐχὶ συνδράσουσα νοστινῆς τάδε*. See Jelf's *Gr. Gr.* 701; Liddell and Scott, s. 'Ως.

272. *ἄκρας νυκτός*. SCHOL.: *περὶ πρῶτον ὕπνου. πιθανῶς δὲ καὶ τὸ τοῦ χρόνου πρόσκειται· οἱ γὰρ ἐπιβουλεύοντες τότε τὰς ἐξόδους ποιῶνται, ὥστε λαθεῖν τὰς παραφυλακάς. ἡ γὰρ ἰσπερι.] ἢ ὅτι οὐκ ἴθαιον ἵτι οἱ ἰσπερι ἀστῆρες, ἢ ὅτι ἰσπίσθησαν οἱ λύχνοι. συνιτῶς δὲ καὶ οὐ κατὰ μακρόμινον, καὶ ἐκ τοῦ πειρῶ γὰρ ἰσπίσας ἐπιβουλεύοντες, ἰσπίσθαι περὶ πρῶτον ὕπνου. λαμπτήρες δὲ, οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι.* "The former writing, *οἱ ἰσπερι ἀστῆρες*, is approved by Spanheim ad Callim. *H. in Del.* 303; the latter is justly preferred by Valcknæer to Hdt. 7. 215. For although the stars are termed *λαμπτήρες* by Manetho, 5. 426, and *ἰσπερι λύχνοι* by Nonnus, 2. 324, it is nevertheless clear that in our passage the *foculi* or *grates* are meant, upon which dry wood and pine were burnt for the illumination of the sleeping apartments. Galenus, *Exeg.* p. 512, *λαμπτήρ ἐν οἱ πολλοὶ φανὸν, παρὰ μίντοι τοῖς Ἀστυνοῖς ἐν ᾧ ξύλα κατιναίστε παρῆξοντα φῶς*. Eustathius, p. 1848. 32, *λαμπτήρες ἰσπάραι μετῴρωι ἢ χυτρώποδι, ἰφ' ὧν ἱκαίον*. Cf. *Odys.* 18. 304, *αὐτίνα λαμπτήρας τρεῖς ἴστασαν ἐν μιγάρουσι, ὅθρα φαίνουσιν*. Theokrit. *Id.* 25. 47. In this way the Greeks were accustomed to distinguish the appearance and decline of day, marking the commencement of night by the lighting up of lamps, *ἀρχομένης ἡμέρας, μεσούσης, δείλης ὀψίας, περὶ λύχνων ἀφάς*, Liban. *Decl.* T. III. 127. So also Herodotus, l. c. Dionysius, *Antt.* 11. 33, Diodoros, 19. 43, and Nikephoros, *Breviar.* p. 42. B, call twilight *περὶ λύχνων ἀφάς*; Athenseus, XII. 526. C, *μυχρὶ λύχνων ἀφῶν*, and the same usage is attributed to the Attics by a grammarian in *Anecd. Gr.* p. 470, *ἀφ' ἰσπίρας οὐκ ἀσπισπίρας ἀλλὰ περὶ λύχνων ἀφάς*. The expression *vespertina lumina* is found in Ammian. *Marcell.* 16. 8. 9, and they were brought in during the interval which followed the removal of the tables. This period of time was, moreover, called *lumina prima*, and *primam facem* (see Oudendorp. ad Apul. *Met.* II. c. 27), and by more recent writers *lucernarum*

horam, τὸ λυχικόν (see Voss. *de Vit. Serm.* 3. 21), the precise time being somewhat more accurately stated by Galen. *de Prænot. ad Epig.* 11. 638, T. XIV., ἄρας ἰσότης ἄρτι λύχων ἡμίνων. In the more advanced hours of the night, these lights either went out spontaneously, or were extinguished : περὶ πρωτὴν φυλακὴν, ἐν ᾗ τῆς ἄρας οἱ πλείστοι τὰς ἱσπείρους σβινύντες δᾶδας τῇ τῶν ὕπνων ἡγιμονίᾳ τὸ τῶν βλιφάρων ἐκδιδόσκει σάδιον, Nikeph. *Greg. Hist.* 15. 8, unless for purposes of convivial enjoyment *in lucem proferuntur vigiles lucernæ*, Hor. *Od.* 3. 8. 14, which period is denoted by the phrase *extremæ lucernæ*, Propert. *El.* 3. 8. 1. From these considerations, it is evident that Aias did not start upon his expedition *prima nocte*, as Schäfer asserts, but when the night was considerably advanced, or περὶ πρωτὴν ὕπνον, as the Scholiast explains and supports by the additional circumstance that this was an appropriate time for the consummation of his plot, as then all would be buried in deep sleep." LOBECK. Cf. *infra*, 278, ἀλλὰ οὖν γι παῖς εὐδὲ σφραγίς ; Dissen to Pind. *Pyth.* 11. 17 ; Klausen to Æsch. *Agam.* 737. "From the mere mention of the λαμπτήρες or *foculi*, we have therefore ample proof as to the time at which Sophokles intended to represent the foray of Aias to have taken place. So Quintus Calaber, 5. 352 sq., distinctly testifies that Aias sallied forth during the night for the purpose of destroying the leaders of the army, and that upon the dawn of day, discovering the mental delusion by which the execution of his project had been defeated, he laid violent hands upon himself. Pindar, *Isthm.* 4. 58, whilst making no allusion to the slaughter of the cattle, states that he destroyed himself ὀψίῃ ἐν νυκτί, which expression, according to the Scholiast to that passage, may mean either the close of day, *quum noctescit*, or midnight, or the still further advanced period of the night. The last of these explanations is, however, supported by the testimony of Arktinos, who narrates that Aias destroyed himself περὶ τὸν ὄρθρον. Other writers, as Ovid, *Met.* 13. 391, represent Aias to have fallen upon his sword in the assembly convened for the purpose of adjudicating the arms of Achilles, and Parrhasius has followed this representation in *Armorum Judicio*, Plin. XXXV. c. 5. The attack made upon the flocks, which is inconsistent with this statement, is expressly mentioned by Lesches, *Excc. Proculi*, p. 10, ἡ τῶν ὄπλων κρίσις γίνισται καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει, Αἴας δὲ ἱμμανὲς γινόμενος τήν τε λίσαν τῶν Ἀχαιῶν λυμάνισται καὶ ἑαυτὸν ἀναιεῖ, as also by Lycophron, v. 454 ; Hor. *Serm.* 2. 3. 211 ; Hygin. *Fab.* CVII., and others. The same myth is adopted by Sophokles as essential to the integrity of the plot, but the mental delusion is kept carefully separate from his death. The poet

thought it more consistent with the dignity of the hero that he should be portrayed as seeking death, not from the blind impulse of madness, nor in the mere impotence of despair and rage, but from the free and unfettered decision of his own intellect and will." LOBECK.

274. *κινάς*, bootless, vain. SCHOL.: *κινάς* · τὰς οὐκίτι χρησίμως γίνονται. Cf. *Antig.* 749, *κινὰς γνώμας*; *infra*, v. 453, *ὅστις κινᾷσιν ἱλπίσιν διεμπίνεται*; *Elektr.* 403, *τὸ θεῖσθαι κινά*.

275. *ἱσιπλήσσω*, reprove, or chide. Cf. *Æd. Kol.* 1727, *τί τὸδ' ἱσιπλήξας*; *Plat. Protag.* p. 319. D, *τούτοις οὐδὲς τοῦτο ἱσιπλήττει*, where this verb has the construction usually found with verbs expressing similar notions; *Hdt.* 3. 142, *τὰ τῷ πύλας ἱσιπλήσσω*; *Æsch. Prom.* 80, *τραχύτητα μὴ ἰσιπλήσοί μοι*. At *Plat. Protag.* p. 327. A, *πᾶς πάντα καὶ ἰδῆσαι καὶ ἱσιπλήττει τὸν μὴ καλῶς αὐλοῦντα*, Stallbaum observes, that, "as no other instance has yet been found in which the verb *ἱσιπλήττει* is constructed with an accusative of the person, I prefer to regard the accusative as dependent upon the more remote verb." The example he requires may be found in *Il.* 23. 580, *καὶ μ' οὐτινά φημι ἄλλον ἱσιπλήξεν Δαναῶν*, where this verb is joined, in the same way as *μίμψομαι*, with the accusative, without the notion of *transmission* of blame.

276. *Αἴας*. Hermann has edited *Αἴαν* from the MS. Par. 1 and Suidas. See note to v. 89, *supra*. — *τί τήνδ' . . . ἀφορμῆς πύραν*. The MSS. Par. 1, Γ. Θ. Aug. C. Lips. 1. 2, and apparently the MS. Laur. 1, with Suidas, exhibit the reading in the text; the other manuscripts *ἰφορμῆς*, which is approved by Brunck. Hermann, while admitting that the latter verb might stand, has preferred *ἀφορμῆς*, "quia de habitu Aiakis intempesta nocte sermo est." So, too, Lobeck, who remarks that *τί τήνδε πύραν ἰφορμῆς* would signify *τί ἐν . . . πύραν ἰφορμῆς*, as *πρᾶξεν ἐφ' ἧν ἄρμᾶν*, *Ælian. H. Ann.* 10. 34, and that Tekmessas, merely seeing Aias making preparations to leave his tent, could not, in her ignorance of his purpose and intention, have said *τί ἐπὶ τήνδε τὴν πύραν ἰφορμῆς*; The Scholiast, misled by v. 274, incorrectly explains *πύραν* by *πορείαν* or *ὁδόν*. Compare v. 2 *supra*; below, v. 445, *πύρα τις ζητησία, ἐφ' ἧς . . . δηλώσω*, and 1001, *καὶ μὴ θίων τις τήνδε πύραν ἰσβίσειν*. With the construction *ἀφορμῆς πύραν*, compare *Thuk.* 1. 3, *ταύτην τὴν στρατίαν ξυνήλθον* (*coire societatem*), which is perhaps equivalent to *στρατίαν ξυνιλλόντας ποιεήσαντο*. See Hermann to *Trach.* 158; *Xen. Hell.* 1. 2. 17, *ἄλλας ἐξόδους ἐξέρχεται*; *Demosth.* 1353. 24, *στρατίαν ἐκίνην ἐξέρχεται*; *Trachin.* 505, *παγκόσιον ἐξῆλθον αἰθλ' ἀγώνων*, where Wunder has edited *ἐξῆνον* from a conjecture of Wakefield, in opposition to the unanimous testi-

mony of all the manuscripts, whilst the Scholiast says that ἐξῆλθεν is for διήνυσεν, ἐκίεθλθεν, ἡγωνίσασατο. In its own strict meaning, however, this verb has the accusative instead of the genitive in Hdt. 8. 29, ἐξῆλθεν τὴν Περσίδα χάραν, like the Latin verbs *egredi*, *excedere*, in Plin. *Ep.* 7. 33, *Historia non debet egredi veritatem*; Liv. 2. 2, *Nescio an Romani . . . modum excesserint*; although in their strict signification, *to go out*, they are generally constructed with *ex*. So, also, Aristot. *Pol.* 3. 14, and metaphorically Nymphiodor. *ap. Athen.* XII. p. 536. A, τὰ νόμιμα ἐξέρχονται. Besides Thuk. 1. 15, ἐκδήμους στρατίας ἐξήσαν, the verb ἐξίνασι is found with the accusative in *Trachin.* 159, which passage has not escaped Lockbeck, and we read in Xen. *Hell.* 4. 2. 13, τὴν ἀμφίαιον ἐξίνασι, *to march out of the Ischnus*. So, too, Eur. *Alkest.* 187, καὶ θάλαμον . . . ἐξιοῦσα; *Ibid.* 610, ὑμῶς δὲ . . . προσίσπασ' ἐξιοῦσαν ὑστάτην ἰδόν. In the signification *to rush upon, attack*, *φορμαῖσθαι* is joined with the accusative in *Il.* 15. 691, ἀλλ' ὅσσ' ἐρείδων πετινηῶν αἰστὸς αἶθων ἰθὺς φορμαῖται. See Göller ad Thuk. 3. 31. On the accusative with *συνέρχονται*, see below, v. 466, ἐπεὶ τὸ σὸν λίχος ξυνῆλθεν, in place of which we find the dative in *Œd. Tyr.* 572. Cf. Porson to Eur. *Phæn.* 831; Plato, *Rep.* 7, p. 537, ἐπιτιδὼν τὰ τριάκοντα ἴτη ἐκβαίνουσιν; *Ibid.* p. 462. B, ὅταν δὲ δὴ αἱ γυναῖκες καὶ οἱ ἄνδρες τοῦ γυναικὸς ἐκβῶσι τὴν ἡλικίαν; and again, p. 338. E, καὶ τὸν τοῦτο ἐκβαίνοντα κολάζουσι, where Schneider has received *τούτου* from the MS. Ven. C, although acknowledging that *τοῦτο*, the reading of the MS. Ven. B. and Aldus, is “*æque bonum*”; Eur. *Herc. F.* 82, γαίης ἔρια ἐκβαίνω; Plat. *Sympos.* p. 183. B, ὅτι καὶ ὁμύνοντι μόνῃ συγγνώμῃ παρὰ θιῶν ἐκβάντι τὸν ἔρπον, where, although one manuscript has τῶν ἔρπον, the accusative is read in the MSS. Vat. Δ. Ven. Ξ. Vind. 2. 7, Par. Aug. and Cyrillus c. *Julian.* 6, p. 187. In our own passage, *πείραν* is not the strict cognate accusative, nor does it express, as Mitchell observes, the actual cognate notion of the verb, but is rather what Kühner terms *the accusative of equivalent notion*, i. e. a notion substituted for the true cognate notion, as being that “wherein the action or state or effect of the verb for the time being consists, and being in a sort of opposition to it, as *Æsch. Choeph.* 144, ἀντιπασθανῶν δίκην = θάνατον, which is the *δίκην*, *to suffer punishment of death in turn*,” where, however, Hermann directs us to write ἀντιπασθανῶν δίκην. This equivalent substantive can be resolved into a cognate substantive and a genitive; as at Eur. *Or.* 1519, ἀνταυγῶν φόον = αὐτῶν φόον, or *vice versa*, as ἀντιπασθανῶν δίκην = δίκην θανάτου, or it might assume an adjectival form. Consult note to v. 410, *infra*.

279. ‘Ο δ’ . . . αὖ δ’. “The particle δὲ is frequently repeated in the

tenor of the same sentence. When this occurs, the first *δέ* must be connected with *μίν*, expressed or understood, in an adversative relation, the second *δέ* serving merely to continue the sentence. Cf. *Trachin.* 950; *Philokl.* 882, 959; but more particularly *Elektr.* 711–714, 917–918, 997–999." ELLENDT. — *ὁμνούμενα*. SCHOL.: αἰὶ θεολούμενα ὑπὸ πάντων ἀνθρώπων καὶ κοινά, ἢ αἰὶ ὑπ' αὐτοῦ λιγόμενα πρὸς ἑμί. The first is the true explanation. *Plat. Pol.* p. 549. E, ὅσα καὶ οἷα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὕμνουν; *Xen. Mem.* 4. 2. 33, τὰ δὲ Παλαμῆδους οὐκ ἀκήκοας πάθῃ; τοῦτον γὰρ δὴ πάντες ὁμνοῦσιν. Cf. *Musgrave* to *Eur. Andr.* 628.

280. With the sentiment expressed in this verse compare *Hom. Il.* 6. 490; *Eur. Herakl.* 477, γυναῖκα γὰρ σιγὴ τι καὶ τὸ σωφρονεῖν Κάλλιστον. In *Æsch. Theb.* 234, Eteokles is represented as rebuking the chorus of virgins in these words: σὸν δ' αὖ τὸ σιγᾶν καὶ μῖνιν ἴσω δέμων. *Heliodor. Æthiopp.* I. p. 36, περίπιν γὰρ οἶμαι γυναῖκα μὲν σιγῇ, κ. τ. λ.; *Ælian. ap. Suid.* s. v. Κόσμος· καὶ ἄλλα ἐργάσατο ἀσειβίας ἰχόμενα, ἃ μοι σιγῶντι κόσμον φέρι; *Plautus, Rud.* 4. 4. 70, Tacita bona 'st mulier semper, quam loquens. The Schol. Barocc. to this verse writes: ἐν τῶν τοῦ Καλλιστράτου· ὥσπερ γὰρ τὰ φύλλα κόσμον τοῖς δένδρεσι φέρι, τὰ δὲ ἴρια τοῖς προβάτοις, ἢ δὲ χαίτη τοῖς ἵπποις, ἢ δὲ γυνῆς τοῖς ἀνδράσιν, οὕτω καὶ ἡ σιωπὴ κόσμον ταῖς γυναῖξι φέρι.

282. Καὶ τὰς . . . πάθας. SCHOL.: τοῦτο μὲν ἀγνοεῖ ἡ Τεκμήσσα λίγιν, τοῦτο δὲ προῖπιν αὐτὰ ἐποίησής· ὡς ἰνοχλεῖν οὐ δι' τὸν θιατὴν ταυτολογεῖντα. *Suidas* s. v. Πάθας exhibits καὶ τὰς μὲν ἴνδον . . . φράζειν πάθας, the word ἴνδον being manifestly erroneous. The MS. *Dresd.* a. and the *Triclinian* editions read λίγιν τύχας, but πάθας is defended, not only by the best manuscripts, but also by *Æd. Kol.* 7, στίργειν γὰρ αἱ πάθαι, κ. τ. λ.; *Antig.* 978; *Ast* to *Plat. Legg.* III. 2, p. 146; *Koen.* ad *Greg. Cor.* p. 425. As the Scholiast observes, the term belongs rather to the poet's knowledge than to *Tekmessa's*. *Ellendt* justifies its employment "propter strages editas ab Aiace, de quibus certe infelicissime ominabatur *Tecmessa*."

284. κύνας βοτῆρας. SCHOL.: ὕφ' ἰν ἀναγνωστίον, τοὺς ποιμεικούς κύνας· οὐ γὰρ ἀναίρει κατὰ τὴν σκηπὴν ἀνθρώπων.

285. Καὶ τοὺς μὲν, κ. τ. λ. Compare the statement made at v. 229 sqq., of which our passage is a mere repetition. "Ἀρχινίζειν is *cervice cædenda caput amputare*; ἄνω τρίποντα σφάζειν, *capite resupinato guttur ferire*, see *Eustathius*, p. 134. 7; *βαχίζειν*, *spinam dorsi secare*." *HERMANN*.

288. Τίλος δ' ὑπάξας. SCHOL.: ἡ μὲν Τεκμήσσα ἠγνόει, τίλοι διαίλειται.

ἡμῖς δὲ μιμαθήκαμεν ἐκ τοῦ προλόγου, ὅτι Ἀθηνᾶ ἦν ἡ λαλήσασα αὐτῇ· τὸ δὲ σκιῶ τινί, ὅτι οὐ συνίβαλε τὰ περι τὴν θίον. Some manuscripts and Aldus read *ἰπαίξας*; the MS. Laur. B. and Scholiast *ἀπαίξας*; but the preponderance of authority is greatly in favor of *ὑπάξας* or *ὑπαίξας*. Ellendt shows that *ὑπάσσειν* is the *verbum proprium* of persons *quitting* the house; *ἀπάσσειν*, of persons *reëntering* it.

289. Λόγους ἀνίστα. Eustathius, p. 679. 63: *ἐπὶ ἀλαζονίας τὸ ἀναστῆναι, ὡς δηλοῦ παρὰ Σοφοκλεῖ τὸ λόγους ἀνίστα*. HESYCHIUS: *ἀναστῆναι, ἰπαίρει*. Menander, *Fragm.* p. 153, *πίθει τούτους ἀνιστάμενοι οὗτοι τοὺς λόγους*. Ar. *Ach.* 1069, *τὰς ἰφρῦς ἀνιστανὼς ὥσπερ τι θινὸν ἀγγιλῶν*. Render, therefore, *he uttered words of boastful vaunt*.

290. γίλων πολύν. The MSS. Γ. Ien. πολὺν γίλων. Hence the proverbial expression, *Αἰάντιος γίλων*, on which see note to v. 230 *supra*.

291. *ἐκτίσσειτ'*. "In our opinion, Lobeck and Erfurdt have acted injudiciously in not reading *ἐκτίσσειτ'* with Musgrave and Bothe. Although Tekmessa makes use of the plural number, *αὐτῶν*, she alludes to the flagellation which Aias was about to inflict on Odysseus, when he was called out of his tent by Athene. See vv. 105 – 110. If we retain *ἐκτίσσαιτε*, Aias must be understood to speak of what he had already done, not of what he intended to do. Compare *Trach.* 793, *Τὸ δυσπάρεινον λίκτρον ἰνδατεύμιος Σοῦ τῆς ταλαίης, καὶ τὸν Οἰνίως γάμον, Οἶον πασαντήσαστο λυμάντην βίου*. Musgrave observes, that, if the poet had represented Aias as speaking of a past transaction, he would not have added *ἰὼν* to *ἐκτίσσαιτε*." ELMSLEY. This eminent scholar appears to have too hastily approved the emendation of Musgrave. "Υβριν *ἐκτίσσεσθαι* would, according to general usage, signify *to exact payment for*, or *to revenge the insolent conduct* of another. But Tekmessa here describes the exultation of Aias on account of the cruel vengeance which he had wreaked upon the Atreidae and Odysseus; so that the words *ἔσθην ὕβριν* make no allusion to haughty insolence on the part of the sons of Atreus and Odysseus, but are limited exclusively to the revenge taken by Aias. We should therefore have expected that *τιμωρίαν* or *τίσιν* would have been used by the poet. As Sophokles, however, wished to specify more accurately the precise character of the vengeance or atonement taken, or, in other words, to attract attention to the outrageous cruelty with which Aias had revenged the treatment he had sustained at the hands of his adversaries (vv. 111 – 113), he has substituted *ὕβριν*, which must be understood in a passive signification, and as expressing the idea which would have been conveyed had *τίσιν* occupied its place. Hence the language here employed is equivalent

to this : ὡς ὑβριστικὴν (αἰκιστικὴν) εἶσιν ἐπείσσαντο. Lobeck rightly defends the aorist by remarking that the ὕβρις of Aias towards his imaginary foes commenced with their captivity, many of them at the time of his conversation with Athene having been already slain, and the remainder bound, carried off, and treated with various indignities. On the participle ἴων, see Matth. Gr. Gr. 557, note 2.

292. ἐσφάζας. The MSS. La. Ang. C. and several others ἀσφαίζας.

294. ἄτης. "We must understand here, not only the slaughter perpetrated on the flocks by Aias, but the calamity in which he had involved himself by that act of madness." WUNDER.

295. ἐν δ' ἐπιπλοῖς . . . φόνου. *Prostratus autem sedebat in prostratis cadaveribus caesarum ovium.* So Wunder, who observes, that, just as ἐπίπια νεκρῶν is put here for ἐπιφθίντες νεκροί, we find πτώματα νεκρῶν for πεινόντες νεκροί in Eur. *Phæn.* 1490. Objectionable as the expression ἐπιφθίς ἵζιτε may appear to us, it is kept in countenance by v. 312, *infra*, ἐν μύσσι βοτῶσι σιδηρομῆσιν ἥσυχος θανῶ πεινῶν, where θανῶ πεινῶν is, to say the least, quite as incongruous as ἐπιφθίς ἵζιτε, and by Virg. *Æn.* 7. 94, *ovium effultus tergo stratisque jacebat velleribus.* The word φόνος is frequently used by the Tragedians to denote *id quod occisum est*. Cf. below, v. 521, νεσφαγῇ . . . φόνου; Eur. *Elektr.* 92, αἷμα μηλίου φόνου, *the blood of the slaughtered sheep*, where see Seidler's note; *Orest.* 992, Μυρτίλου φόνου διπλὴν ἐς οἶδμα πόντου; *Ibid.* 1358, πρὶν ἐτύμως ἰδῶ τὸν Ἑλένας φόνου καθαιμαντὸν ἐν δόμοις κείμενον. The use of *caedes* by the Latin poets is similar. Virg. *Æn.* 10. 245, *crastina lux . . . ingentes Rutulæ spectabit cædis acervos.*

297. ἀπρὶξ ἄνυξ. Hermann directs us to combine these words, and to regard them as a single adverb. Wakefield, *Silv. Cr.* 2. 24, substitutes πρὶ in place of χερσί, which word, he says, cannot stand with ἄνυξ. The poets, however, frequently avail themselves of this σχῆμα κατ' ἐξοχὴν, as it is termed, and associate the names of two parts of the body, one of which would be sufficiently indicated by the mention of the other, either with or without the copula. Hom. *Il.* 10. 158, *λὰξ ποδὶ κινήσας.* Below, v. 1091 sqq., *οὕτω δὲ καὶ σὺ καὶ τὸ σὸν λάβρην στόμα σμικροῦ ἴφους τάχ' ἄν τις ἐκπνέσας μίγας χιμῶν κατασβίσει τὴν πολλὰν βοήν.* Eur. *Phæn.* 1390, *ἰγχοῖ ἐκ χειρὸς τῆσδ' ἀπ' ὀλίνης βαλὶν*; Quint. Cal. 13. 9, *χειρὶ δράγδην ἰγκνῶτ' ἵχοντες.* Plut. *V. Cat. Maj.* c. 20, *τῇ χειρὶ πύξ παίων.* Cf. Matthiä's Gr. Gr. 636; Kühner, 858. 3.

299. τὰ δειν' . . . ἴση. "Without the article, δειν' ἀπειλήσαν ἴση, Eur. *Suppl.* 542; with it, Dio Cass. 45. 30, *οὔτε φωνῆς τὰ δεινὰ ἰκύνει*

λοιγούσης, signifying those things which were known to the auditors, as at Eur. *Or.* 376, *δε τὰ δειν' ἔτλη πανά.* But in our own verse those threats are meant which persons grievously enraged generally utter to themselves, i. e. he threatened me with death, *τὰ ἰσχυρὰ ἠπειλήσει*, Aristid. *Panath.* p. 109, T. 1. In the same way, Eur. *Phæn.* 185, *δε τὰ δειν' ἐφρυβρίζω πάλιν*, i. e. *excisionem*; Xen. *Kyr.* 4. 2. 35, *πάντα τὰ χαλινὰ ἀνέϊται.*" LOBECK. Add v. 1164, below: *οἱ δὲ τὰ δυνά βήματ' ἀγγίλλουσί μοι τλῆναι.* *Philokt.* 108, *ὅν κ' αἰσχερὸν ἄγει δῆτα τὰ ψευδῆ λίγυν;*

300. "Brunck, who first admitted *φανείην* into the text, believed it to be the optative of the 2 aor. *ἴφανεν*. In this acceptance, *φανείην* is certainly *contra linguam*. The 2 aor. *ἴφανεν* does not exist; and if it did, its optative would be *φάνειμι*. But if we agree with Burmann, as quoted by Erfurdt, in considering *φανείην* as the optative of the contracted future *φανῶ*, it may safely be pronounced a legitimate Greek word. In my note to *(Ed. Tyr.* 538, I have pointed out *ἔραϊν* in Xenophon, and *διαβαλαίην* in Plato. With regard to the construction, Erfurdt properly compares *ἀφιδήσαι*, *Antig.* 414; *ἀφαιρήσασθαι*, *Philokt.* 376. So Xen. *Sympos.* 1. 7, *ὡς δὲ πᾶν ἀχθόμενος φανερὸς ἦν, εἰ μὴ ἴψαντα, συνεκαλούθησαν.* We prefer *φανείην* to *φανίην* for the following reasons:—the difference between *εἰ μὴ φανείην* and *εἰ μὴ φανίην* is the same as the difference between *εἰ μὴ φανῶ* and *ἴαν μὴ φανῇ*. *Εἰ μὴ φανείην* has the same relation to *εἰ μὴ φανῶ* that *εἰ μὴ φανίην* has to *ἴαν μὴ φανῇ*. Now it appears to us that the active future is rather more proper in this place than the passive subjunctive. We would rather say, *I will burn your house, if you do not put ten pounds in a certain place*, than, *I will burn your house unless ten pounds are put in a certain place*. Compare *Antig.* 306, *εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου Εὐρέντης ἐκφανῶντ' ἰς ἰφθαλμοὺς ἱμοῦς, Οὐχ' ὑμῖν Αἴδης μούνης ἀγκίστι, πρὶν ἂν, κ. τ. λ.*; *Ibid.* 324, *Κάμψινί νυν τὴν δόξαν. εἰ δὲ ταῦτα μὴ φανῶντί μοι τοὺς δρωῦντας, ἔξειπ' ὅτι Τὰ διυλὰ κέρδη σημερινὰ ἐργάζεται.* The passage before us would be exactly similar to these passages, if the poet had put the threats of Aias into his own mouth, instead of throwing them into Tekmessa's narrative. Lobeck reads *φανείην* with Brunck; Erfurdt reads *φανίην* with Porson. Bothe reads neither *φανείην* nor *φανίην*, but rejects the verse as spurious." ELMSLEY.

301. *κυρεῖ*. The common copies read *κυρεῖ*, and the Scholiast *κύρει*, to which he appends the following observations: *τὸ κυρεῖ περιπαρόμενος φησὶν ἢ συνήθεια καὶ Ἀστυνοί· ἐν δὲ ὑπερκταῖς βαρύνουσιν αὐτὸ Ἀστυνοὶ μετὰ ἐκτάσει τοῦ κ, κύρει λίγοντες ἀντὶ τοῦ κυρεῖν· νῦν δὲ ἀντὶ τοῦ κυρεῖ ἱερειτικοῦ κῆται.* Elmsley, however, asserts that, with the exception of one passage

(*Æd. Kol.* 1159), the barytone form *κῦρον*, like *δέκω* and *ἄδω*, is found only in the writings of the grammarians. Buttmann, *Gr. Gr.* II. p. 377, in allusion to our passage, says, "*die Lesart des Scholiasten, κῦρον, ist gemüthlicher.*" In the present instance, we are inclined to consider the remark of the Scholiast as a sufficient reason for changing *κυρεῖ* into *κυρεῖ*, although we do not assent to the statement of Elmsley, that the barytone verb is not found in the writings of the Attic poets. The true distinction seems rather to be this, that they employ the form *κυρεῖν* wherever the metre will permit, and *κῦρον* only where the metre requires the lengthening of the first syllable, as in (*Æd. Kol.* 1159, *θῶν ἱκῦρον, ἀνίχ' ἀρμόμην ἰγώ*; Eur. *Hippol.* 746, *σιμὸν τέρμωνα κῦρον | οὔρασεῦ*; and a verse cited from some unknown comic poet by Hesychius, s. v. *κῦρον*: οὗτ' ἵππον οὐδὲν πρὸς σὲ κῦρον, ὦ γύναι. Elmsley remarks further, that a similar variety of both reading and construction occurs in v. 685 of the present tragedy, where Erfurdt says, "*Ἀγρίου an ἀγρίου scribas, ad rationem grammaticum nihil interest, sed illud meliores codices tuentur.*" A third instance is found in v. 713, where some manuscripts read *ἴλιαι*, but all the editions *ἴλαι*. In all passages of this kind, we should expect to find the optative, but every tyro knows that we frequently meet with the indicative. On the omission of *ῶν*, see note to v. 9 *supra*.

302. *φίλοι*. Hermann draws attention to the very felicitous introduction of this word, and imagines that Tekmessa, overwhelmed with grief at the recollection that her hasty explanation of the circumstances above narrated had caused Aias such distress, made use of the epithet in order to deprecate the anger with which the Chorus must have heard the recital of her indiscretion.

306. *Πρὸς γὰρ . . . ἔχουσιν*. *For he was ever in the habit of maintaining that such a mode of lamentation was characteristic of a craven and abject soul.* Cf. vv. 557, 1015; Matthiä's *Gr. Gr.* 316. d. The adjective *βαρύνψυχος* here signifies *doloris impatiens*. Cf. Plut. *Symp.* IX. 5. 739. E, *ἐν ἰδυρμαῖσι καὶ βαρύνψυχαις καὶ μερίμναις*; Id. *V. Alex.* c. 70, *ὡπὸ λύπης καὶ βαρύνψυχας*, cited by Lobeck. *Ἐξηγιῶτο* may be regarded as occupying the place of the simple *ἡγιῶτο*, or as used in the sense of *dictitare* and *declarare*, as at *Æsch. Prom.* 214, *τοιαῦτ' ἱμοῦ λόγασιν ἐξηγουμένον*. *Γένους ἔχουσιν* for *γενέσθαι* is a periphrasis similar to *μελπᾶν ἔχουσιν* for *μίλπεισθαι*, *Philokt.* 213. See notes to vv. 180, 515.

308. *ἀψόφητος ἔξιον κωκυμάτων*. *Sine acutarum lamentationum strepitu.* The Tragedians are especially addicted to the use of adjectives compounded with a privative in construction with a genitive, in which adjectives the

idea is implied generally which is more specifically expressed by the subjoined genitive. Cf. *Elektr.* 36, ἄσπις ἀσπίδων ; *Æd. Kol.* 786, ἄσπις παπῶν ; 865, ἄσπις ἀρῶν ; Eur. *Phœn.* 334, ἄσπις φαρῶν. See Schäfer, *Mel. Cr. in Dion. H.* I. p. 137 ; Bernhardt, *Synt.* p. 172. 309.— ταῦρος ὡς βρυχώμενος. "In the MS. Par. D., μυκώμενος is suprascriptum, which has been received by Triclinius, as more appropriate to a bull. All the other manuscripts and Eustathius, p. 1145. 3, βρυχώμενος. Cf. *Æd. Tyr.* 1265, διὰ βρυχηθείς, for which the middle is more common. Plat. *Phædon.* p. 177. D, ἀταβρυχασάμενος ; Apollon. IV. 19, γοεῖν βρυχάσας αἶψα ; Nonn. X. 83, κινεῖν βρυχάσας φωνῇ ; and elsewhere very frequently of those giving vent to audible lamentation, whilst μυκᾶσθαι is not so used. The grammarians limit βρύχημα to the roar of lions, and μύκημα to the bellowing of oxen ; yet we read in Hes. *Theog.* 832, ταῦρος ἐμβρύχης ; Theokrit. *Id.* 25. 137, ταῦρος ἰβρυχῶντο. In Oppian. *Cyn.* 4. 165, μυκᾶσθαι βρύχημα, and Nonn. XXIX. 311, βρυχηδὸν ἰμυκῆσαντο, both words are combined." LOBECK. Add μύκημα μίγα ἰβρυχάσαντο, Dio Cass. 68. 24 ; βρυχώμενοι σασμοῖσι, *Trach.* 802. See Buttmann's *Lexilog.* p. 204, English translation.

312. Σιδερεκμήσιν. SCHOL. : τῇ σιδήρῳ φορεσθῆσιν, ὡς ἀνδρεκμήσιν. Compare *Æsch. Choeph.* 360, δεικμῆς λαῖς, *slain with the spear.* That an adjective terminating in ῆς -ήτος should be used as a neuter is exceedingly rare. In *Philokt.* 19 we read ἀμφιτρεῖτος αὐλίου, and in Eur. *Elektr.* 375, ἐν πίπτει σώματι.

313. θῆλός ἐστιν ὅς τι δρασίων. On this construction, see Jelf's *Gr. Gr.* 677, 684, Obs. 1.

317. Φίλων . . . λόγους. All the manuscripts read φίλοι. The correction λόγους is due to Stobæus, *Serm.* CXIII. 8. According to the reading of the books, Tekmessa says that persons who are influenced by feelings of reciprocal friendship yield readily to their friends ; according to the reading of Stobæus, that such men as Aias are easily subdued by the advice of friends. Cf. *Æd. Kol.* 1193, ἀλλὰ νοθεύουσι φίλων ἰσχυραῖς ἐξισχυόμεναι φύσιν. If the former reading should be retained, we prefer the explanation of the Scholiast : οἱ τσούδς φίλοι, ἰσχυροὶ ὄντες ὁμοῖς, νικῶνται φίλων, ἄγουσι ἡττῶνται· ἡττῶνται δὲ ὁ ἰσχυρὸς καὶ πολλὰν ἀγάπην εἰς αὐτὸν τρέφων· κρατεῖ δὲ ὁ ἰσχυρὸς. With the construction νικᾶσθαι τινος, compare v. 1291 below : παῦσαι· κρατεῖς τοι, τῶν φίλων νικῶμενος ; Aristoph. *Nub.* 1088, εἰ δὲν ἱεῖς, ἢν ταῦτο νικῆῃς ἐμοῦ ; Other examples are cited by Abresch to *Æsch. Suppl.* 1012, Valcknæer to Eur. *Hippol.* 458, and Matthiæ, *Gr. Gr.* 357.

319. διαπριβαῖσθαι. SCHOL.: ἐκμνησθῆναι, παρὰ τὸν φοῖτον· ἢ ἀπὸ τῶν φριβαμένων καὶ ἐθουσιάντων· καὶ γὰρ ἐκτῶν μάλιστα τοὶ ἄλλοι πάσχουσιν. From the former part of this scholion, Valcknäer *ad Ammon.* p. 149 infers that διαπριβαῖσθαι is the genuine reading. The MS. Laur. a. διαπριβαῖσθαι. "The feeble and unnecessary ἡμῖν, separated as it is by the sense from the remainder of the line, is exceedingly offensive. In the following instance, the offensiveness is diminished by the emphasis which falls upon the pronoun. Eur. *Hel.* 310, "Ἔσται τὰδ', οὐδὲ μίμψεται πῶς ποτὶ 'Ημῖν. εὐ δ' αὐτοῖς, ἰγγύς ὦν, εἶσι τὰδε. The following punctuation, although not quite free from objection, pleases us better than that of the common copies: Τίμησσε, δυνὰ, καὶ Τιλ. λίγυς, 'Ημῖν τὸν ἄ. δ. κακοῖς. Compare v. 215, Μανία γὰρ ἄλλους ἡμῖν ὁ κλυτὸς Νύκτιρος Αἴας ἀπὸ λωβήσῃ." ELMSLEY.

327. "Ὀμοι τάλαιν'· Εὐρύστανις. SCHOL.: ἀπορώσης τὸ ἦθος· τὸ μὲν ἀπομάζω, τὸ δὲ καλεῖ τὸν παῖδα· εἴτα πρὸς ἑαυτὴν ἰπαπορεῖ, τί ποτε μνησθῇ· καὶ ἄλλιν καλεῖ τὸν παῖδα, καὶ ἑαυτὴν ἀπελοφύρεται· ληληθέντος δὲ ἐπιφάνει καὶ τὸ τοῦ παιδὸς ὄνομα· ἰδιδίσι δὲ, μὴ ἀνίλη αὐτὸν μαινόμενος.

329. Τυῦκρον καλῶ, κ.τ.λ. SCHOL.: ἰκτιζομένη Τυῦκρον, ἵνα παρῇται αὐτῇ τὸν παῖδα, ὃν ἀφίησι τῇ χειρῇ, μὴ εὐρὼν τὸν Τυῦκρον· τὸ δὲ ἀπείναι Τυῦκρον χρήσιμον τῇ εἰκοσιμῇ· παρὼν γὰρ ἐκάλυψε ἂν αὐτὸν πρᾶξαι ἢ ἰβούλιτο· νῦν δὲ μόνος τῆς γυναικὸς ἰγίνετο κρείττων. Where Teukros was at this conjuncture may be learnt from v. 678 below. That the Greeks, whilst besieging Troy, were frequently absent from their camp upon expeditions whose object was plunder, is distinctly asserted by Thukydides, 1. 11. 1: φαίνονται δὲ [οἱ Ἕλληνες] πρὸς γιωργίαν τῆς Χερσονήσου τραπέμιναι καὶ ληστρίαν τῆς τροφῆς ἀπορίᾳ. For ἢ τόν, the reading of the books, Brunck has written ἢ τόν. But compare Eur. *Or.* 1423, εὐ δ' ἦτορ ποῦ τότ'; ἢ πάλαι φύγυς φόβῳ; *Hek.* 765, εὖρε δὲ ποῦ νῦν; ἢ τις ἡνιγκνυ νεκρόν; *supra*, v. 102, τί γὰρ δὴ παῖς ὁ τοῦ Λαιρτίου, ποῦ σὺ εὐχῆς ἴστηκεν; ἢ πεφύγε σὶ;

331. Ἄλλ' ἀνείχεσθαι. "From the employment of the plural form, it may perhaps be inferred that Tekmessa was accompanied by one or two female attendants." HERMANN. Lobeck more naturally supposes, that by the use of the plural nothing more is meant than *aperite aliquis*, on which formula see Huschke to Tibull. I. 6. 39; and compare *Æsch. Choeph.* 873, ἄλλ' ἀνείχεσθαι; *infra*, v. 568, εὐ ξυνίεξις' ὡς τάχως;

332. καὶ ἐμοί. "The particle καὶ refers to the mention of Teukros just made by Aias. The Chorus says, *Even if Teukros is not present, yet Aias will probably be more moderate at the sight of me.*" HERMANN. "On

the contrary, *καί* must be referred to *αἰδῶ* in the following sense: *fortasse etiam moderatio, or verecundior erit me conspecto*. See my note to *Antig.* 280." WUNDER. We dissent from both Wunder and Hermann, and think that the collocation of these words satisfactorily indicates the connection intended by the poet. The Chorus, about to be introduced into the immediate presence of Aias, under the influence of reverence for its leader, heightened by the emotions inspired by the narrative it had just heard from Tekmessa to an unusual degree of intensity, says this: *Perhaps he will assume (or evince) some moderation (or respect) by looking even upon me*. On *αἰδῶ λάβει ἄν* = *αἰδίσαιτο*, see Markland to Eur. *Suppl.* 1050.

333. Ἰδοὺ, δισίγω. προσβλίπτειν . . . κυρεῖ. SCHOL.: ἰταῦθα ἐκκύκλημά τι γίνεται, ἵνα φανῇ ἡ μίση ἡ Αἴας ποιμνίαις· εἰς ἐκκληζὺν γὰρ φέρεται καὶ ταῦτα τὸν διακτὴν, τὰ ἐν τῇ ὄψι περιπαθίστρια· δεικνύτας δὲ ξιφίης, ἡματωμένους, μεταξὺ τῶν ποιμνίων καθήμενος. "In the same way, Ottfried Müller observes to *Æsch. Eum.* p. 103, 'Aias wird durch ein Ekkyklema herausgeschoben, blut-besprützt, ein blosses Schwerdt in der Hand, von erwürgten Thieren umgeben.' This is incorrect. Aias is not pushed forward, but advances, according to the customary mode of tragic representation, through the opening doors, by which a view of the slaughtered cattle is afforded to the friends who stand immediately around him. It is quite unnecessary to suppose that the carnage he had made was exhibited to the spectators generally, unless we can arrive at the conclusion that the Choragos (*Ar. Pac.* 1021) had brought upon the stage some sheep and oxen which had been recently killed. Nor can we believe that the appearance of the hero with a drawn sword would have possessed any significance, whilst, on the other hand, the supposition that any sane man would carry such a weapon when about to converse with his friends seems wholly incredible." LOBECK. In this last remark we fully coincide, as also in the opinion that Aias was not thrust forward upon the stage in company with the cattle which he had slaughtered in his tent; and it is really surprising that such a scholar as Müller should have imputed so preposterous a proceeding to the Greeks. His opinion is probably derived from the mistaken notions he had formed respecting the *ἐκκύκλημα*. Upon this point consult Hermann's review of Müller's *Eumenides*, in *Diar. Vienn.* LXIV. p. 127 sqq.; *Soph. Elektr.* 1458 sqq.; *Antig.* 1293; *Æd. Tyr.* 1294 sqq. We believe, however, that Lobeck errs in assuming that Aias, after the opening of the doors of his tent, stepped forth upon the stage, and that the exhibition of the slaughter perpetrated among the cattle was not permitted to the spectators generally, but only to the few who

immediately surrounded the hero. In relation to the first point, nothing which follows can be understood to intimate such a coming forth on the part of Aias. That, on the contrary, he did not leave his tent during this whole conversation (which is extended to v. 571), is shown, first, by the injunctions he subsequently gives Tekmessa to close the doors of the tent. See v. 554 sq.: ἀλλ' ὡς τάχως τὸν παῖδα τὸνδ' ἦδη δίχου, καὶ δῶμα πάντεσσιν, μηδ' ἰσιππῆους γόους Δάκρυι; v. 557, Πύναζε δῆροισιν. From these instructions it is clear that Aias wished the doors of his tent to be closed, in order that the conversation with Tekmessa and the Chorus might be brought to a termination, and that he might be alone. Had he been upon the Logeion, such directions would have been absurd; for in that case their execution would have deprived him of the power to enter his tent, and he must have remained upon the stage. Now this we know was not the case. Accordingly, we have no other alternative than to suppose that he himself was in the tent, and Tekmessa upon the Logeion, when these commands were given to the latter; a supposition, we may remark, which is diametrically opposed to the views of Müller. Again, if Aias had come forth upon the stage, he then, as in all other similar instances in Greek tragedy, would have thrown open the doors with his own hands, and his approach would have been declared by the by-standers. That the poet has made no such representation, that he rather represents Tekmessa as opening the folding-doors in the words now under consideration, arises indisputably from the circumstance that Aias was to be exhibited to the audience in all the horrors of the situation in which he was then involved, sprinkled with blood and surrounded by the cattle he had slain. The same fact is forcibly set forth in the language of Aias himself at v. 337 sq. and the reply which follows immediately from the Chorus. So, also, the words of Tekmessa, τὰ τοῦδ' πρέλην, καὶ τοὺς ὡς ἔχον νεκροῖς, and the observation wrung from the Chorus in v. 339 sq., can only refer to the butchery of the cattle and the blood-besprinkled figure of the hero. Compare v. 520 sq., ταρβήσει γὰρ οὐ νοσφαιγῆ σου τόνδ' ἀπολιύσαν φόνου. Thirdly, whatever the Chorus, from the place it occupied, could see in the tent of Aias after the opening of the doors, situated as that tent was in the middle of the stage, must have been visible also to the spectators. It is surprising that any commentator should have failed to observe the admirable art, by which the poet, in affording such an exhibition, creates the profoundest horror, and at the same time the most intense compassion for Aias, in the breasts of the audience. Tekmessa had just described the miserable deed of the hero, and his appalling grief when,

upon the recovery of his reason, he had come to a full consciousness of the deed he had committed. She portrays his sitting in all the *abandon* of despair amid the cattle he had slain, speechless, and refusing to partake of either food or drink. Fearing the worst consequences, she implores the Chorus with tears, and by every term of endearment, to enter the tent, and by their well-known presence to kindle other emotions in the mind of her beloved Aias. And at the very instant in which she has succeeded in exciting a vehement yearning in their breasts to behold with their own eyes their mighty leader in his deep misery, a sudden outcry of distress, ringing forth upon the stage from the interior of the tent, heightens their desire to perform those offices of consolation which the humblest friend may hope will not be altogether useless or unacceptable. Now Eurysakes, now Teukros, is invoked. Thereupon, at the express injunction of the Chorus, Tekmessa throws open the doors, and the bloody appearance of the hero, and the other proofs of his unhappy deed, are forthwith revealed. We submit that the poet would have left the very natural emotion of his audience unsatisfied, if he had not permitted them to behold the interior of that most wretched tent. Lastly, the advance of Aias upon the stage would have been wholly inconsistent with the poet's delineation of his character. It is the sense of shame and degradation which has plunged him into the extreme despair depicted by Tekmessa. In such a state of mind, a hero like Aias seeks concealment and solitude, not publicity and the rude gaze of men. These considerations induce us, therefore, to receive the observations of Lobeck with considerable limitation.

336. *Μένει τ'*. Hermann long since, in a note to Erfurdt, corrected *μένει ἴτ'*. Lobeck adheres to the writing of the manuscripts, which Wunder declares to be opposed to all grammatical rules. The necessity for alteration is, however, superseded, by regarding the second clause as epexegetical of the antecedent words *μένει ἱμῶν φίλων*. Cf. Eur. *Phæn.* 550, *τῷ πλείονι δ' αἰὲν πολέμιον καθίσταται τεύλασσαν, ἰχθρῆς δ' ἡμίρας πατάσσειται*; *Ibid.* 571, *ἥν δὲ νικήσῃ σ' ὀδὲ, Ἀργεῖά τ' ἵγχι δόρυ τὸ Καδμείων ἴλη*. — *ἰεθῶ νόμῳ*, in *uprightness*, in *fidelity of duty*, i. e. whose attachment has not wavered in consequence of the unhappy circumstances in which your leader is involved. Similarly *Antig.* 169, *μένοντας ἱμῶν φρονήμασιν*. The word *ἰεθός* is introduced with especial propriety, on account of the comparison which Aias institutes in the following verses between the present state of his fortunes and the condition of a tempest-tossed vessel. See Donaldson to *Antig.* 162 sq.

337. *Ἰδοὺ μ' πικλῶται*. Matthiä, *Gr. Gr.* 422, directs us to

construct *μι* with *ἀμφιδρομον*, i. e. to regard the whole expression as said poetically for *Ἰδὲ δὲ, δὶν ἀμφ' ἑμὶ πῦμα κυκλιῖται*. From a comparison of the following passages, — *Æsch. Prom.* 92, *Ἰδὲ δὲ μ' εἶα πρὸς θεῶν πάσχω θίς*; *Ibid.* 1129, *ἰστέ μ' ὡς Ἰνδῖνα πάσχω*; *Soph. Trach.* 218, *ἰδὲ μ' ἀναταράσσει ἐνὶ μ' ἰ πύσσος ἄρεϊ Βαυχίαν δασοτρίφον ἀμύλλαν*; *Antig.* 940, *λύσσειτε . . . τὴν βασιλίαν μόνην λυπὴν, εἶα πρὸς δὶν ἀνδρῶν πάσχω*, — it seems preferable to refer the accusative of the personal pronoun directly to the verb. Wunder draws attention to the surpassing beauty both of the illustration and of the diction employed by Aias in these verses. In the word *πῦμα* he detects an allusion to the gore of the slaughtered beasts, and in the introduction of the comparatively rare and expressive word *ζάλης*, a reference to the insane impulse which led Aias to perpetrate the butchery. As, therefore, mental alienation was the cause of the slaughter, it is very poetically termed *φονία*, in the same way as we read at *Elektr.* 96, *Ἄρεϊ φονίης*, and *Antig.* 602, *φονία ποίης*.

339. *Ὅ μ' ὡς ἱουκας*, *π. τ. λ.* SCHOL. : *πρὸς τὴν Τίμηστον ἰ λόγος νομίζω σε ἀληθῆ μοι μιμαρτυρηναίαι περὶ τῆς μανίας τοῦ Αἰάντος· οὕτως γὰρ εὐδὲ πρῶγμα δίδυνουσιν ἡμῖν, ἵτι μανικῶς διεισὶν.* "On the expression *ὡς ἱουκας*, cf. Buttmann to *Philokl.* 1082; *Antig.* 1270, 1278." NEUE. On the word *ἀφροντίστας*, Neue objects to the interpretation *μανικῶς*, which is given by the Scholiast, observing, "*Potius εὐδὲ ἔργον ἔχει ἀφροντίστας*, i. e. *ἀμηχανίας*." The correctness of this criticism may be doubted, and it seems better to regard *ἀφροντίστας ἔχει* as simply meaning *ἀφροντισσαῖ, α. ἀφροντιστός ἔστι, mente captus est*. In the same way Lobeck has shown that, by the expression *ἀφρόντιστος ἔρως*, Theokr. 10. 20, a frantic, insane love is denoted, and not, as the Scholiast there interprets, *ἰ ἄγαν φροντίζων*. Musgrave observes correctly, that the employment of this word must be regarded as in some degree euphemistic.

341. *Ἰδὲ γίνεσθαι . . . πλάττειν*. All the manuscripts read *ἀλίαν*. The true reading was first restored by Hermann, who interprets the whole passage in the following way: *O qui motu nauticæ expeditionis adjutor navem conscendisti, remisque promovisti*. Compare, however, the observation of Porson to Eur. *Hek.* 293, that "*when the Greeks express a person by a circumlocution, they return as soon as possible to the person itself*." Lobeck observes correctly, that Hermann's rendering leaves us in doubt whether we are to understand that he intends to convey the same sense as that yielded by Brunck's translation: *qui conscensa nave (πλάτη) marinum agitastis remum (πλάτη)*, or has connected *πλάτη* with both verb and participle in the same signification, *δὲ ἐπὶ βῆσι τὴν ναῦν ἱλίσσων αὐτόν*.

Erfurdt follows the suggestion of the last-named scholar, that *δῶρε* or *Ἴλιον* must be supplied, *O! qui nave vectus in Troadem venisti*, and this is probably the simplest explanation that can be given. It is, however, by no means free from objection. Whether any other writer than Sophokles has made use of the expression *ἰλίσσειν πλάτην* or *κώπην* is doubtful. The Homeric word *ἰλίκωπις* has been referred by some to this etymon, and would therefore signify *οἱ τὰς κώπας ἰλίσσουσι*. The verb *ἰλίσσειν*, which is used in its own strict signification in *Elektr.* 736, *ὅν δ' ἰλίσσειται κμητῶς ἱμάς*, is here applied to the rapid turning of the oars in rowing, and seems to differ from *ἰεῖσσειν* in this respect, that it denotes that *rotatory movement* imparted to the oar which we express by a somewhat different figure, in the common phrase *feathering the oar*. On *ἀρωγός* with the genitive, cf. *supra*, 200; *Elektr.* 1381.

343. *οἱ σὺ μόνον διδοῖμα πομπῶν ἰσχυρίσσε'*. Such, without any diversity, is the reading of all the manuscripts. The commentators have proposed many methods of explanation and emendation. The difficulty consists in the introduction of the word *πομπῶν*, which the Scholiast explains by *τῶν κηδεμόνων, τῶν βοηθῶν · ὡς καὶ πομπάζει τὸ φροντίζον*. [*Εἰς τὸ αὐτό.*] *πομπῶν · τῶν ὑπὲρ πομπαινόντων καὶ θαλάσσιων*. So, too, Hermann, who remarks that the genitive *πομπῶν* depends upon *μόνον*, as in v. 335 *supra*, and that the friends of Aias, and not the hero himself, are denoted by this word. On the other hand, Loebek accurately observes, that, if "the Chorus had called Aias its *πομπή*, no difficulty would have arisen, since this substantive is used for *κηδόμεν*, in the same way as *πομπάζειν* for *fovere*; but that subjects should be denominated the *πομπῆς* of their king, whatever amount of sympathy and assistance they may give him when in sorrow, seems highly inconsistent." To this consideration may be added the difficulty of understanding who are the remaining protectors or *πομπῆς* of Aias, to whom this unwillingness to render him support is imputed. In addition to the personal relatives of Aias, whose continued attachment the poet can have no intention to impugn, the Chorus, representing, as it notoriously does, the whole body of Salaminians who accompanied him to Troy, must be supposed to comprise the entire number of his dependants and friends. That the self-reliant and haughty Aias, who regarded with contempt the proffered aid of the gods themselves, and who is recognized in express terms by the Chorus, vv. 1150 sqq. as its *δίματις προβολὰ καὶ βελών*, should invoke by the title of his *protectors* the men of whom he was himself the bulwark and defender, is entirely inconsistent with the Sophoklean concep-

tion of this hero, and in opposition to the whole spirit of the heroic age. Whilst the sense yielded by this explanation — *Thou, thou alone of my protectors wilt assist me; therefore kill me* — is jejune and inappropriate. Lo-beck's explanation, that the genitive *ποιμῖνων* refers to Aias, and is dependent upon *ἱσχυρίζεσθαι*, is set aside by the fact that *ἱσχυρίζεσθαι* in the sense of *to help or assist* must be constructed with a dative of the person receiving the assistance. If the article had been joined with the participle, it might, occupying the place of a substantive, have been constructed with a genitive. But in our own passage the participle stands alone, and is purely verbal: *δίδραξά σε ἱσχυρίζεσθαι* being equivalent to *δίδραξά σε ἱσχυρίζεσθαι*, or *ἱσχυρίζεσθαι*, *ὡς ἰσχύ*. Hence, then, the dative, in conformity with universal usage, is imperatively necessary. Bernhardt, *Synt.* p. 181, follows Musgrave in supposing that Sophokles has employed the genitive in imitation of the Homeric phrases *ἀμυμύμενοι Καλυδῶνες, ἡνῶν ἡμύνοντο*, and other instances cited by Matthiä, *Gr. Gr.* 354. Such a view is not merely opposed by the general considerations above mentioned, but by the fact that *ἀμύνεσθαι* signifies in these passages *to keep off or ward from*, which is a sense that the participle in our own verse can by no means bear. Thus, then, nothing is left us but to regard *ποιμῖνων* as corrupt. Wunder has received Reiske's emendation *παιονῶν*, from which he elicits the following sense: *Du, du allein, ich weiss es gewiss, wirst die Schande von mir abwenden, darum tödte mich*; "You, O true friends, will not suffer men to behold your leader in such degradation, but will remove him by death from their contemptuous gaze." In this way, it is true, the grammatical accuracy of the passage is restored, and a suitable sentiment obtained, but the unanimity of the MSS., and the certainty that the word *ποιμῖν* was read by the Scholiast and Suidas, must be regarded as sufficient proofs that this word, in one or other of its cases, must be here retained. By simply substituting *ποιμῖν* for *ποιμῖνων*, and constructing it as the dative dual with *ἱσχυρίζεσθαι*, all difficulty both as to sense and syntax will, in our judgment, disappear. The dual may be understood either of Aias and Tekmessa, at whose special invocation the Chorus had repaired to the presence of the hero, or of Aias and Eurysakes, whom the speaker subsequently recommends, in the absence of Teukros, to the protection and friendly offices of the Chorus.

345. *Μὴ πάνιν . . . εἶδιν*. "Musgrave writes as 'multo elegantius' *μὴ . . . δίδου . . . εἶδεις*, without perceiving that this is inadmissible on account of the metre. The arrangement of the words, which Stobæus, *Serm.* CVIII. 55, and Suidas, s. *Πῆμα*, have preserved, is abundantly

justified by vv. 193, 194, *supra*, where *στηρίζει φλίγων* is read for *φλίγεις στήριζόμενος*. The explanation of the construction given by the Scholiast, *μὴ τὸ πῆμα ποιεῖς πλὴν τῆς ἄτης*, i. e. *noli committere, ut insanias (ἄτης) pudore ad gravius malum, mortem, adigaris*, is manifestly erroneous. Much more accurate is the statement subsequently given: *πῆμα ἄτης κατὰ περίφρασιν τὴν ἄτην*. So also Eustathius, p. 1461. 68: *Ὁμήρου εἰπόντος πῆμα ἄτης ὁ ζηλωτὴς αὐτοῦ ὁ Σοφοκλῆς πῆμα ἄτης φησὶν, ὃ ἴστιν ἄτη περιφραστικῶς*. In the same way *πῆμα κακοῦ*, *Odys.* 3. 152; *πῆμα νόσου*, *Philokt.* 765; employed by Plato, *Protég.* p. 340. D, in the proverbial expression: *εἰμί τις γιλαῖος ἰατρὸς· ἰώμενος μῦζον τὸ νόσημα ποιεῖν*." LOBECK. Add *τὰ τοῦδε πινθῖν πῆματα*, *Ed. Kol.* 743. Render, therefore, *Do not, by applying ill as a remedy to ill, make thy calamity the greater*.

348. *ἰς δαίαις ἄτριστον μάχαις*. "Some MSS., Aldus, and Triclinius read *δαίαις*. Suidas, in citing these verses, s. *Ἀφροδίσπλαγχος*, preserves the masculine case-ending. *Δαίαις ἰς ἐφοραῖς*, *Æsch. Choeph.* 426; *δαίαις τέλμας*, *Eur. Androm.* 837; but *δαίῳ τι λόγῳ*, *Troad.* 1301, where some manuscripts exhibit *δαίῳ*; *δαίῳ . . . χιῶρις*, *Herc.* 915." LOBECK. Below, v. 472, *ᾧ δαῖα Τικμησσα*. Matthiä to *Eur. Herc.* 1002, observes: "*Monet Elmslejus ᾧ δαῖν non usurpari a Tragicis: non meminerat igitur Soph. Aj.* 742." The learned scholar is mistaken. In the verse referred to, *ᾧ δαῖα* is written in all the ancient copies, by Suidas, s. *ὦ δαῖα*, and Moschopolus, *Schol. ad Il.* 2. 23; the only exception being, that in the MS. Leid. Suidæ *δηῖα* is read, a form which Hermann affirms to be never used in tragic senarii, except in relation to an enemy, and, it may be added, is not to be found at all in the Tragedies, except in those of Æschylus.

349. *ἰς ἀφόβους θηροί*. Who the critics may be, to whom Musgrave alludes as entertaining the opinion that *α* prefixed in the word *ἄφοβος* is intensive, we are ignorant. It is at once evident that such an interpretation is in entire antagonism to the sense of the passage, since the destruction of such animals would have been a praise and distinction to Aias, as that of the Kalydonian boar to Meleagros, instead of an ignominy and disgrace. His peculiar degradation consists, as Wunder observes, in having made an attack upon tame domestic animals, who fear nothing at the hands of any rational man, but rather give him freely their confidence and trust. The Scholiast interprets *τοῖς μὴ φόβον ἱμποιουῦσι*, which is approved by Hermann, and would be Englished by *not formidable*. Cf. *Ed. Kol.* 39; *ἡμφοβοὶ θηαί*, where the adjective means *terribiles*, not *trepidae*. Others, however, according to Lobeck, understand the expression under consideration in the following sense: "*pecudes securas nihilque sibi ab hominibus timentes*," tame

animals whom every right-thinking man treats with humanity, not only because they do not endanger us, but because of the confidence with which they trust to our kindness. The adjective is indisputably used in this signification in *Œd. Kol.* 1325, ἄγω τὸν . . . ἀφάρβον ἰς Θήβας σπργανίς, *the fearless host*. Bentley has proved by an example from *Athenæus* II. 471. C, that herds of domestic cattle are called θῆρες, which Heath denies. In *Æsch. Eum.* 7, the word θῆρ is used to denote every description of animal.

350. Οἶμαι . . . ἄρα. "In place of οἶον ὑβρίσθην we might have expected οἶον ὑβρίσαι. Had Aias, however, so spoken, Tekmessa would not have invoked him, as she does, Μὴ . . . αὐδα τὰδε. For this reason, then, it is clear that the words οἶον ὑβρίσθην contain this sense: *quantum sum contumelia affectus*, viz. by the gods, or more especially by Athene, at whose instigation Aias avers that he had been led to commit so wanton and insane a deed as his attack upon the flocks. Cf. v. 378, ἀλλά μ' ἔΔιός . . . ἐλίδριον αἰνίζω, and v. 216 *supra*, Αἴας ἀπειλωβήθη." WUNDER. On the genitive γίλωντος, see Jelf's *Gr. Gr.* 489.

352. οὐκ ἄφορρον ἐκνίμω πῶδα: "In this passage I am inclined to consider ἄφορρον as an adverb, because the expression ἄφορρος ποῦς is nowhere read, and the adjective itself is usually employed as an epithet of living beings." LOBECK. Cf. *Electr.* 53, ἄφορρον ἤζομαι πάλιν. *Ibid.* 1424, ὦ παῖδες, οὐκ ἄφορρον; *Trach.* 902, Ὑλλος ἄφορρον ἀντὶ πατρὶ. It will be observed that in the use of the middle, ἐκνίμωμαι πῶδα, there is almost the same sense as that which would be imparted, if the verb were in the active voice, by the addition of the personal or possessive pronoun. *Eur. Med.* 728, ἐκ τῆσδε δ' αὐτὴ γῆς ἀπαλλάσσευ πῶδα. With the phraseology itself Lobeck compares *Pind. Nem.* 6. 27, ἵχνισιν ἐν Πραξιδάμαντος ἰὸν πῶδα νίμων, where the introduction of the possessive pronoun deserves the notice of the tyro. The form of the future νιμῶ, repeated below, v. 488, *Trach.* 1240, *Eur. Phæn.* 551, and frequently elsewhere, is in opposition to the precept of Herodian, who prefers νιμήσω. See Lobeck to *Phryg.* p. 457. Wunder remarks, that it is quite in keeping with the character of Aias that he should receive a woman's rebuke with indignation. On the other hand, he takes in good part the expostulation of the Chorus to the same effect which immediately follows, and quietly proceeds to expatiate upon the great ignominy with which he felt himself to be overwhelmed. It may, moreover, be observed, that in all which follows as far as to v. 402, Aias pays no heed to the prayers and admonitions of the Chorus and Tekmessa, but is absorbed in the exclusive contemplation

of his own personal degradation. The same critic aptly illustrates the conduct of our hero in this respect by that of Orestes, in *Elektr.* 1179 – 1186.

354. ὄππαις καὶ φρόνησον εἰδ. Probably an imitation of Hom. *Il.* 5. 440, φράζει, Τυδείδην, καὶ χάζει.

355. χερὶ . . . μιδῆκα. The majority of the MSS., with Aldus, χερσὶ. The reading in the text is due to Hermann, and is followed by Erfurdt, Lobeck, and all subsequent editors. The genitive is the more usual construction: *Œd. Kol.* 838 sq., μίδης χερσὶν τὴν παῖδα θάσσον; *Trach.* 564, χερσὶν ἦεν κομήτην ἰόν; sometimes with the addition of a preposition: *Œd. Kol.* 910, τοῦτοι δ' ἰγὼ . . . ἄτρωτον εἰς μιδῆν' ἂν ἰξίμῃς χερσὶς; *Eur. Bacch.* 1024, μίθις διὰ χερῶν βλάστημ' ἄνω; *Plut. V. Timol. c.* 20, Σικελίαν ἐκ τῶν χειρῶν μιδίς; *Synes. Epist. IV. p.* 161, μιδῆκα ἐκ τῶν χειρῶν ὁ κυβερνήτης τὸ πηδάλιον; but the dative is found in *Empedocl.* v. 268, εἰσὶναι χερὶ μιδῆ, cited by Lobeck, who properly observes, "*qui e manu mittit, idem manu mittit.*" Render: *who have let slip from my hand the wicked or accursed villains.* — For ἀλάστους, the MS. Mosq. B. exhibits ἀλαστούρους, which form is found also in *Antig.* 975, ἀλαστούροις ἀμμάτων κύκλοις.

356. πλυτοῖς πσιὼν αἰσολίοις. SCHOL: πλυτὰ λίγυ τὰ αἰσόλια διὰ τὰς ἐν αὐτοῖς ταραχὰς καὶ φωνάς. This explanation is condemned by Heath, who directs us to write 'πλύτοις, i. e. ἐκλύτοις. Musgrave, on the other hand, from *Nic. Ther.* 471, καὶ ἐπὶ πτίλα μῆλα δεικνύων, would have us substitute πτίλοις, *manuetis*, an adjective, so far as I am aware, unknown to Sophokles. Brunck has well defended the common reading from *Odys.* 9. 308, καὶ τότε πῦρ ἀνίκαι, καὶ ἥμιλγι πλυτὰ μῆλα, and Lobeck quotes Hesychius: πλυτὸς ὄρνις ὁ ἀλεκτροῦν. See also Passow, *Lex. Gr.* s. v., and render, *Having fallen on the boeves with twisted horns and on the flocks of bleating goats.*

357. Ἐρεμνὸν αἶμα' ἰδύσα. Musgrave considers that αἶμα is used here in the same sense as that assigned to it by some of the old lexicographers in the *Elektra*, v. 1394, and would therefore translate, *nigrum enssem imbui*. He would, nevertheless, prefer to substitute αἷχμα in both places. This suggestion has been exploded by Lobeck, who, with his usual learning, has quoted a great number of passages, in which other verbs having strictly the same signification as δύνειν, *humectare*, are employed in the sense of *effundere*. Cf. *Pind. Nem. X.* 141, εἴγγυ δάκρυα; *Trach.* 848, εἴγγυ δακρύων ἄταν; *Œd. Tyr.* 1279, μίλας ὄμβρος . . . ἐτίγγετο *profundebatur*; *Trach.* 780, μυιλὸν ἰκεῖναι; *Antig.* 527, δάκρυ' εἰσβόμην; *Eur.*

Iph. T. 160, ὕδαίνυ χεῖρας. See note to v. 55 *supra*. Erfurdt to *Trach.* 853. Seidler to *Eur. Iph. T.* 214. Jelf's *Gr. Gr.* 548 c. and 570.

358. ἐπ' ἐξυργασμένοις. SCHOL.: ἐπὶ τιτιλισμένοις καὶ ἴσων οὐκ ἔχουσιν. κατὰ τὸ Σιμωνίδου. Τὸ γὰρ γιγινημένοι οὕτως ἄριστον ἴσται. Cf. Blomfield, *Gl. ad Æsch. Pers.* 531. On the addition of ἐπ', "either in notion of *after*, ἐπ' ἐξυργασμένοις ἰλθεῖν, Hdt. 8. 95, or to express a consequence or sequence on, Hdt. 2. 22," to the dative absolute, see Jelf's *Gr. Gr.* 699, *Obs.* 2.

359. ἴσως . . . ἔχουσιν. In Suidas, s. Τί δῆτα, the common reading is ἔχουσιν, with the scholion, ἀντὶ τοῦ, ἴσως μὴ οὕτως σχοίη, either, as suggested by Lobeck, from an omission of the lineola employed to indicate the final *ν*, or from the emendation ἔχουσιν of some interpreter offended with the comparatively infrequent use of the infinitive. In support of the construction of ἴσως with the infinitive, which is properly an *anacoluthon*, the poet leaving the syntaxis with which he commenced his sentence for one equivalent to it, Erfurdt has quoted Xen. *Æk.* 7. 29, δι' ἡμᾶς . . . πειρᾶσθαι, ἴσως ὡς βίλτιστα τὰ προσήκοντα ἰκάντερον ἡμῶν διακράττισθαι; Diodor. Sic. XX. 4, ἴσως . . . τοὺς ἀναβησομένους ἰσόμενος ἔχουσιν; *Ibid.* 85, ἴσως . . . αὐτοὺς εἰργισθαι τῆς ἐπιβολῆς. Add Xen. *Hell.* 6. 2. 32, εὖριτο, ἴσως μήτε διὰ τὸν πλοῦν ἀνπιστήμονας εἶναι τῶν εἰς ναυμαχίαν μήτε . . . ἀφικέσθαι. *Ibid.* 5. 42. *Kyr.* 4. 2. 37. See Hermann *ad Vig.* 435; Matthiä, *Gr. Gr.* 623. 3; Poppo to Xen. *Kyr.* l. c.; and especially Wesseling to Diod. Sic. p. 408.

360. πάνθ' ἑρῶν, ἀπάντων τ' αἰεί. "Brunck, Lobeck, and Erfurdt read, with one manuscript, ἀπάντων αἰεί. We prefer πάνθ' ἑρῶν, or ἀπάντων δ' αἰεί, for a reason which will be given in our note on v. 994." ELMSLEY. The reason alluded to in the above note is, that *τι* ought to be repeated in both clauses, or, if not given in the first, should be omitted in the second. Hermann has adopted the first of the corrections proposed by Elmsley, but Lobeck justly objects to the employment of the singular. We have therefore retained the common reading, and attach the less importance to Elmsley's objection, since the particle *τι* is repeated in the following clause, κακοποιήσασθαι τ' ἄλλημα. With the use of the word ἔργαον in this passage, compare the similar employment of the words *instrument* and *tool* in our own language.

362. Κακοποιήσασθαι τ' ἄλλημα. On the word ἄλλημα, see the learned notes of Musgrave and Lobeck. It is rightly interpreted by the Scholiast to this verse and to *Antig.* 320: ἄλλημα · τρέμμα, πρίστριμμα, παιπάλλημα. Zonaras, T. I. p. 131, explains by πανούργημα ἢ ἐπ' ἔτρημμα. On the

other hand, Eustathius, p. 352. 36, *ἐκείνῳ καὶ ἀπαιόλημα τὸ ἀποπλάνημα καὶ ἀποκάδαγμα, ὃ καταβολογῆσαι ὁ Σοφοκλῆς ἔλημα στρατοῦ τὸν Ὀδυσσεῖα λίγυ, etc.*, receives it for *πλάνημα*, i. e. *πλάνος*. Bothe, on account of its repetition at v. 369, would substitute *τόλμημα*, and Burgess to *Æsch. Suppl.* v. 8 suggests *λύμα*, for the same reason. Thudichum translates in words with which our language will not allow us to contend, *du schmutzvoller Bettler*, but which perhaps Thersites's portraiture of himself in *Troilus and Cressida*, referred to by the Oxford translator, may be thought to match: — "No, no, I am a rascal, a scurvy railing knave, a very filthy rogue." Hermann supposes that the adjective *κακωπίστειτος* is expressive of the contempt in which Aias held the attempt of Odysseus, arrayed in *πταχικὴν στολήν* (*Eur. Rhés.* 504), to penetrate Troy. See *Hom. Od.* 4. 244, 363, *γίλων*'. The MS. Mosq. B. and Suidas a. "*Ἄλημα*" exhibit the Attic form *γίλων*, but this is never used by the Tragedians except when necessary for the sake of the metre. The Scholiast observes, *ταῦτα μάλιστα αὐτοῦ ἀπείναι, τὸ τῷ ἰχθὲρῷ καταγίλασται ἵσαι*.

364. *ἔξιν τῷ θεῷ πᾶς καὶ γιγῆ κἀδύρεται*. Hermann renders, *quies, quum deo visum est, et ridet et lacrimatur*; that is, if we understand him rightly, the Chorus, with the view of inducing Aias to bear the exasperating thought of his adversary's joy with greater equanimity, expresses the general sentiment *that joy and grief come from the gods*. And so Thudichum: *mit Gottes lacht und weint ein Jeglicher*, which is an exact translation of the Greek, and, as we suppose, identical with the sense intended by Hermann. On the other hand, Wunder, erroneously asserting that the Latin of Hermann is equivalent to "*si nunc gaudet ille, erit etiam, ubi dolebit*," declares that the Greek expresses rather *Et bona et mala, quibus fruuntur homines, a dis mittuntur*, and then, without any explanation of the process by which he eliminates this translation, proceeds to affirm the identity of the "*precept*" which the Chorus here enjoins with that laid upon Philoktetes by Neoptolemos, v. 1316 sq., *ἀνθρωποῖσι τὰς μὲν ἐκ θεῶν τύχας δοθείας ἔσ' ἀναγκαῖον φέρειν . . .*, which is evidently an enunciation of the necessity under which men lie to bear or submit to the dispensations of the gods, and therefore, we need hardly observe, quite distinct from the sentiment expressed in the verse before us, and also in his own translation of it. Excellent commentator as Wunder undoubtedly is, it is yet to be wished, that, in this and many other passages of the Sophoklean plays, he had supplied us with a precise rendering, instead of indulging in periphrastic explanations of the poet's thought.

365. "*Ἰδομῆ νιν*." "So Aldus and the Scholiast. Notwithstanding the

silence of Brunck, we feel very little doubt that this verse wants a syllable in all the ancient copies, and that the reading of the modern editions, Ἰδοῖμι δὲ νῦν, is found in no manuscript, except in those of the Triclinian recension. Perhaps the poet wrote Ἰδοῖμι' ἰγὼ νῦν. So *Æsch. Choeph.* 265, πρὸς τοὺς κρατοῦντας, οὗς Ἰδοῖμι' ἰγὼ ποιεῖ, κ.τ.λ. In the present passage, ἰγὼ appears to have been lost before νῦν. In the following passage, νῦν was lost after ἰγὼ: *Eur. Ion.* 81, Ἰων' ἰγὼ (νῦν) πρῶτος ἐνομάζω θεῶν." **ELMSLEY.** Hermann emends Ἰδοῖμι νῦν ὦν (for which we should prefer Ἰδοῖμι νύν νῦν, as more appropriate to the preceding verse), thinking it extremely probable that the transcribers omitted this adverb in consequence of its resemblance to νῦν, and this is adopted by Schneider. Dindorf formerly, in Zimmermann's *Mus. Stud. Antiqq.* 1836, I. p. 7, conjectured Ἰδων, Ἰδων νῦν, or Ἰδοῖμι', Ἰδων νῦν, quoting Euripides, ἄφρων ἄν εἴην, εἰ τρέφειν, τὰ τῶν πύλας, and Kratinos, ποδαπὰς ὑμᾶς εἶναι φάσκων, ὃ μείζωνας, οὐκ ἄν ἀμάχεσιν; but has more recently edited Ἰδοῖμι' Ἰδοῖμι, omitting the pronoun, a correction to which, in our judgment, few will subscribe. In *Suidas*, s. Ἀτάμιος, where our verse is cited, we read Ἰδοῖμι νῦν, ἃδ' ἀτάμιος. With Wunder, we have adhered to the writing of the manuscripts.

367. Μηδὲν μίγ' εἴπης. Equivalent to μὴ νομπιάσης. The singular number is also employed in *Hom. Od.* 22. 288, μὴ μίγα εἰπῆς; *Plat. Phædon.* p. 95. B; *Hipp. M.* 295. A; *Theokrit.* X. 20; *Soph. Elektr.* 830, μηδὲν μίγ' εἰπῆς. Compare *Virg. Æn.* 10. 547, *dixerat ille aliquid magnū.* Lobeck observes, that μίγα λίγιν signifies not only *insolentia dicere*, but also *clara et contenta voce loqui*, as at *Plat. Rep.* V. 449. B; *Protag.* 310. B; *Amator.* 110. B; (in these last two passages τῇ φωνῇ is added); *Alcib.* I. 110. C; whilst, on the other hand, μεγάλην λίγιν has the former meaning only. Cf. *Koen. ad Greg. Cor.* p. ix.; *Heindorf ad Plat. Hipp. M.* 34. — ἦν' εἰ πακοῦ. See *Jelf's Gr. Gr.* 527; *Æd. Kol.* 1270, ποῦ τις φρενίδας ἔλθῃ; *Ibid.* 310, ποῦ φρενῶν ἔλθω; *Eur. Ion.* 1271, ἦν' εἰ φύχης.

368. Ὡ Ζεῦ, προγόνων προπάτωρ. The story of Zeus having borne away the nymph Ægina from Phlia to the island Enona, afterwards called Ægina, is generally known. Æakos is said to have been the fruit of their intercourse. Cf. *Pind. Isthm.* 8. 45 sq.; *Nem.* 8. 10 sqq., with the note of Dissen; *Apollodor.* III. 12. 6, Αἴγινα δὲ εἰσπομίας ὁ Ζεὺς εἰς τὴν τότε Οἰωνῶν λιγομένην ἤσεν, οὗν δὲ Αἴγιναν ἀπ' ἰσπίνης κληθεῖσαν, μίγνυσθαι καὶ εἰναῖο παῖδα ἐξ αὐτῆς Αἰακόν . . . γαμῶ δὲ Αἰακὸς Ἐνδηίδα, τὴν Χείρωνος, ἐξ ἧς αὐτῇ παῖδεις γίνονται Πηλεὺς τε καὶ Τηλεμῶν. Add *Diod. Sic.* IV. 72; *Philostephan. ap. Schol. Hom. Il.* 16. 14; *Klausen's Theol.*

p. 79. Hence the language in which Aias here addresses Zeus, and at v. 779 sq., *ἰκ δὲ τῷδ' ἐμοὶ σὺ πρῶτος, καὶ γὰρ ἰκὸς, ἄριστον*. Aias is also termed one of the *Æakidæ* at v. 609. — *οὕς ἔν, utinam*. See Jelf's *Gr. Gr.* 427. 3.

369. βασιλῆς. "The MS. Par. reads βασιλῆς; the majority of the manuscripts have βασιλῆις; the genuine reading is exhibited by the MSS. Laur. a. Dresd. a. See Draco ap. Straton. p. 115. 18; Herodian ap. Bekk. *Anecd. Gr.* p. 1195, σημειῖται δὲ ὁ Ἑρωδιανὸς παρὰ τῇ Σοφοκλεῖ τοὺς βασιλῆς διὰ τοῦ η γραφομένου κατὰ τὴν αἰτιατικὴν, εἶον, τοὺς τι διαδέρχους (sic) ἐλίσσας βασιλῆς. ἴσται δὲ καὶ παρὰ τῇ Ξινοφῶντι (*Kyr.* 1. 1. 2) τοὺς νεμῆς διὰ τοῦ η. See my note to Eur. *Rhes.* 480." DINDORF.

375. 'Ἐλισθ' ἱλισθί μ' οἰκήτορα. Some manuscripts ἱλισθί μ', ἱλισθ' οἰκήτορα, approved by Brunck. Compare Plaut. *Cist.* III. 9, *accipe me ad te, mors, amicum et benevolum*.

376. Οὔτε γὰρ . . . ἀνθρώπων. Hermann has edited ὄνησιν on the authority of the MSS. Lips. A. B. and Suidas, s. 'Ιῶ. A more important consideration is the construction of these words, which has occasioned much perplexity to the critics. "Hermann, placing a comma after βλίπιν, joins τιν' εἰς ὅνασιν ἀνθρώπων, as I suppose in the following sense: *cum aliquo commodo hominum*, which agrees with the explanation of the Schol. Laur., εἰς ἡδονήν. And the Schol. Rom. seems to have followed a somewhat similar course; for he writes οὔτε θιῶν γίνεσθαι οὔτε ἀνθρώπων ἐρεῖν ἴτι ἀξίον μοι εἰς ὀφίλειαν, but in the opposite sense, *cum aliqua spe auxilii ab iis accipiendi*; nor can we doubt that he connected ἀμείων with ἀνθρώπων, as at *Antig.* 790, ἀμείων ἴσ' ἀνθρώπων. I have erased all marks of punctuation, in order that the verb βλίπιν may be constructed with the simple accusative, and also with the preposition." LOBECK. In other words, the preposition εἰς is omitted in the second clause. Compare the many examples of a similar kind collected by Mehlhorn to Anakreon, p. 71; Wellauer to *Æsch. Eum.* 673; Lobeck to this verse; and Matthiä, *Gr. Gr.* 595. 4. Bernhardt to Dion. V. 1037, and in *Synt.* p. 202, limits this ellipse to Pindar and the Alexandrine poets. But it occurs in the Tragedians also. *Antig.* 1176, πότιρα πατρός ἢ πρὸς οἰκίας χεῖρὲς ἔλαλιν; *Ibid.* 367, ποτὶ μὲν πατρί, ἄλλον' ἴσ' ἱσθλὸν ἔρω; *Trach.* 765, σιμῶν ἐργίον . . . κατὰ πειρίας δρυός; Eur. *Herakl.* 755, μίλλω τῆς γῆς, μίλλω περὶ τῶν δόμων κίνδυνον τιμῶν. The expression βλίπιν εἰς τινά signifies *expectare aliquid ab aliquo*. Cf. *Antig.* 914, τί χρεὶ μοι τὴν δύστηνον εἰς τοὺς ἴτι βλίπιν; *Elektr.* 925, μηδὲν εἰς κινόν γ' ἔρα; Eur. *Iph. T.* 1056, εἰς ὑμᾶς βλίπω; Hes. *Opp.* 475, οὐδὲ πρὸς ἄλλους ἀνγασίαι; and *infra*,

v. 489, ἡμῶν γὰρ οὐκ ἔστιν ὃ τι βλίσσω. Wyttenbach, in *Bibl. Crit.* Vol. II. P. II. p. 43, objects to the word γίνω in relation to the gods, and directs us to substitute τινός. See, however, Eur. *Med.* 747; *Hippol.* 7; *Hek.* 490. With the sentiment, compare *Æd. Kol.* 829, ποίαν λάβω θῶν ἄρεξιν ἢ βρεγῶν; Polyb. XV. 1, πάσης ἰλαΐδας ἀποκλυσθῆναι καὶ παρὰ θῶν καὶ παρ' ἀνθρώπων; Cic. *Verr.* IV. 45, *quid speras, quid spectas? quem tibi aut deorum aut hominum auxilio putas futurum?* Tacit. *Hist.* V. 3, *monuit ne quam deorum hominumve opem expectarent.* The "summa salutis desperatio" here expressed by Aias has been aptly compared with the state of mind portrayed by Shakspeare in *King John*, Act 3, Sc. 4: —

"There's nothing in this world can make me joy;
Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man;
And bitter shame hath spoiled the sweet world's taste,
That it yields naught but shame and bitterness."

383. Εἰ τὰ μὲν φθίνω, κ. τ. λ. The three words τοῖς δ' ἡμοῦ πείλας may be said to be given up by all the commentators, as incapable of explanation, and we agree with Wunder in believing that they must remain so, until we are furnished with new manuscripts or new scholia. What has been proposed by way of explanation or emendation, we will place before the student. The Schol. Rom.: εἰ τὰ μὲν φθίνω, διὰ τὴν (SCHOL. LAUR.: κατὰ τὴν) κρίσιν τῶν ὀπλων, and Triclinius further mentions that some referred the verb φθίνω to Athene in an active signification. Dindorf understands, in opposition to both, *the destruction of the cattle*. Upon the second verse the ancient interpreters make no remark beyond the following in the Schol. Ien.: ὤφειλεν εἰπεῖν τὰ δ' ἡμοῦ, ἰνακῇ ἀπέλουθαι πρὸς τὸ εἰ τὰ μὲν. ἰποίησι δὲ ἰναλλαγῇ, from which we may infer that the writer found τοῖς δ', and not τοῖς δ', in his copy; and with regard to the enallage, that he believed Sophokles has employed the familiar inversion τοῖς δὲ ἡμοῦ πείλας, scil. εἰμί, in place of τὰ δὲ ἡμοῦ πείλας ἴστί, scil. μολ. Triclinius paraphrases *παρὰ πηληϊώας τοῖς προκειμένοις θρίμμασι*, and we may therefore presume that he found ἡμῶς, i. e. ἡμοίως τοῖς πείλας in his manuscript. Elmsley proposes εἰ τὰ μὲν φθίνω, φίλοι, τὰ δὲ δ' ἡμοῦ πείλας, believing this to be the meaning: εἰ τὰ μὲν ἄγαθα φθίνω, τὰ δὲ δὲ κακὰ πάρισσι. This correction, as he shows, suits the metre required by the corresponding verse in the antistrophe, where the first syllable of Τροία is short, as in v. 1149, and lacks nothing in its support "except an instance of the union of the two synonymous words ἡμοῦ πείλας." Bothe corrects τοῖς

δ' ἰμοῦ πύλας, *μωραῖς*, or *μωραῖς γ' ἄγραις*. Hermann conjectures *τοιούτδ'* ἰμοῦ πύλας, scil. *οὔσι*, and quotes, as an example of a similar omission, *Æd. Kol.* 83, *ὡς ἰμοῦ πύλας*. Ellendt, remarking that *τινά* is not at all necessary in the antistrophic verse, and that *πύλας* is, in all probability, a gloss, expunges both these words, and writes *τοιούτδ' ἰμοῦ*. Neue imagines that *τοις δ' ἰμοῦ πύλας* is put for *ἐκίνοις ἰμοῦ πύλας οὔσι*, or for *τῇ ἐκίνω πύλας εἶναι*, but this, if free from other objections, would yield a very inappropriate sense. Lobeck suggests that the poet may have written *τίσις*, which differs very slightly in form from *τοις*, and proposes the following explanation of the thought: *If I have lost the honor and dignity I formerly enjoyed, revenge is nevertheless at hand, which I have drawn upon myself by destroying the cattle of the Achæians, and they will speedily rush to attack me*. Thudichum maintains that these verses are to be explained by the three following, and that the order in which we might have expected to find them has been inverted by the poet. *If there*, i. e. in the army, *all is lost*, and *here*, i. e. amongst the cattle, *whilst I*, instead of consummating my vengeance upon my enemies, *have achieved this foolish capture, yet the whole host*, &c. In our judgment, an opposition is required to *εἰ τὰ μὲν φέβει* (which may be referred to the verses immediately preceding, i. e. if all hope of flight or of remaining here in safety is lost), such as *τάδ' ἰμοὶ εἰσσία*, or *τάδ' ἰμοὶ τλητόν*.

385. *δίπαλτος*. The Roman Scholiast observes that Didymus explained this adjective by *παντὶ σέβει*, and Pius by *λαβὼν τὰ δίπαλτα δοράτια*. Hermann considers it equivalent to the Homeric expression *ἔχων δύο δοῦρε*, *bene armatus*. Ellendt detects in its employment a reference to the two Atreidæ, who would jointly lead the army against Aias. We prefer to regard it as used here in an active signification, like *δορίπαλτος*, *Æsch. Agam.* 117, to express the fury with which the Greeks would hasten to destroy Aias. Cf. *Pind. Pyth.* 2. 1, *χίρῃ διδύμῃ*; *Hor. Ep.* I. 18. 66, *Fautor utroque tuum laudabit pollice ludum*.

387. *τοιῶδ'* *φονεῖν*. On the infinitive in exclamations, cf. Matthiæ, *Gr. Gr.* 544; and on *ἔτλη ἄν*, see note to v. 119, *supra*. — *χρήσιμον*. SCHOL.: *γιναιότατον*.

389. *Ἰὼ πόροι ἀλίρροθοι*. Brunck translates *fluvii in mare prolubentes*. Harpocration, s. v. *Πόροις*, interprets *ποταμοὶ εἰς τὴν θάλατταν ῥέοντες*, which Homer calls *ἀλιμυρήντες*. HESYCHIUS: *πόροι · ποταμοί*. Lobeck, nevertheless, supposes that the expression *πόροι ἀλίρροθοι* denotes here, as at *Æsch. Pers.* 365, *the ocean waves*, which Aias beheld in the distance. Cf. *Archestr. ap. Athen.* VII. 278. C, *Αἰγαίου πελάγους ἱνάλιος πόρος*; *Æsch. Pers.* 453, *ἱναλίων πόντων*.

390. νόμος ἰπᾶντων. SCHOL.: τὸ ἄλλος τοῦ ἔρους τῆς Ἰδης τὸ παρᾶ-
λιν. Compare *Trach.* 1141, ἰπᾶντίη Τίροντι.

392. οὐκ ἔτ' ἀμπνοῆς ἔχοντα, no longer drawing breath, i. e. no longer living.

394. Σκαμάνδρειοι γίγοντες βοῇ, εὐφρονες Ἀργείοις. Compare Eur. *Hel.* 54, Σκαμάνδρειοι βοῇσι; *Ibid.* 259, Σικωντίοι βοῇσι, quoted by Wunder. Lobeck considers that the poet intends in this passage to set forth the fierce resentment and passion of Aias, and adds, that it is eminently characteristic of men who suppose themselves to have been deeply injured to imagine that the inanimate objects by which they are surrounded are propitious to their enemies, and, as it were, confederate against themselves. So below, v. 433 sqq., μιστοῖ μ' Ἑλλήνων στρατὸς, ἔχθρη δὲ Τροία πᾶσα καὶ πεδία τᾶδι. The Oxford translator observes, however, that "there is no reason why we should receive this certainly far-fetched idea, unless it be the rise of the Skamandros to overwhelm Achilles, as told in the *Iliad*." Musgrave, on account of the contrary representation given in Hom. *Il.* 23. 74, compared with vv. 36–40, where we find it denied that this river was kindly disposed to the Greeks, directs us to read δύσφρονες, and to substitute λάδρειον for ἐλιδρειον in the corresponding strophic verse. Eustathius, p. 890. 22, teaches that the Skamandros is so styled διὰ τὸ χρησιμώτατον γίνεσθαι τοῖς Ἑλλησιν, and the Scholiast, διὰ τὸ ποτόν. Compare *Æsch. Pers.* 435, Σπερχιδὸς ἄρδου πιδίον εὐμινεῖ ποτόν.

398. ἴσως ἔξερίω μίγα, I will speak openly the boast, said parenthetically. See note to v. 367, *supra*.

403. οὐδ' ἴσως. The common reading is οὐδ' ἴσως. "After εἶπας, we ought to read οὐδὲ instead of οὐτ'. Compare *Æsch. Eum.* 299; Eur. *Med.* 469; *Alkest.* 1040; *Herakl.* 64; *Herc. F.* 316. See also *Æsch. Prom.* 435, with the remark of the Edinburgh Reviewer, Vol. XVII. p. 492." ELMSLEY. For an opposite opinion, see Hermann to Eur. *Med.* 4; Ellendt, *Lex. Soph.* II. 444; Matthiä, *Gr. Gr.* 609. With the double structure of the verb ἔχουσιν, Wunder compares *Antig.* 270, οὐ γὰρ εἴχομεν οὐτ' ἀντιφωνίῃ, οὐδ' ἴσως δρῶντες καλῶς πράξαιμεν, where the optative is used instead of the conjunctive, on account of the past time of the preceding finite verb. On the sentiment of these verses the Scholiast remarks, ἡ χροὶς ἰστέν ἡ λίγων· ἰνδιδῶσι γὰρ ἡ χροὶς τῇ κάμνοντι, ἴσως ἰστέν εἶδος παραμυθίας· ἡ δὲ Τίμησσα τοῦτο οὐκ ἰστέν.

405. Αἰαῖ· τίς δὲν . . . κακοῖς. SCHOL.: εὐνοῦν ἴσθαι καὶ ἰπᾶντων τοῖς κακοῖς· ἰπλίζει δὲ τὸ ὄνομα παρὰ τὸ αἰαῖ τὸ θρηνητικόν. Brunck condemns in severe terms the want of taste displayed by Sophokles in representing Aias in the very midst of his complaints as punning upon his own

name, although he awards him praise, that, in all his writings, this is the only example of the kind. In making this observation, he follows apparently in the heels of Valcknäer's criticism, who, to Eur. *Phæn.* 12, censures Euripides, and eulogizes Sophokles, — the first, for indulging so freely in such pleasantries; the second, for the opposite virtue. Lobeck, however, has shown that the ancients were accustomed to regard names as ominous of the destiny of the individuals to whom they belonged, and asserts that the moderns are not entirely free from the same superstition. See his note to this passage, and more especially his observations in *Aglaoph.* p. 870; Muret. ad Plat. *Polit.* I. 336. B; Quintil. *Inst. Or.* 5. 10. 31; Elmsley to Eur. *Bacch.* 508, and to *Herakl.* 919. One example of this *συμπτωσις*, from the Anth. Pal. c. 5, is so elegant, that we cannot forbear to quote it here: —

Αὐταὶ ποῦ Μοῖραι τι κατανόμασαν Φιλῶδημον,
'Ως αἰὶ Δημοῦς θυμὸς ἔχει με πῶδες.

That the present instance is not, as Brunck asserts, the only example in the tragedies of Sophokles, will be seen by a reference to v. 550, *infra*. Pindar, however, *Isthm.* 5. 27–31, gives a different history in regard to the name of Aias, which is briefly this: — When Herakles invited Telamon to take part in his expedition against Troy, in order to revenge the perfidy of Laomedon, he is said to have supplicated as a favor from Zeus, that the latter might be the father, by Eriboea, of a son whose strength might equal that of the lion in whose skin he was girt, and who might, moreover, possess the highest gifts of mental courage and bravery. Whilst offering this petition, Zeus is said to have sent him a great eagle. Encouraged by the appearance of the royal bird, Herakles assured Telamon that he would have a son such as he had prayed for, and Telamon gave him the name of Aias from this eagle. The Scholiast to the passage referred to, p. 547, ed. Böckh, observes, *ἐληπτται δὲ ἐκ τῶν μεγάλων 'Ηοιῶν ἡ ἱστορία· καὶ γὰρ εὐρίσκειται ἐπιξινοῦμενος ὁ 'Ηρακλῆς τῇ Τελαμῶνι καὶ ἰμβαίνων ἐν τῇ δορὶ καὶ εὐχόμενος, καὶ ὁ διάφορος αἰετὶς, ἀφ' οὗ τὰν προσωνυμίαν ἔλαβεν Αἴας*. Apollodoros, 3. 12: *καὶ ποιησαμένον εὐχὰς 'Ηρακλείου, ἐν αὐτῇ (i. e. Τελαμῶνι) παῖς ἄρῃν γίνηται, φανέντος δὲ μετὰ τὰς εὐχὰς αἰετοῦ, τὸν γεννηθῆντα ἐκάλειον (ὁ Τελαμῶν) Αἴαντα*. It is unnecessary to point out, that no allusion to this myth is contained in the play before us, and that the verse under review furnishes conclusive proof that Sophokles derived the name Αἴας from αἰαῖ. With regard to the construction, join *ἰσώνυμον* *ζυνοῖσιν*, and consult note to v. 69 *supra*.

410. Τὰ πρῶτα καλλιστίᾳ ἀριστύσας. SCHOL.: εἰληφί τὴν Ἡσιόνην παρὰ τοῦ Ἡρακλείους. See below, vv. 1237 – 1241; Apollodor. 2. 6. 4, and 3. 12. 7; Diodor. 4. 32; and Schol. Hom. *Il.* 8. 284. Telamon is mentioned as the first who penetrated Troy, by Apollodoros and Diodoros, the latter of whom thus writes: ἰδ' Ἡρακλῆς Ἰστυφάνεισι Τηλαμῶνα ἀριστοῖσι, δόδς αὐτῇ τὴν Λαομίδοντος θυγατέρα Ἡσιόνην· οὗτος γὰρ κατὰ τὴν πολιορκίαν πρῶτος βιασάμενος εἰσέπαισι εἰς τὴν πόλιν, Ἡρακλείους προσβαλόντες κατὰ τὸ κακτιρώτατον μέρος τοῦ τείχους τῆς ἀκροπόλεως. The Scholiast, as also Matthiä, *Gr. Gr.* 423, interprets ἀριστύσας by τῇ ἀριστυῖσαι λαβών, understanding Hesione, who was given to Telamon, as an ἀριστιῶν. It is better, however, to regard τὰ πρῶτα καλλιστίᾳ as the accusative of equivalent notion to that contained in the participle ἀριστύσας, with which, therefore, it must be strictly connected. In the same way, at v. 55 *supra*, in the expression ἔκλειε φόνον, the poet, from a wish to give a more precise definition of his meaning, has substituted φόνον for the cognate accusative κίρσιν. And there is peculiar propriety in the employment of the word καλλιστίᾳ in the verse now under consideration. For in this case, the ἀριστιῶν, or prize of highest valor, was also the prize of highest beauty, viz. Hesione. Hence τὸ καλλιστίῳ is almost identical with τὸ κάλλιστον ἀριστιῶν. That not merely ἀριστίαν ἀριστυῖσαι, like δουλίαν δουλιῦσαι and similar phrases, but also ἀριστιῶν ἀριστυῖσαι, is a legitimate expression, is evident from v. 1238, τὰ πρῶτα ἀριστύσας. Consult notes to vv. 276, 414.

411. πᾶσαν εὐκλειαν, “*summam gloriam*. Philoht. 142, πᾶν κράτος, *summa potestas*, where see my note.” WUNDER. Add *Trach.* 645, πάσας ἀρετὰς λάφυρ' ἔχων.

414. ἔργα . . . ἀρκίσας. SCHOL.: ἀρκίσας· διΐζας, βοηθήσας, πράζας. See note to v. 410 *supra*. Here again we might have expected ἀρκισιν. But a more precise definition being required, viz. the exact character of the assistance or ἀρκίσις which he had, either by word, counsel, or deed, actually rendered in averting danger from his friends, this is briefly expressed by the substitution of the accusative of equivalent notion for the cognate accusative. In other words, ἔργα ἀρκίσας is here put, as Wunder has perceived, for ἀρκισιν ἔργαστικὴν ἀρκίσας, *having afforded active or efficient help*. Compare *infra*, v. 1040, τοιαῦθ' ἀμαρτάνουσιν . . . ἔπη, where ἔπη stands in precisely the same relation to ἀμαρτάνουσιν as ἔργα to ἀρκίσας in the present verse; τοιαῦτα ἔπη ἀμαρτάνουσιν being equivalent to τοιαύτας ἀμαρτίας ἱπικὰς ἀμαρτάνουσιν, i. e. τοιαῦτα ψυδὴ λίγουσιν. See Jelf's *Gr. Gr.* 596, *Obs.* 4.

418. Κρίνιν ἱμελλί. SCHOL.: μετὰ κρείσως δίδονται ἐνὶ κρείττος ἀριστείας, ἥγουν ἱμελλί κρίνιν, τίς ὁ κρείττων ἐν ταῖς ἀριστείαις. Hence, says Wunder, κρείττος ἀριστείας κρίνιν ἐνὶ will signify *principatum summæ virtutis alicui adjudicare*.

419. ἄλλος ἀντ' ἑμοῦ. *Alius mea vice*. See *Æsch. Prom.* 467; *Æd. Kol.* 488; *Ar. Nub.* 653. In this formula the preposition must not be thought to lose its force. Cf. Pflugk to *Eur. Hel.* 574; Jelf's *Gr. Gr.* 618.

420. παντοεργῇ φρίνας. SCHOL.: πάντα πράττειν καὶ μηδὲν ὑπεστελλομένην, παντοεργῇ καὶ ἀναιδιῷ. Lobeck compares *Æsch. Theb.* 655, φῶτι παντόλμῳ φρίνας. *Philokl.* 636, ἀλλ' ἴστ' ἐκείνῳ πάντα λιπρά, πάντα δὲ τολμητά. Eustathius, pp. 524. 40, 1848. 51, ὁ παιούργος καὶ παντοεργὸς διάφορον σημασίαν ἔχει παρὰ γὰρ τοῖς ὕστερον. Σοφοκλῆς γὰρ καὶ τὸν παντοεργὸν εἰς ταῦτόν ἄγει τῇ παιούργῳ, εἰπὼν ἀνδρὶ παντοεργῇ φρίνας, where ἀνδρὶ is evidently a mere gloss upon φῶτι.

421. Ἐπραξαν. "*Fecerunt ut contingeret*. The Greek phrase *πράττειν εἰ τι* corresponds with our own expression *jemandem etwas verschaffen*, and conveys the idea of clandestine agency and partisanship. See Ducker. ad *Thuk.* IV. 89." WUNDER. Compare *Ar. Acharn.* 755, ἄνδρες πρόβουλοι τοῦτ' ἐπρασαν τῷ πύλῳ. See Bernhardt, *Synt.* p. 122 sq., and Hermann ad *Vig.* p. 290.

422. Καὶ μὴ . . . ἐῆς ἑμῆς. *And had not my eye and perverted senses hurried me away from my design*. SCHOL.: εἰ μὴ διὰ ἔκστασιν τοῦ δίνοντος ἔξίπτεσσιν αἱ δianoiaί μου, οὐκ ἂν ποτε ἄλλου οὕτως ἀδίκως κατιψηφίσαντο· ὥς καὶ παρ' Ὀμήρῳ. Ἡ γὰρ ἂν, Ἀτρεΐδην, οὖν ὕστατα λωβήσαις (*Il.* 1. 232). This explanation certainly confirms the reading ἀπῆξαν, which we have adopted after Turnebus and Canter. Another Scholiast writes ἀπῆξαν· ἀντὶ τοῦ ἀπήγαγον· γὰρ καὶ ἀπειῖξαν, ὃ ἴσθις ἐκάλυσαν. Lastly, ἀπειῖξαν is read in the MSS. Bar. A. Γ. Mosq. B. Dresd. b. and Iunt. Compare vv. 55, 70, *supra*, where ἀπειῖγιν is used by Athene in reference to the circumstances here alluded to. The reading ἀπῆξαν, which is exhibited in the remainder of the MSS. and in Aldus, must not be regarded as identical with ἀπῆξαν, for, as Brunck points out, the ancients wrote ἀπήξαν. Lobeck accurately observes, that the aorist ἦξαν, which Heath would introduce at *Æsch. Choëph.* 950, and Brunck at *Ar. Ran.* 468, is never used by the Tragedians. See Buttmann, *Gr. Gr.* II. p. 65, *Anm.* With the expression, φρίνας διάστροφοι, compare *Æsch. Prom.* 673, εἰθὺς δὲ μερῇ καὶ φρίνας διάστροφοι ἦσαν. The same adjective is employed to denote distorted vision in *Eur. Bacch.* 1165, ἐν διαστρόφοις ὄψεσι; *Trach.* 791,

διάστροφον ὀφθαλμὸν ἄρας. Lastly, on the sentiment of the whole passage, compare the very apposite illustration cited by Lobeck from Libanius, *Ep.* 851, p. 400, *οὐδὲ μικροῦ ἱμμήσω τὸν Αἴαντα τὸν ἄλλα μὲν βουλευθίντα, ἄλλα δὲ ἀναγκασθίντα.*

424. *οὐκ ἂν . . . ἰψήφισαν.* "Sophokles has used the active, where we might have expected the middle voice. Compare Plat. *Gorg.* 515. E, *οὐδεμίαν αἰσχερὰν δίκην πατεψήφισαντο αὐτοῦ.* Observe, moreover, the use of the aorist indicative for *οὐκ ἂν ψηφίσαιαν*, as in Plat. *Eryx.* 393. D, *οὐκ ἂν προηρίτο, εἰ μὴ . . . ἡγῆτο;* Julian. *Ep.* XXXIX. p. 70, *οὐκ ἂν μὲ τις ἰγράψατο παραβαίνοντα τὸν νόμον, εἴ σε . . . ἐξιώσαιμι."* LOBECK. Eustathius, p. 361. 29, charges Sophokles with an anachronism in the use of this verb: *ψηφίζω γὰρ οὐπω εἶδεναι (ᾗδισαν) ἤρως, ἀλλὰ μεταχρόνιοι τὸ τῶν ψήφων εὔρημα.* The same error (?) may be imputed to Pindar, in *Nem.* 8. 45, *κρυφαῖσι γὰρ ἐν ψάφωι Ὀδυσσῇ Δαναοὶ θρασυύσαν· χρυσίωι δ' Αἴας στερηθεὶς ὅπλων φόνε πάλασιν.*

425. *Nūn δέ.* "*Atqui.* So at *Æd. Tyr.* 263; *Æd. Kol.* 273; *Elektr.* 335; *infra*, 1004. Latin writers, although rarely, use *nunc vero* in a similar sense. See Ter. *Adelph.* 3. 2. 41; and Cic. ad Quint. frat. I. 1. 88, 93." WUNDER. All the MSS. and Suidas s. v. exhibit *ἀδάμαστος*. Elmsley to *Æd. Tyr.* 196, Reisig, *Comm. Critt. in Æd. Kol.* p. 385, Wunder, *Advers. in Philokt.* p. 34 seq., and Buttmann, *Gr. Gr.* 102, *Anm.* 7, have, however, clearly shown that *ἀδάμαστος* is the only form of this word in use among the Tragic Poets.

426. *ἰσινύουσιν.* SCHOL.: *ὑπεναντιάζοντα.* Render, *arming my hand against them*, and compare *Il.* 8. 374, *ἰσίνυνται νῶϊν Ἰσπανοῖς;* Oppian. *Hal.* 5. 562, *ἦδη γὰρ διελθῖσιν ἰσινύουσιν ἄρνα.* Hermann sneers at Valcknäer, who, to Eur. *Hippol.* 1183, directs us to correct *ἰσινύουσιν*; from a recollection, probably, of *ἁσινύοντα* at v. 72, *supra*.

428. "*Ὡς*" *ἐν τοιοῦτοις . . . βοτοῖς*, i. e. *ἐν τοιοῦτοις, δηλονότι βοτοῖς.* Matthiä to this line, and in *Gr. Gr.* 471, interprets, *tam vilibus pecudibus*, with the approbation, apparently, of Lobeck. Wunder more correctly teaches, that there is no special reference to the kind of beasts whom Aias slew, but a mere opposition between them, as actually slain by him, and the men whom he designed to kill, but did not. According to this view, *βοτοῖς* is to be regarded as an appositum to *τοιοῦτοις*. Compare *Philokt.* 1271, *τοιοῦτοις ἦστα . . . πιστός, ἀτηρὸς λάθρα*, i. e. *δηλονότι πιστός*, etc.; Hom. *Il.* 21. 108, *οὐχ ἰράας, εἰς καὶ γῶ, καλὸς τι μίγας τι*; See Wunder's observations to *Philokt.* 38, where many examples are brought forward of a precisely similar employment of the pronoun *ἄλλας* by Greek writers.

431. φύγει εἴ. We have received, without hesitation, the emendation of Elmsley. The particle γί, which the MSS. generally exhibit, is altogether inappropriate, and εἰ is common in apodosis. See Wellauer to *Æsch. Theb.* 534; Wunder to *Æd. Kol.* 1366; Hartung, *Griech. Partik.* 2. 355; Jelf's *Gr. Gr.* 736. 3. Compare *Æsch. Suppl.* 78; *Agam.* 879; *Eum.* 891; *Soph. Elektr.* 582; *Philokt.* 854; *Eur. Hippol.* 480. The frequent use of εἰ in the secondary sentence is by no means, however, our chief reason for adopting Elmsley's emendation. For, as that illustrious scholar knew full well, there are almost innumerable passages in which it does not so occur. The reason for his correction he has left the reader to discover for himself, and it is this; that if any word should be emphasized in our passage, it must certainly be ὁ παῖς, or, at all events, not φύγει. With the sentiment here expressed, Lobeck properly compares *Elektr.* 687, ὅταν δὲ τις θεῶν βλάβηται, δύναται ἂν οὐδ' ἂν ἰσχύων φυγεῖν.

432. ὅστις . . . Τροία. "The force of the relative is apparently extended through all three clauses, ὅτινα θεοὶ ἰχθαίρουσι, μιστὶ δὲ στρατός, ἰχθῆσι δὲ Τροία." LOBECK. Or we may explain the change of construction in the latter clauses as standing for μισοῦμαι δὲ ὑφ' Ἑλλάνων στρατοῦ, ἰχθεῖναι δὲ, κ. τ. λ. Similarly, *infra*, v. 1239, ὃ φύσει μὲν ἦν Βασίλεια, Λαομίδουτος, ἱκκρίνεται δὲ νῦν Δώρην ἐκείνη ὅκων Ἀλκμήνης γόνος. *Hom. Odys.* 9. 20, ὃς πᾶσι δόλοισιν ἀνθρώποις μέλας καὶ μιν κλῖος οὐρανὸν ἵκει. *Demosth.* p. 53. 3, οἷς οὐκ ἰχαρίζοντο, οὐδὲ ἰφίλουν αὐτούς. *Cic. Orat.* 3, ipsius in mente insidebat species pulchritudinis eximia quædam, quam intuens in eaque defixus, ad illius similitudinem artem et manum dirigebat. *Id. Fin.* 2. 2. 5, hunc ipsum sive finem, sive extremum, sive ultimum definiebas id esse, quo omnia, quæ recte fierent, referrentur, neque id ipsum usquam referretur. On ὅστις, in the sense of *quippe qui*, see Neue to *Elektr.* 437; Matthiä, *Gr. Gr.* 483; Ellendt, *Lex. Soph.* II. 385. 6.

434. πῖδι εἴ. Hermann, *Præf. ad Eur. Hek.* p. xxxix., corrects καὶ πῖδον εἴ, in order to avoid the introduction of a tribrach into the fifth foot of a senarius. Compare, however, *Philokt.* 1303; *Eur. Hel.* 995; *Ion.* 1541.

435. Πότερα. In double disjunctive questions introduced by πότερα (πότερα) in the first clause, ἤ is sometimes omitted in the second, as at *Æd. Kol.* 333; *Philokt.* 1235; *Plat. Protag.* p. 359. C; *de Legg.* I. p. 626. C; or the alternative inquiry is presented by other particles, as in the present instance by ἀλλὰ δὴ, κ. τ. λ., at v. 441. "With the expression λιπὼν μόνους Ἀτρεΐδης, compare *Eur. Hel.* 1199, κινᾶς λιπῶν ὄρεας; *Iph. Aul.* 806, εἰκούς ἐρήμους ἐκλιπόντας; *Tryphiod.* 141, λιπόντας

λεημαίνων χθονὶς ἀντάν; Plat. *Pol.* 298. B, καταλιπόντες ἱέρημους; and Plutarch. *V. Lucull.* c. 30, εἰχθήσονται τὸν Πόντον ἱερμοὶ ἀπολιπόντες, i. e. *desituentes*, and therefore stronger than *relinquentes*, as the Scholiast teaches in his note upon this passage." LOBECK. On this proleptic employment of the adjective *μόνους* for *δοτεῖς* *μόνους* εἶναι, see note to v. 69, *supra*. Perhaps it would be preferable to remove the comma after εἰκους and Ἀτρεΐδας, and connect πρὸς εἰκους with the participle, as at Eur. *Phœn.* 87, ἰαί σι μήτηρ παρθενῶνας ἐκλιπείν μεθῆκε μελᾶθρων ἐς διῆρας ἰσχατος; Plat. *Phœd.* 149. C, χώρει· εἰ μοχθῆς ταῦτ'· ἀνίστασθαί σε χρὴ εἰς Ἀργεῖς, οὐδ', κ. τ. λ., and other instances quoted by Heindorf to that passage.

437. ποῖον ὄμμα . . . Τιλαμῶνι; "The commentators quote, in illustration of the sentiment and diction, (*Ed. Tyr.* 1371; *Philokt.* 110; Eur. *Iph. A.* 445, ποῖον ὄμμα συμβάλλω; Hdt. 1. 37, οὐν τι τοιοῖσι με χρὴ ὄμμασι φαίνεσθαι; *Æschin. c. Ktesiph.* p. 512, ποίοις ὄμμασι τὰς ἰουσίας πωθέσθαι; Ovid. *Her.* 6. 145, quo vultu natos, quo me, scelerate, videres?" WUNDER.

441. Ἀλλὰ δῆτ' ἰών. Lobeck observes that these words may have been written from a recollection of the tradition alluded to in Cic. *Tusc.* IV. c. 24, semper Ajax fortis, fortissimus tamen cum Danaïs inclinantibus prælium instituit insanians; and Philostrat. *Her.* 11. 721, μανίστα αὐτὸν ἴδισαν πλείον μὴ προσβαλὼν τῇ τείχεϊ ῥῆξιν αὐτόν.

443. εἶτα. On the employment of εἶτα or ἴσμεν after a participle, see Koen. to *Greg. Cor.* p. 145; Hermann to *Vig.*, note 219, and to *Ar. Nub.* 857; Schäfer's *Mel. Critt.* p. 124; Dawes, *Misc. Cr.* p. 525; and Blomfield to *Æsch. Prom.* 777. Compare *Æsch. Theb.* 267; *Agam.* 481; *Choëph.* 573; *Eum.* 438, 654; Eur. *Elektr.* 1058; *Ar. Ach.* 24, 1197. So also in prose-writers. Plat. *Charmid.* p. 163. A, ὑποθέμινος εὐφροσύνην εἶναι· τὸ τὰ ἑαυτοῦ πρᾶτται, ἴσμεν οὐδὲν φησι παύειν καὶ τοὺς τὰ τῶν ἄλλων πρᾶττοντας εὐφροεῖν. Xen. *Mem.* 1. 1. 5, παραγεγυῖον ὥς ἐπὶ θιῶ φαίνεσθαι καὶ ψευδέμινος ἰφαίνεσθαι. It may be Englished by *straightway, thereupon*, or the participle may be resolved into a finite verb, and εἶτα rendered *and then, and thereupon*. Compare the similar use of *inde* in Liv. 21. 50: Ob hæc consuli nihil cunctandum visum, quin Lilybæum classe peteret; et rex regiaque classis una profecti: *navigantes inde pugnatum ad Lilybæum fusasque et captas hostium naves acceperunt.*

444. Ἀλλ' ὃδ' ἔγ' Ἀτρεΐδας ἄν. "Instead of this reading, two MSS. (Mosq. B. Dorvill. B.) furnish ὃδ' ἄν Ἀτρεΐδας. The MS. Dreed. A. reads ὃδ' Ἀτρεΐδας ἄν. The common reading is unobjectionable. Com-

pare v. 111, Μὴ δῆτα τὸν δύστηνον εἰδὲ γ' αἰκίῃ. Else it would be easy to conjecture, 'Ἀλλ' εἴ ἂν Ἀργεΐδας ἂν ἐσφράναμιί σου. A similar correction may with more probability be made in the following passage, Eur. *Alkest.* 646 : Γυναιῖα ἰδνίαν, ἣν ἐγὼ καὶ μητέρα Παιτέρα τι γ' ἰδνίως ἂν ἡγοίμην μένην. If Mr. Wakefield had found εἴ ἂν Ἀργεΐδας ἂν in his copy of the Aias, perhaps he would have commented upon it in the following terms :—'This repetition of the particle ἂν in Greek authors is equally singular and awkward; and yet there are many instances of indubitable legitimacy in this respect, though, as it appears to us, much to their discredit. In the present, we would gladly relieve the clumsiness of this expedient by reading, with several MSS., 'Ἀλλ' εἰ γ' Ἀργεΐδας ἂν ἐσφράναμιί σου.' See the Critical Review, Jan., 1801, p. 9. If a single instance of this repetition of ἂν is discreditable to a writer, what excuse can we make for our poet, who exhibits eight or ten such instances in this single tragedy? See vv. 155, 500, 512, 1003, 1017, 1022, 1088, 1184, 1276. Brunck does not seem to have made up his mind on the subject. He says, in his note on v. 512, *invenuste geminatur ἂν*. But he has inserted the following words in his Index to Aristophanes : ἂν *eleganter geminatur*; *Thesm.* 196; *Ran.* 572, 581; *Nub.* 1396; *Ach.* 219. To confess the truth, these words *eleganter*, *venuste*, &c., are a kind of expletives, which we verbal critics are accustomed to use without attaching much meaning to them. The same construction may be elegant in one place, and inelegant in another, according as we wish to attack or defend the reading in which it is exhibited. It must be observed, that, where the verb is in the subjunctive mood, the repetition of the particle is not only inelegant, but improper. "Aν geminatum cum indicativo et optativo sæpissime, cum subjunctivo nunquam conjungunt Attici. These are the words of the Edinburgh Reviewer, Vol. XVII. p. 238. If the common reading of the following passage is correct, the Reviewer's *nunquam* must be interpreted very rarely. Ar. *Eqq.* 1108, 'Ὅστίερος ἂν σφῶν εὖ με μᾶλλον ἂν ποιῇ Τούτῃ παραδύσω τῆς Πηνελόπιδος ἡνίας. Perhaps we ought to read, 'Ὅστίερος ἂν σφῶν οὐ με μᾶλλον εὖ ποιῇ." ELMSLEY.

446. δηλώσω . . . γιγνώσκω. On the attraction of the supplemental participle with verbs, whose complement of predication is incomplete, see Monk to Eur. *Alkest.* 779; Hermann to Vig. p. 771; Jelf's *Gr. Gr.* 684. It is imitated by the Latins. Plaut. *Asin.* 3. 3, Argenti viginti minas modo ad mortem appulerunt, Quas hodie adulescens Diabolus ipsi daturus dixit. Virg. *Æn.* 3. 327, sensit medios delapsus in hostes.

449. Κακῶς . . . ἰκαλλέσθηναι. SCHOL. : ἴσους διαλλαγὴν οὐ δίχεται,

ἀνὶ τῇ κακοῖς ἐξιστάμεναι. "Stephanus, *Theo. L. Gr. T. I.* p. 353, translates correctly, *qui nullam mutationem accipit in suis malis*, i. e. *whose misfortunes remain ever in the same condition*. A different view of the passage has induced Schneider, *Lex. Gr. s. v.* ἐκλλάσσειν, to render, *qui nihil ab ignavis differt*." ERFURDT. Hermann objects to this local acceptance of the dative, and observes that κακοῖς is not in *malis*, but *malis*, i. e. *quod attinet ad mala*, with respect to his misfortunes. The dative has this signification frequently in the poets. Cf. *Æd. Tyr.* 25. 557; *Æd. Kol.* 313; Matthiæ's *Gr. Gr.* 400. 6.

450. Τί γὰρ . . . κατάνυν; SCHOL.: τί γὰρ ἔχουσιν ἡμῖνα τίςτιν προσθεῖσα ταυτὴν δηλοῦναι ἵνα ἡμεῖς καὶ ἀντιθεῖσα τοῦ κατάνυν ἔχουσιν ἀπολεθεῖσα καὶ ἐλυθηθεῖσα τοῦ θανάτου, from which it is apparent that he found ἀνθεῖσα in his copy, and this is read also in the MSS. Bodl. Par. 1, Aug. C., and is adopted by Brunck. The remainder of the manuscripts exhibit ἀναθεῖσα, as also Stobæus, *Serm.* CXXI. 22. Moschopolus, *Lex. s. Ἀνατίθημι*: τὸ ἀναθεῖσα τοῦ κατάνυν παρὰ Σοφοκλεῖ παρὰ διάφρασιν συντακτικὴν εἰς γυνήν, εἰς ἐντέλειαν ποιουμένη τοῦ θανάτου. "Παρ' ἡμᾶς is *alternis diebus*: see H. Stephanus, *Theo. L. Gr. s. v.* Παρά. The employment of the two verbs προσθεῖναι and ἀναθεῖναι accounts for the use of the expression ἡμῖνα παρ' ἡμᾶς. Nor can we doubt that the common reading ἀναθεῖσα, which is interpreted by the gloss ἀναβελὴν ποιήσαντα καὶ ἀνάθετα, and is supported by the authority of Stobæus, *Serm.* VII. 3, and CXXI. 22, is the genuine writing of the poet. The word ἀνθεῖσα, found as a various reading in the Membranes and some other manuscripts, although approved by Brunck, is spurious. The language of Sophokles is simply this: *quid potest dies cum die alternans oblectationis afferre, quum nihil nisi de moriendi necessitate et addat aliquid et differat*." HERMANN. "Hermann has received the genitive τοῦ κατάνυν as partitive, which, however well it may suit the verb προσθεῖναι, is far less appropriate to ἀναθεῖναι. Nevertheless, I believe that his opinion comes exceedingly near the truth, with the single exception of the meaning he assigns to ἡμῖνα παρ' ἡμᾶς. These words, in my judgment, signify, not *alterni dies*, but ἡμῖνα παρ' ἡμᾶς διαρρομῇν or ἡμῖναι παράλληλα ἐκτεταζόμεναι. For it is not *day alternating with day* which brings us nearer, or removes us from, the hour of death, so that it can be said of us, as concerning the Dioekouroi, ὅτι παρ' ἡμῖναι ζῶμεν καὶ ἀποθνήσκουμεν, but *every day, dies singuli*. This thought may be thus expressed in German: *Jeder Tag bringt uns um einen Schritt dem Tode näher und entdrückt uns ihm wieder für den Augenblick*, — the first, because we every day grow older; the latter, because at the comple-

tion of the day we have apparently escaped some risk of death. The following, then, may be regarded as the meaning of the poet : *εἰ τιερτὸν ἐδ ζῆν, τωστίσιν ἢ ἀπαράλλακτος τῶν ἡμερῶν ἰπαλληλία, τοῦ γε καὶ θανῶν πάντως προσιμῖνοι, οὐτις ἐκείνη ἡμέρα προστίθῃ τι καὶ αὐτὸ ἀνατίθῃ αὐτό*, the genitive *τοῦ καὶ θανῶν* being referred to the more remote participle. *Qui melius consulat, consul fiat!*" LOBECK. "In ascertaining the true meaning of these verses, it will be necessary to take with us the following considerations. First, that Hermann's translation of *παρ' ἡμαρ, alternis diebus*, is undoubtedly correct; second, that the genitive *τοῦ καὶ θανῶν* depends upon *ἀνατίθῃ*, as pointed out by Moschopolus, who is, however, manifestly at fault in the meaning he assigns to the participle. Upon this latter point, it will be acknowledged that the verbs *προστίθῃ* and *ἀνατίθῃ* must have partly an analogous, partly an opposite signification: an analogous, because the principal element (*Grundform*) of both verbs is the same; an opposite, in so far as the prepositions *πρός* and *ἀνά* are opposed in meaning. Now, the notions which Lobeck and Hermann ascribe to these verbs, *to add something to a thing* and *to remove something*, do not occupy that relation in which *προστίθῃ* and *ἀνατίθῃ* must stand to each other when, as is here the case, the difference of signification is produced merely by the prepositions. Full satisfaction will be rendered both to the sense of this passage and the usage of the Greek language if we concede that in *προστίθῃ* the preposition *πρός* means *to, up to*, in *ἀνατίθῃ* the preposition *ἀνά* *back, away from*, so that *προστίθῃ* denotes *to place to, give up to*, and *ἀνατίθῃ* *to place back, take away from*. Hence, then, it will at once be evident that to *προστίθῃ* we must supply the idea *ἐδ καὶ θανῶν* in the dative. On this expression I here quote Musgrave's note to Eur. *Androm.* 1016: '*προσθίπτει, addicentes. HESYCHIUS. προσθίπτει· ἐδ παραδίδωμι τῇ ἰωνιμῇ ὑπὸ πάρεσσι. Inde πρόσθιτοι addictus, qui creditori in servitutem addicitur. Plutarchus in Lucullo: αὐτοῖς δὲ σίλος μὲν ἦν προσθίτοις γινεμένοις δουλείῃς. Idem Vit. p. 1818, ὡςτις ὑπὸ πάρεσσι προσθιμῖνοι. Athenæus, p. 607, καὶ τῇ παλῶντι ἄλλῃ τινὶ θῶνται προσθίπτει.*' Cf. also Eur. *Hek.* 368, '*Αἰδῇ προσθίπτει*' ἱμὲν δίμας. Hence the expression *προστίθῃ τῇ θανάτῳ* (*τῇ καὶ θανῶν*) means *addicere morti, to give up to death*. I would next remark, that the poets construct even simple verbs of motion with a genitive of the object, in a direction from which the motion takes place. Thus, *ἄγειν νῆσον*, *Philokt.* 613; *αἰεῖν χθονίς*, *Antig.* 417; *ἵστασθαι βάθρον*, *Æd. Tyr.* 142; and frequently elsewhere. It is, therefore, quite in harmony with grammatical usage that the compound verb *ἀνατίθῃ*, *to take away from*, has been here constructed

with the genitive of the thing away from which the action of the verb is represented to take place. Thirdly, it will not cost a moment's thought to determine what is the object which we must regard as understood with the verbs *τίεωμι*, *προστίθειναι*, *ἀνατίθειναι*. It is the substantive *ἄνδρα* in a collective sense which is to be supplied from the words immediately preceding: *αἰσχρὸν γὰρ, ἄνδρα, κ. τ. λ.* Fourthly, the verses just alluded to show that the general sentiment which the poet wishes to establish in the words before us is the following: *Vain and wretched is the pursuit after a long life.* The especial reason why such a pursuit is declared vain and miserable is contained in the first of these verses, *What pleasure can a day confer upon mortals?* But this simple inquiry does not set forth the reason of the previous assertion with sufficient distinctness; hence its enforcement in the words which follow, whose sense can assuredly be no other than this: *For no one knows, if he lives one day, whether he shall survive the next.* Hence, too, the addition of the words *οὐκ ἐν χρειάμην οὐδὲν λόγου βροτῶν, ὅστις πναῖσιν ἱλπίσιν θερμαίνεσθαι.* The *vain hopes* here spoken of must be the calculation men make of enjoying the following day. Thus, then, speaks the unhappy Aias in the words *αἰσχρὸν γὰρ, ἄνδρα . . . τοῦ γε παρθανεῖν*, expressing the same thought, in an altered form, which we meet again in the *Trachiniae*, v. 943 sq. :—

Τοιαῦτα τάνθ' ἴσται. "Ὀσσ' εἴ τις δύνῃ
 "Ἡ καὶ πλείους τις ἡμέρας λογιζέται,
 Μάταιός ἐστιν. Οὐ γὰρ ἴσθ' ἢ γ' αὔριον,
 Πρὶν εἴ πάθῃ τις τὴν παρεῦσαι ἡμέραν.

With which compare Hor. *Od.* 4. 7. 17, *Quis scit, an adjiciant hodiernæ crastina summa tempora di superi?* Literally translated, these words would therefore be, *How can a day impart pleasure to mortals, which alternately gives them up to death and takes them from it?* being equivalent to *τί γὰρ ἡμέρα τίεωμι ἔχαι, παρ' ἡμαρ τῶν ἀνθρώπων προστίθειναι τῇ θανάτῳ καὶ ἀνατίθειναι τοῦ θανάτου*; I observe lastly, that, since the language here employed refers to ordinary mortals, who, once dead, do not return again to life, the poet must have supposed that these words would be understood by his hearers in no other sense than the following: *What gratification can a day impart to mortals, if they are snatched one day (to-day) from death, and on another day (to-morrow) are given up to death?* that is, *How can life delight us, since we are but creatures of a day, and, though in life and health to-day, may on the morrow fall into the arms of death?* WUNDER. We can by no means approve the reasoning of the

last note, or the result at which it finally arrives. The participles *προσθι-
σα κἀναδιῶσα* appear to us to express a nearly identical meaning, and may
be rendered by *appropens impropensque*. With the genitive, compare (*Ed.
Tyr.* 709, *μᾶδ' αἶντα' ἐστὶ σοι βρότειον οὐδὲν μαντικῆς ἔχειν τύχης*. The
thought, therefore, is the following: *Quid habet dies diei adjecta oblecta-
tionis, quæcum addat suggeratque uliquid mortis*. So Eustathius, p. 906. 35,
*τὸ μὲν εὐκλείας θαντὴν τῶν ἀγαθῶν μόνον ἴδιον, καὶ τὴν παραυτίαν σωτηρίας
οὐκ ἀπαλλαγὴν θανάτου δοξάζει, ἀλλὰ μικρὸν χρόνον ἀναβολήν· τί γὰρ
παρ' ἡμᾶρ ἡμέρα τέρεται ἔχει;* Plutarch. *Cæs.* c. 57, *βέλτιόν ἐστιν
ἔπαξ ἀποθανεῖν ἢ αἰεὶ προσδοκᾶν*. Liban. T. IV. 143, *ἥττοι εἰς συμφερόν
ὠσέπαξ ἀποθανεῖν ἢ πολλάκις ἰγγυὲς εἶναι τοῦ θανάτου*.

453. *θερμαίνεσθαι*. SCHOL.: ἀπὸ τοῦ θερμῆς, καὶ ὁ λόγος ἐστὶν ὅτι
παρ' Ὀμήρῳ τὸ θαλπωρέ. With the phraseology, compare Eur. *Electr.* 402,
χαρῆ θερμαινόμεσθαι παρδῖαν; Pindar. *Olymp.* 10. 5, *θερμαίνει φιλόνασι
ἴον*; Ar. *Ran.* 844, *παῦ', Αἰσχύλι, καὶ μὴ πρὸς ἐργὴν σολάγγῃα θερμά-
νῃς πότον*; and with the general sentiment, Hor. *Od.* 1. 4. 15, *Vitis
summa brevis spem nos vetat inchoare longam*. Jam te premet nox,
fabulæque manes, et domus exilis Plutonia.

454. Ἄλλ' ἤ. Maximus Planud. in schol. ad Hermog. p. 371, ἡ γὰρ,
which is preferred by Musgrave. Lobeck suggests that Libanius — who, in
Decl. p. 1040, T. IV., attributes the following sentiment to Aias: *δεῖ γὰρ
τοὺς ἀγαθοὺς ἢ ζῆν εὐδοκίμοῦντας ἢ τιθεσθῆναι* — may have found the same
reading in his copy. The common reading is supported, not merely by all
the manuscripts and old editions, but by Suidas s. v. Ἄλλ' ἤ and Εὐγενής,
and the Scholiast to Plato, p. 142, ed. Ruhnke. With the sentiment,
compare Isokr. ad Nik. p. 22, *κρεῖττον τιθέναι καλῶς ἢ ζῆν αἰσχερῶς*;
Electr. 989, *ζῆν αἰσχερὲν αἰσχερῶς ταῖς καλῶς τιθεσθῆναι*.

455. Πάντ' ἀκούεις λόγον. Thou hast heard all. Cf. Philokl. 1240,
Trach. 241, where the same formula is repeated. See Blomfield to *Æsch.*
Agam. 582.

457. φρενός. A prose-writer would have added the preposition *ἐν* or
παρά. See Jelf's *Gr. Gr.* 483, Obs. 4. *Infra*, v. 588, *τὰ . . . ἔργα
χρεῖν*. *Æsch. Prom.* 908, *Ἦρας ἀλαστῆαι, erroris a Junone excitati*.
Philokl. 1116, *σώτῃς δαιμόνων*, but at v. 106, *τὰ ἐξ Ἀτρεΐδων ἔργα*.
Antig. 1219, *τὰ ἐκ δεισσιότητος πελιύσματα*. Xen. *Kyr.* 5. 5. 13, *τὸ παρ'
ἡμοῦ ἀδίκημα*.

460. τῆς ἀναγκαίας τύχης . . . κακόν. SCHOL.: Τελευτήσεσι ὁ λόγος,
οὐ γὰρ δεῖ τὸν χρόνον μακρύνειν τὸν λόγον. μικρὸς δὲ ὁ λόγος· τὸ μὲν γὰρ
αὐτοῦ γινώσκον καὶ ἐκτιθεῖσιν διὰ τὴν παρήρησιαν τῆς φύσεως, δούλη γὰρ ἐστὶν

ταῖς γίγιναι· τὸ δὲ συναρμύζον τοῖς παιρεῦσι, δι' ἑλπίου δὲ τὴν φιλοστοργίαν ἔμφαντον. καὶ ὅταν τὰ ἑαυτῆς παταβάλλῃ, τυχινῶς ἰπικυριεῖ, μαλθακώτερον πως καθιστῶσα τὸν Αἴαντα· διὸ οὖν τοὺς αὐτοὺς λόγους, ὅτι διὰ τὴν ἑλευθερίαν παῖρησιάζεται. "Eustathius, p. 1089. 38, *καρὰ Σοφοκλεῖ ἀναγκαία τύχη ἡ δουλική*. This interpretation is received by Brunck, under the mistaken supposition that Tekmessa speaks of her own state of servitude with the design of teaching Aias that misfortunes must be borne with equanimity. Such an explanation does great violence to that modesty of character which is attributed to her by the poet. We believe that the sentiment which she expresses is simply *οὐδὲν ἰσχυρότερον ἀνάγκης καὶ τύχης*, Diodor. 15. 63; *δυνῆς ἀνάγκης οὐδὲν ἰσχύει πλῖον*, Eur. *Hel.* 521. That *ἀναγκαία τύχη* is said for *ἀνάγκη* may be learnt from Plat. *Legg.* VII. 806. A, *ὃ διαμάχισθαι περὶ σόλως ἀναγκαία τύχη γίγνεται*, and Damaskios ap. Suid. T. II. 760, *ἀπ' οὐδεμιᾶς ἀναγκαιᾶς τύχης ἀνδρίζετον συνίσθαι γινέσθαι τὴν μεταβολήν*. Compare Demosth. *Ep.* II. 1468. 14. Now it becomes a wise man *ἐἀναγκάια τοῦ βίου φέρειν ὡς βῆσται*, Eur. *Hell.* 255, and this is the advice Tekmessa here gives Aias. But since she had herself become a victim to the tyrannous power of Necessity, she narrates the history of her own fortunes, not with the view of proposing it as an example for the imitation of Aias, but to excite his commiseration and pity." LOBECK. "*ἀναγκαιᾶς, fated, inevitable*. Some editors understand it of captivity." NEUE. With Dindorf and other scholars, we must confess our inability to deduce from the language here employed the admonition which is contained in the verse quoted from Euripides. The words of Tekmessa simply state that *men meet with no greater evil than the lot assigned them by Necessity*, and imply no exhortation that this misfortune is to be endured with constancy. Nor, if this sense could be extracted from these verses, would such advice be appropriate either to the circumstances in which she stood with regard to Aias, or to the design she had in hand. We regard them rather as a preface to the narrative which subsequently follows. Her whole address is nothing more than a pathetic appeal to Aias that he will not, by depriving himself of life, bring shame, want, and misery upon the relatives he will leave behind him. Lastly, the opposition pointed out by Wunder in the following words, *ἐγὼ δ' ἑλευθέρου μιν*, *n. v. l.*, evidently shows that we are to understand *ἀναγκαιᾶς τύχη* of slavery, and that the sense of the entire passage is briefly this:—*The greatest of all human ills is slavery. To this calamity am I reduced, who erst was free and the scion of a lofty race; for thou hast made me a slave. I adjure thee, therefore, to have compassion on me and on thy son:*

for a frightful destiny awaits me, if I, bereft of thee, shall be delivered into the hands of thy enemies.

463. *Εἴπωρ τινός*. SCHOL. : *εἴπωρ τινός* · ἀντὶ τοῦ ὡς οὐκ ἄλλου τινός. The MSS. Γ. Dresd. b. Lips. a. b. read *εἴπωρ τινός*, which variation is manifestly due to some transcriber ignorant of the construction. *Εἴπωρ τινός σθίνοντος* in *πλούτῳ* is said by attraction for *σθίνοντος* in *πλούτῳ*, *εἴπωρ τις ἄλλος ἵσθιναι*, and the genitive *Φρυγῶν* is added, because this formula contains the superlative notion *μάλιστα σθίνοντος*. See Jelf's *Gr. Gr.* 869. 3 ; Schäfer on *Œd. Kol.* 734 ; and compare Demosth. p. 701. 7, ἰγὼ δ', *εἴπωρ τινὶ τοῦτο καὶ ἄλλῃ προσηκόντως εἰρηται, νομίζω καὶ μὲν οὖν ἀρμόστων εἰπεῖν* ; Hdt. 9. 27, *ἡμῖν ἔστι πολλά τι καὶ εὖ ἔχοντα, εἰ τίσις καὶ ἄλλοις* 'Ελλήνων, i. e. *ἡμῖν μάλιστα ἔστι* ; Arrian. *Alex.* III. 22. 3, *Δαρείῳ . . . ἀνδρὶ τὰ μὲν πολέμια εἴπωρ τινὶ μαλθακῷ*. — in *πλούτῳ*. With the use of the preposition *in* to denote means and instrumentality as existing in the object itself in a more emphatic way than the mere instrumental dative, see Jelf's *Gr. Gr.* 622. 3 ; Kruger's *Griech. Sprachl.* 68, *Anm.* 6 ; and compare v. 494 *infra*, *in σοὶ πᾶς ἔγωγε σώζομαι* ; Demosth. p. 824. 3, *Ὅλης τῆς Ἑλλάδος in ταῖς γυναιξίν ἔστιν ἡ σωτηρία*. In this usage it may be rendered *by* or *through*. "By the noun *πλούτες*, not only wealth, but resources and prosperous circumstances of all kinds, are meant. Compare below, v. 494 ; *Trach.* 134 ; *Œd. Tyr.* 380 ; *Elektr.* 648 ; and *Œd. Tyr.* 1070, *ταύτην δ' ἰᾶται πλουσίῳ χαίρειν γίνε*." WUNDER.

464. *Νῦν δ' εἰμὶ δούλη*. Compare Eur. *Heck.* 349, *τί γὰρ μοι δι' ἧν, ἤ πατήρ μοι ἦν ἄναξ Φρυγῶν ἀπάντων . . . νῦν δ' εἰμὶ δούλη*. Achilles Tat. V. 17, p. 118, *ἐλπίσιν μοι γυνὴ γυναιῖκα, ἐλευθέρην μὲν ὡς ἔφον, δούλην δὲ ὡς δεκτὴ τῇ τύχῃ*.

465. *Καὶ σὴ μάλιστα χιμερὶ*. Schäfer calls attention to the peculiar beauty of this additional remark. Tekmessa fears that, in attributing her condition as a slave to the mere good pleasure of the gods, she may arouse the anger of her haughty lord. Our own Milton, in the noble lines in which he delineates the distinction between the sexes, has correctly appreciated and beautifully described the feeling which induced this true-hearted woman "in sweet humilitie" so to correct her language : —

"For valor he and contemplation formed ;
For softness she and sweet, attractive grace :
He for God only, *she for God in him*."

466. *Τὸ σὸν λίχος ξυνῆλθεν*. On the accusative, see note to v. 276 *supra*, and the examples quoted there, from which it will be learnt that

these words do not signify, as some suppose, τὸ ἐν λίκῳ ξυλλεῖσθαι σοὶ ἴσχειν, but εἰς τὸ ἐν λίκῳ ξυῆλθαι. Compare Eur. *Phœn.* 831, ἡ δὲ σύναιμος λίκῳ ἦλθεν. *Trach.* 27, λίκῳ γὰρ Ἑρακλεῖ περὶν ξυστᾶσα. Hom. *Od.* 23. 296, οἱ μὲν ἴππιστα ἀσπᾶσι λίντρῳ παλαιῷ θισμὸν ἵκοντο. — εἰ φρονῶ τὰ σά. SCHOL.: εἴνοις σοι καθίσταμαι. Similarly, Eur. *Androm.* 689, ταῦτ' εἰ φρονῶν σ' ἰσῆλθον.

467. Καί σ' ἀντιᾶζω, κ. τ. λ. SCHOL.: πᾶλλιστα ἀμφοτέρους τοὺς ἔργους ἰχρήσατο· μίγιστοι γὰρ δικαίωμα, τὸ τῆς αὐτῆς ἰστίας ἰπιτυχιῶν, ἵππου καὶ τῶν πολεμίων διὰ ταῦτα φιδόμεθα· καὶ τὸ σημανὲν τῆς κοίτης χρήσιμον, ἵππου γὰρ καὶ τὸ σημανέσθαι τῶν προσώπων, περὶ τοῦτο ὁμνιοι· Σὴ δ' ἰερὰ πεφικλῆ καὶ καίτερον λίκῳ. (*Il.* 15. 39.)

468. ἢ συνηλλάχθης ἱμοί. SCHOL.: συλλαγαὶς ἴχαι, γὰρ συνηλλάχθης, συνημέσθης, ἴδιν καὶ συνάλλαγμα. ἢς συνηλλάχθης· δι' ἢς συνημέσθης. The MSS. Ien. Dresd. B. Mosq. b. Membr. read ἢς, which has met the approval of Brunek, because the Attics construct the relative in the case of its antecedent substantive, not in that which is required by the verb contained in the relative clause. That the Tragedians frequently decline to avail themselves of this attraction is, nevertheless, most certain. Compare *Æd. Tyr.* 384, ἀρχῆς, ἣν ἱμοὶ ἰνιχιρίσι; Eur. *Orest.* 78, ἀδελφῆς, ἣν εὖν εἶδον; 1079, ἀδελφῆς, ἣν σοι κατηγγύησα; *Herakl.* 152, εὐαύτης, ἣν ἰσῆλθον, Ἑλλανδοί, and frequently elsewhere. Eustathius, therefore, p. 147. 10, observes correctly, χαίρω τῷ λόγῳ ἢ λίγαις καὶ ἐν λίγαις· καὶ γὰρ τοῦτο ἀέλεικον. That the dative in the signification δι' ἢς ἱμοὶ συνημέσθης or κατ' ἢν is legitimate, is proved by such passages as Eur. *Trond.* 74, λίντρα καὶ γάμοι, οἷς ἦλθον ἐς μίλαθρον Ἑκτορος. As, then, our reading has the additional authority of the first Laurentian and the majority of the manuscripts, we have not hesitated to receive it into the text. If the genitive should be preferred, it may be regarded as standing either for the accusative ἦν, after the analogy of the following examples: Hom. *Il.* 15. 32, φιλότης τι καὶ εὐνὴ, ἣν (μοι) ἰμίγης; Dionys. *Per.* 656, ἐκ γὰρ ἐκείνης φιλότητος, τήν ποτε Σαυραμάτησιν ἐκ' ἀνθρώποις μίγησαν; or for the dative ἢ, as in *Diog.* VII. 93, καρτερία ἰστὶν ἰπιστήμη ὣν ἱμμεντίον; *Paus.* IV. 26, σοὶ . . . ἵστασι κρατῶν, ὅταν μὲν ἴπλων ἰσέχῃ, and the numerous passages from Xenophon and Æschines which are collected by Krüger in his masterly *Commentt. de Attractione*, pp. 274–278; Bernhardt, *Synt.* p. 301; and Matthiä, *Gr. Gr.* 473.

470. χυρίαν ἰφίς ἐνί. The majority of the ancient copies exhibit ἀφίς. We have received ἰφίς on the authority of the Scholiast and the MSS. Laur. a. b. Γ. Suidas s. *Χυρίαν*: μή με τῶν σῶν ὑπ' ἰχθεῶν χυρίαν

ἰφης σινί. Compare v. 1235 below: ἴφηκεν ἰλλαῖς ἰχθύσιν διαφθεράν. On the perpetual interchange of these prepositions in the manuscripts, see note to v. 276, *supra*.

471. Ἦν γὰρ θάνης. *For in case you die and by your death abandon me.* The MSS. La. Lb. Γ. and Aug. B. read *εἰ γὰρ θάνης*, the latter with *η̃* suprascriptum. That this construction is admissible may be inferred from *Æsch. Choeph.* 173, *εἰ τῆσδε χάρας μήποτε ψαύσῃ ποδὶ*; *Æd. Kol.* 1443, *δυστάλαινα τᾶρ' ἰγώ, εἴ σου στερηθῶ, wretched indeed am I, if, as you say, I am to lose you.* See Hermann to *Antig.* 706; Krüger to *Dionys.* p. 270; Matthiä, *Gr. Gr.* 521, *Obs.* 2, and 525. b; Jelf's *Gr. Gr.* 854, *Obs.* 1. The MSS. Mosq. B. Ien. have *εἰ γὰρ θάνεις*, which was formerly approved by Hermann, but in his last edition of this play (Leipsic, 1848) he writes *θανῖ*. Dindorf, who is followed by Wunder, has admitted Bothe's conjecture *ἦ γάρ*, but this is rendered inadmissible by the addition of the words *τῇ τόθ' ἡμίρα* in the following verse, and is, moreover, shown to be unnecessary by *Trachin.* 720, *καίτοι δίδουται, καίτοι εἰ σφελήσεται, ταύτη σὺν ἑμῇ καὶ μελὶ συνθανῖν ἄμα*, where *εἰ* and *ταυτῇ* are correlative.

474. δουλίαν ἔξιν τροφῇ. SCHOL.: *οὐ ψιλὸν τὸ τῆς δουλείας εἶπιν, ἀλλὰ καὶ ὅσα ἵκνεται εἰπεῖν τινα ἰδόντα αὐτὴν ἐν δουλείᾳ. καὶ ἡ τοιαύτη δὲ διδασκαλία Ὀμήρου. Μὴ παῖδ' ὀρφανὸν θείης, χήρην τε γυναῖκα (Il. 6. 432). ἀποτρέψαι δὲ βούλεται αὐτὸν διὰ τῶν τοιούτων λόγων.* On δουλίαν, for which Aldus and some manuscripts exhibit *δούλιον*, see note to v. 172 *supra*.

476. Λόγοις ἰάπτων. *Lædens maledictis.* SCHOL.: *γρ. ἀτίζων.* The correction is unnecessary. Λόγοι is here equivalent to *σπώμματα*, as at *Trach.* 263, *πολλὰ μὲν λόγοις ἱκεῖν ῥέθνησι*, and frequently elsewhere. See Markland to *Eur. Suppl.* 565. Compare *Æsch. Theb.* 388, *θίνειν ὀπίδω*; *Hom. Od.* 13. 142, *περισβύτατον καὶ ἄριστον ἀτιμίησιν ἰάλλειν*; *Mosch.* 4. 39, *ἰάπτομαι ἄλγισιν ἤτορ*; *Maxim. Tyr.* 108, *πληγαῖς ἰάπτειν*. The whole passage is a close imitation of *Hom. Il.* 6. 440, *καὶ ποτὶ τις εἴπησιν, κ. τ. λ.*

478. Οἷας ἀνθ' ἔσου. See below, vv. 533, 874, and the many passages collected by Monk to *Eur. Alkest.* 146. On the attraction of the relatives, cf. Jelf's *Gr. Gr.* 823; Stallbaum to *Plat. Phil.* p. 54. A. The expression *ἀνθ' ἔσου ζήλου* is for *ἀντὶ βίου μέλιστα ζηλωτοῦ*. — *σείφω*. SCHOL.: *αἰῶνι, ἔχου*. See Abresch. to *Æsch.* 3. p. 81; Wunder to *Antig.* 884; and Liddell and Scott, s. v.

479. Καὶ μὲν δαίμων ἰλῆ. "In these words we must not suppose

with the Scholiast that δαίμων ὣν ἡ δυστυχία is meant, but Death, as at Apoll. Rh. II. 815, "Ἰδμενα ἤλασε μοῖρα, *me quidem his calamitatibus mors eximet, tibi autem vel post mortem dedecori erit.*" LOBECK. "To this observation we have first to object the meaning given to ἱλαύνειν, which assuredly can never signify *to remove from life* or *rescue from misfortune*; secondly, it is equally impossible that δαίμων, standing, as it does, without any additional epithet, should denote the god of death; and thirdly, the thought which, according to this explanation, the words before us are made to yield, is not simply inappropriate, but in direct opposition to the context. Tekmessa has just alluded, in the words τοιαῦτα τις ἱεῖ, to the bitter scorn which will be heaped upon her by the foes of Aias after his decease, and the reproachful taunts which will be levelled at himself. That in the words now under our review, and those with which they are immediately connected, she is setting forth the consequences of this crimination and abuse, is shown clearly and unequivocally, amongst other considerations, by the subsequent words αἰσχερά τᾶπη ταῦτα. But besides this, she also speaks, as we may see from ἰμὶ μὲν and σοὶ δέ, of the double calamity which will ensue upon these taunts; the misfortune, namely, which they will inflict upon herself, and that moreover which they will bring upon Aias. Now it would have been really absurd if she had sought to represent as the consequence of this offensive language, on the one hand, her own removal from the world, and, on the other, the shame and disgrace which were to be accumulated upon Aias." WUNDER. On the constant employment of the verb ἱλαύνειν, in the sense here assigned to it, by the Tragedians, see note to v. 262, *supra*. That ἤλασε is used in the same signification by Apóllonios, in the passage quoted by Lobeck, will be apparent to every one who reads it in connection with the context. Compare *Æd. Kol.* 1749, ἱλαπιδων γὰρ ἐς τίς' ἔτι με δαίμων ταῦν γ' ἱλαύνει;

481. αἰδίσαι . . . προλείπων. On this construction, see Matthiä, *Gr. Gr.* 551. 1. The employment of the participle denotes that the state of mental feeling expressed by the verb is either antecedent or coincident with the action expressed by the participle. *Antig.* 540, ἀλλ' . . . οὐκ αἰσχύνομαι ἔμπροσθεν ἡμαυτῇ τοῦ πάθους ποιοιμίνη. *Æd. Tyr.* 635, οὐδ' αἰσχύνοσθι, γῆς οὕτω νοσήσης, ἴδια πινοῦντες παλά; On the other hand, the infinitive is joined with these verbs when the idea of disinclination, hesitation, or aversion to a course of action is to be represented as predominant. Xen. *Anab.* 2. 3. 22, αἰσχύνομαι θεοὺς Κύρον προδοῦναι, *reverence for the gods prevents me from betraying Cyrus.* Eur. *Hek.* 96, αἰσχύνομαί σε προσβλέπειν ἱνασίον, *shame prevents me from looking you in the face.*

482. μητέρα πληροῦχον. "Compare Eumathius *de Ism.* L. III. p. 106, οὐκ αἰδῶ τὸν Θιμισθία πατέρα τὸν σὸν καὶ τὴν τῶν πολλῶν ἱτῶν πληροῦχον Διάντυαν. Eustathius, p. 878, νίος ὢν καὶ ἑλίγων ἱτῶν πληροεμήσας." LOBECK.

485. νίος τρεφῆς μόνος. Níā is *juvenilis*, as at Pind. *Ol.* 2. 78, νίᾱ ἀἰθλοί; Eur. *Med.* 48, νίᾱ φροντίς. "To the following words the gloss of Hesychius, διόισται· διάξω, βιώσεται, apparently refers, and Suidas s. v. interprets in the same manner. The Schol. Barocc., however, explains differently: χωρισθήσεται τοῦ θανόντος or κομισθήσεται πιχωρισμένος. Musgrave adopts the view first given, and supplies βίον or αἰῶνα, which is open to the objection that διόισται βίον rather than διόισται would be required, and that διαφίρειν τὸν βίον must be understood of the whole of life, and not simply of that portion of it which is spent under the care of guardians. Hence it would appear more appropriately rendered *verabitur, raptabitur maleque tractabitur*, in a very similar sense with the language of Dio Chrys. *Or.* XLI. 506. C, ἡσ' ἐρφανιστῶν διασπασθήσεται, and Plutarch, *V. Timol.* c. 13, ἔτη δώδεκα ἐν ἀγῶσι καὶ πολυμίαις διφορεθῆν, *circumactus et jactatus est*." LOBECK. "The objection Lobeck urges against the explanation of Musgrave, that διαφίρειν τὸν βίον must be understood of the whole period of life, instead of the interval spent under the care of guardians, appears to me of little force. Nor do I think that the mere notion of the separation of Eurysakes from his deceased parent is sufficiently appropriate to the sense of the passage. Perhaps the verb should be taken in its own strict meaning, *differetur, in varias partes trahetur, huc illuc trudetur*." HERMANN. Wunder urges, in opposition to the opinion of Lobeck that διαφίρεσθαι is here used in the sense of *verari, male tractari*, that no passage can be cited from any classic writer in which it has this signification. An equally conclusive reason against this explanation may be derived also from the consideration, that, whilst the employment of the middle for the active is somewhat rare (consult note to v. 611 below), this ought to occasion less hesitation than the assumption that it is used in the sense of the passive. In reference to the statement that διόισται βίον must refer to the whole period of life (cf. Eur. *Hel.* 10, Hdt. 3. 40, and many other passages in which it has undoubtedly this application), we think that it exists in the very nature of the thing, that this expression was allowable also of a definite interval or portion of existence; and as our poet has expressly defined the period during which Eurysakes, in the event of the death of Aias, must spend his life unhappily, we agree with Hermann in considering the phraseol-

ogy of the text as free from all objection on this score. On the genitive with *μῖνος*, here equivalent to *μονωδίας*, cf. Matthiä, *Gr. Gr.* 351.

489. Ἐμοὶ γὰρ οὐκ ἴτ' ἔστιν. SCHOL.: καὶ τοῦτο Ὀμηρικόν· Οὐδὲ μοὶ ἔστι πατὴρ καὶ πότνια μήτηρ. ἵτα ἔξῃς· Ἀτὰρ σύ μοί ἔστι πατὴρ καὶ πότνια μήτηρ. (Il. 6. 413, 429.)

491. Καὶ μητιέ' ἄλλη μοῖρα τὸν φύσαντά τι. "The reading of the books is Καὶ μητιέ'. ἄλλ' ἡ μοῖρα τὸν φύσαντά τι. If it is correct, we consider it as much more discreditable to Sophokles than all those passages in which he has offended Mr. Wakefield, as we have lately seen, by too frequent a use of the particle *ἄν*. It is a most wanton violation of propriety to represent Aias as the murderer of one of his mistress's parents, particularly of her mother. We are not ignorant, indeed, that such accidents occasionally happened in the heroic age in which Aias flourished, and which Hesiod distinguishes from the brazen age which preceded it by the epithets *δικαιοσύνην καὶ ἄριον*. But we know of no age or state of society in which the mention of such a transaction would not be carefully avoided in a tender and pathetic appeal, like the present address of Tekmessa. We commend Bothe, therefore, who, in his "Aias," represents the parents of Tekmessa as both deceased before the destruction of their country. The words of Bothe's Tekmessa are, Καὶ μητιέ' ἤδη μοῖρα, τὸν φύσαντά τι, Κατεῖχεν, Αἶδου θανάσιμος οἰκήμενος. Erfurdt reads, Καὶ μητιέ' ἄλλη μοῖρα τὸν φύσαντά τι Κατεῖλιν Αἶδου θ. οἶκ. The alteration of the received reading is very slight, and we should be very happy, for the sake of the poet's credit, if we could bring ourselves to think it probable. Besides other objections to Erfurdt's emendation, it appears to us that the common reading agrees better with the two next following verses, Τίς δῆτ' ἔμοι . . . σώζομαι. If Tekmessa, in the two verses in which she mentions the loss of her parents, lays that stress on it which Erfurdt's reading seems to express, nothing can be more impertinent than her question, Τίς πλοῦτος; compared with the words of Andromache, Ἐστωρ, ἀτὰρ σύ μοί ἔστι πατὴρ καὶ πότνια μήτηρ. We think, therefore, she mentions the loss of her parents merely as a subordinate incident to the loss of her country; and that country, father, and mother are all included in the word *πατρίς*." ELMSLEY. A sense somewhat less objectionable than that referred to in the preceding observations, which sufficiently explode the punctuation of the common copies, might be obtained from adopting the following alteration in the words before us: καὶ μητιέ' ἄλ λ' ἡ μοῖρα τὸν φύσαντά τι καθ., ac matrem meam patremque aliud quam fatum sustulit. If this slight change should be admitted, Tekmessa must be

understood to intimate that her parents perished together in the indiscriminate slaughter which ensued upon the capture of her ancient city by the Greeks, and that for this Aias, as their leader, was in some degree responsible. We have, however, received into the text the emendation of Lobeck and Erfurdt, which is supported by the authority of the MSS. Aug. B. Γ., and is suprascriptum in the MS. Lb. Nevertheless, it is still doubted if this reading is a genuine restoration of the writing of the poet. "Hermann, on account of there being nothing to which ἄλλη is opposed, conjectures that a verse has perished, in which Tekmessa may have added something concerning the destruction of her house and her own abduction into slavery. Bothe thinks that ἄλλη should be written, *alio abripuit*, i. e. ad Orcum. Neither of these suggestions will be thought necessary, if we assume that the parents of Tekmessa perished together when Aias stormed their city, not by the hand of Aias, but in the common slaughter of the citizens, and that Tekmessa, in order to avoid seeming to impute the blame of this most dire calamity to Aias, intended to convey this representation by the ambiguous expression ἄλλη μοῖρα, which may be regarded as a euphemism for *infelix* or *adversa fortuna*. So δαίμων ἄλλος, Eur. *Rhes.* 884; εἰ συμβήσεται τι ἄλλο, Thuk. 7. 64, where the Scholiast remarks, εὐφημότατα ἡνέζετο τὴν ἥτταν. And in Polyb. 15. 10, the expression τὸ ὡς ἄλλως is said antithetically of things which happen in correspondence with a vow." LOBECK. "That the adjective ἄλλος cannot be employed without an opposition expressed or implied is evident as day. In the expression δαίμων ἄλλος, and in similar phrases, there must have been either the express mention or the implied intimation of a δαίμων, to which the δαίμων ἄλλος is put in opposition, and, in conformity with the usage of the Greeks, a δαίμων ἄγαθος. In the passage from the *Rhesus*, τί ποτ' εὐτυχίας ἐκ τῆς μεγάλης Τροίας ἀνάγμιν πάλιν εἰς πίνθη δαίμων ἄλλος, τί φουτύνει, the idea of a δαίμων ἄγαθος is contained in the words εὐτυχίας ἐκ τῆς μεγάλης. In our own verse, Aias himself must be the opposition to ἄλλη μοῖρα, as the antecedent words σὺ γάρ μοι πατερίδ' ἤστωσας δορί most manifestly show. Consequently, Tekmessa would call Aias, as the destroyer of her father-land, a δαίμων ἄγαθος, or a μοῖρα ἀγαθή. But that this is impossible requires no further exposition. If the words were really written by the poet in the way we have exhibited them in the text, they can bear no other meaning than this, that Tekmessa ascribes the overthrow of her country to the prowess of Aias, and the sending her parents to the under-world to the might of some other, and indeed to μοῖρα. The words ἄλλη μοῖρα, therefore, stand for ἄλλος, δη-

λονότι μοῖρα. Upon this use of the pronoun, see my observations to *Philokt.* 38." WUNDER. Upon this highly ingenious and admirable explanation, we have simply to observe, that we should have preferred ἄλλο, δηλονότι μοῖρα. See note to v. 428, *supra*.

492. Καθίλιν . . . οἰκήτορας. "Supplenda est præpositio εἰς." BRUNCK. "Perhaps the poet wrote καθίλ' εἰς; "Αἶδου . . . οἰκήτορας, demisit ad Orci incolae." MUSGRAVE. Both these editors have failed to perceive that οἰκήτορας is here said by prolepsis for ὥστε οἰκήτορας εἶναι. See note to v. 69 *supra*, and the numerous examples quoted, in illustration of this usage, by Lobeck to this line. — θανασίμους. SCHOL.: ἀντὶ τοῦ νεκροῦς. So also Moschopolus, *Sched.* p. 49, who quotes our verse in order to establish the passive signification in which this adjective is occasionally employed. Cf. *Æd. Tyr.* 959; *Philokt.* 819. On the other hand, it is used in its more frequent active sense, *infra*, v. 977; *Æd. Tyr.* 560; *Trach.* 758.

494. ἐν σοὶ . . . σώζομαι. On the preposition, see note to v. 463, *supra*, and on the adverbial signification of the pronoun σοί, to v. 262.

495. Ἀνδρῖ. "Said emphatically, as its position at the commencement of the clause sufficiently indicates, for ἐγγυὴς ἀνδρῖ below, v. 499. It has the same pregnant signification at vv. 1021, 1282, 1301; *Antig.* 710." JAEGER. See Wunder to *Æd. Kol.* 389. — "Ἀλλ' ἴσχει καὶ μοῦ. SCHOL.: καλῶς τὸ καὶ μοῦ, οἶον μὲτὰ τὸν πατέρα καὶ τὸν υἱὸν καὶ μὴ ἔν τινι μοίρᾳ κατὰ δου· αἰσθάνεται γὰρ τὰ τῆς τύχης, ἐν ᾗ οὖν ἔστιν. αἰδημένους δὲ αὐτὸν ὑπομνήσκου τὰ τῆς τύχης, διὰ τοῦτο γὰρ μάλιστα δοκεῖ αὐτὸν πείθειν. ὁ δὲ γὰρ Εὐρύπιδης μαστροπικώτατα εἰσάγει τὴν Ἐκάβην, λίγουναν (v. 811 sqq.). "Ποῦ τὰς φίλας δῆτ' εὐφρόνας δειξέις, ἄναξ, ἢ τῶν ἐν εὐνῇ φιλητάτων ἀσπασμάτων χάριν τιν' ἔξει παῖς ἐμὴ, κείνης δ' ἰγώ;"

496. εἰ . . . πάθοι, si passus sit. The MSS. La. Lb. Γ. εἰ . . . πάθῃ, si passus fuerit, in case he may have suffered, which is received by Wunder. Hermann's observation, "*Imperitum se rationis syntacticæ prodat, qui id recipiat, nisi scribat ἢ*," is too sweeping. See notes to vv. 266 and 471 *supra*, and compare *Æd. Tyr.* 198, εἰ τι νῦν ἐφ' ἔφῃ. *Æd. Kol.* 1442, εἰ σου στερηθῶ. Even in Attic prose, εἰ is sometimes found with the conjunctive, if the idea of the truth or realization of the conditional clause is to be made predominant. Thuk. 6. 21, οὐ ναυτικῆς καὶ θαλάσσης στρατιᾶς μόνον διῦ, εἰ ξυστῶσιν αἱ πολεῖς βοηθηῖσαι. Xen. *Anab.* 3. 1. 36, εἰ δὲ ὅμοις αὐτοὶ τι παρασκευαζόμενοι φανερὸν ἦτε ἐπὶ τοὺς πολέμιους καὶ τοὺς ἄλλους παρακαλῆτε, εἰ ἴσται ὅτι ἔφονται ὅμῃν καὶ περιέσσονται μιμῆσθαι. The optative is defended by v. 1282 below: "Ἀνδρᾶ δ' οὐ δίκαιον,

εἰ θένοι, βλέπτειν, κ. τ. λ. So again at v. 1102, καὶ γὰρ αἰσχερὲν, εἰ πύθοιτό τις, λόγοις κολάζειν. With the sentiment, compare Virg. *Æn.* IV. 317, Si bene quid de te merui, fuit aut tibi quicquam Dulce meum, miserere domus labantis, et istam, Oro, si quis adhuc precibus locus, exue mentem.

498. "Οτου δ' ἀπορρίψι "Eustathius, p. 981. 33, οὐκ εὐγενὴς ἔστιν ἢ γε ἀπορρίψι αὐτοῦ μνήστις εὐ πιστοῦτότος. Longinus, LXXIII. 31, ἡ μνήμη τῶν καλῶν ταχίως ἀπορρίψι. Synesius, *Ep.* XCVIII. 238, τὰ μεγάλα τῶν ἔργων ἀπορρίψι τῆς μνήμης." LOBECK. See Jacobs's *Anth. Pal.* p. 625.

499. Οὐκ ἂν γίνεαι' ἴθ' οὗτος εὐγενὴς ἀνὴρ. Such is the reading of the MSS. La. Lb. Aug. B. Mosq. b, and the Scholiast, who adds the following explanation: οὗτος γὰρ οὐκ εἰς τὸ ἐξῆς γινναῖος νομισθίη. Aldus and the remainder of the MSS., γήνειτό ποθ' οὗτος, which is retained by Brunck. Porson (*Præf. ad Eur. Hek.* p. lviii.), from a MS. of Suidas in the library of Corpus Christi College, Oxford, emended, Οὐπω γίνεαι' ἂν οὗτος εὐγ. ἀνὴρ, in order to remove the objectionable anapest in the third foot, observing, at the same time, that he would offer no objection to the reading in the text. Hermann aptly quotes Eur. *Suppl.* 47, πῶς οὖν ἴτ' ἂν γίνεαι' ἂν ἰσχυρὰ πόλις. Add Ar. *Avv.* 829, καὶ πῶς ἂν ἴτι γίνεαι' ἂν εὐτακτοῦ πόλις. *Infra*, v. 1019, οὐτ' ἂν στρατός γε σωφρονίως ἄρχεαι' ἴτι. Plat. *Apol.* 6, ἥν δὲ αἰσθάνομαι χείρων γιγνόμενος καὶ καταμίμωμαι ἱμαυτὸν, πῶς ἂν ἰγὼ ἴτι ἂν ἡδῶς βιοτιύοιμι. Elmsley to Ar. *Acharn.* 306 observes, that ἴτι in such passages is redundant, and was probably influenced by this consideration in his Review of Porson's *Hekuba*, p. 67, to propose the following correction in the verse before us: οὐκ ἂν γίνεαι' ἂν οὗτος, κ. τ. λ.

500. ὡς πᾶν. SCHOL.: δυσωπητικὰ τὰ τοιαῦτα. εἰ γὰρ ὁ ξένος ἔπειται, πῶς μᾶλλον ὁ Αἴας; Wunder observes, that we might have expected ὡς ἰγὼ, καὶ εἰ, κ. τ. λ. See Seidler to Eur. *Iph. T.* 577; Heindorf to Plat. *Phædon.* 23; and compare *Elektr.* 1301; *Æd. Kol.* 53.

502. Καὶ πάρετα τελεῖν. And of a truth she shall meet with approbation at my hands, if she has but resolution to execute the thing I have enjoined. "The poet, with admirable art, represents Aias as replying in these brief words to the admonitions of the Chorus. The sentiment which they express is this:—It is not for me to obey her commands, but for her to fulfil mine. If she discharge this duty, she will obtain my approbation at all events. Moved in no respect by the address of Tekmessa, he commands the presence of his son in order that he may, before his death, exhort him to the pursuit of virtue, and declares that he will

reward Tekmessa with the guerdon of his praise if she offer no impediment to the speedy execution of his purpose." WUNDER. On the collocation, καὶ κέρτα, see Liddell and Scott, s. v.

506. Καὶ μὴν φόβοί γ' αὐτόν. SCHOL.: τοῦ φόβου χάριν ῥύσασθαι θίλουσα ἐξάγαγον. From this observation it has been conjectured that the Scholiast read ἐξίμμεσάμην, and this is edited by Hermann. On the dative φόβοισι, see Matth. Gr. Gr. 397; Brunck to Antig. 1195. — ἐξιλυσάμην, sustuli e conspectu, ablegavi.

507. Ἐν τοῖσδε ταῖς παυαῖσιν. "Aias here speaks of the time in which he was insane." WUNDER. On the contrary, the use of the demonstrative pronoun intimates that Aias must here be understood to point to the proofs of his insanity, which, as he spoke, surrounded him, i. e. the slaughtered cattle.

509. Πρίσιν . . . τοῖσι. SCHOL.: ἦν καὶ τοῦτο τοῦ ἱμοῦ δαίμονες, τὸ ἐπ' ἱμοῦ τὸν παῖδα ἀναιρεθῆναι· ἀπὸ τοῦ ἴσους τῇ παρούσῃ μου τύχῃ τὸ καὶ ἀντόχειρά μιν τοῦ παιδὸς κατασπινύσσει. On the construction of the genitive δαίμονες with the participle πρίσιν, of which this is the only example found in classical Greek writers, see Jelf's Gr. Gr. 521. 3. Lobeck observes, that the observation of Thomas Magister, p. 734, τὸ πρίσιν οὐ δοτικῇ μόνον ἀλλὰ καὶ γινικῇ· Θουκυδίδης, ὡς πρίσιν ἡμῶν, is incorrect, so far as Thuk. 3. 59 is concerned, for all the manuscripts and editions exhibit the dative. In the present case, it is perhaps best to regard the genitive as dependent upon the substantive force of the participle. Cf. Matthiä Gr. Gr. 386, Obs. 1. The tyro will observe that τᾶν is not for τοῖς ᾧ, since, as Porson remarks to Eur. Med. 863, "the Attics never employ the collocation γί τοι," but for τοῖς ᾧ. On the crasis of these particles, see Blomfield to Æsch. Theb. 179; Jelf's Gr. Gr. 14. 3. Ellendt, Lex. Soph. s. v., observes that γι, when it is placed before restrictive particles, often appears redundant, but in Philokt. 823, Œd. Kol. 1324, Antig. 1064, Trach. 1212, and our own passage, both particles are necessary: "γι ut extollendo, τοι copulando serviat, tamen significans." Compare also Jelf's Gr. Gr. 736. 4, 790, Obs.

510. τοῦτό γ' ἀρκίται. SCHOL.: ἀποσβεθῆναι τὸ θανόν. On the infinitive without the article, as the complement of a verb whose signification is referred directly to a specification of the same subject, see Matthiä's Gr. Gr. 506. 1, and the numerous examples collected there.

512. ὡς ἐν τῶνδε, ex hoc rerum statu, i. e. quum hæc ita sint, porro. Compare Eur. Androm. 1184, εἴτερος τ' ᾧ ὡς ἐν τῶνδ' ἐριμᾶτ' ᾧ. Thuk. 4. 17, ὡς ἐν τῶν παρόντων, ex præsentibus. Soph. Philokt. 893, ἐν τούτων.

See Krüger, *Griech. Sprachl.* 68. 17. 10; Ellendt. *Lex. Soph.* II. s. 'Ως, A. 4; Hermann *ad Vig.* p. 570.

515. *παρουσίας ἔχουν*. SCHOL.: ἤτοι παρῶναι. See note to v. 179 *supra*. The MSS. Γ. Aug. B. Dresd. B. omit εὖ. In defence of the common reading, Lobeck quotes *Æsch. Prom.* 632, τί δῆτα μίλλαις μὴ εὖ γιγανισκῖν τὸ πᾶν. See Jelf's *Gr. Gr.* 750. 2, and *Obs.* 5.

518. Ἐρποντι . . . λόγου; SCHOL.: ἰγγὺς ὄντι ἢ ἀπελιμπανομένη τῆς πλήσεως. "Matthiä to Eur. *Hippol.* 323, has accurately taught that λείλυμαι τινος signifies, *non assecutus sum rem, non novi, ignoro*. Hence λείλυμένος λόγου denotes one, *qui dictum non assecutus est, or non audivit*, i. e. in the passage before us, *qui jussum non exsequitur*." WUNDER. Compare Eur. *Hel.* 1262, λίλυμαι τῶν ἐμῶν βουλευμάτων, *you do not understand* (literally, *fall short of*) *my plans*, i. e. do not obey them.

520. Αἶρε. SCHOL.: πρόσφις. Μή μοι οἶνον ἄιρι, Hom. *Il.* 6. 264. Cf. Eur. *Elektr.* 791, αἶριν λουτρά. Soph. *Elektr.* 634, ἱκαιοι δὲ συθύμαθ'. With the position occupied by εὖ, Neue directs us to compare *infra*, vv. 526, 646, 1268; *Æd. Tyr.* 137; *Antig.* 96; *Æd. Kol.* 125, 363, 906, 1000; *Trach.* 44, 425; *Philokl.* 12, 887. See Elmsley to Eur. *Med.* 1073; Wex to Soph. *Antig.* 96.

521. Νισοφαγῇ τινὶς . . . φόνον. *These recently-slaughtered cattle*. See note to v. 296 *supra*. The MSS. Γ. Lb. Dresd. B. Mosq. b. Lips. read νισοφαγῇ τοῦτον γι.

522. Εἴπωρ δικαίως ἴστ' ἰμός . . . "This expression is simply the Homeric εἰ ἰστέν γ' ἰμός ἴσσι. Compare the observation of Priscian, XVII. 23, p. 90, *juste pro vere vel vere pro juste* . . . Sophocles, *Αἴαντες* δικαίως γόνος *pro ἀληθείς*, and again, XVIII. 24. 202, *justum pro vero et verum pro justo frequenter tam nos quam Attici ponimus*, Σοφοκλῆς Αἴαντι δικαίως γόνος. See Taylor *ad Æsch. c. Ctes.* p. 586." LOBECK. Cf. *Æd. Tyr.* 853, 1283; *Trach.* 853, 1283, where δικαίως has the same signification.

524. πωλιδαμνῖν. SCHOL.: ὡς πῶλον γυμνάζειν. See Eur. *Rhes.* 187, 624; Plut. *Mor.* p. 2. E; Xen. *Æk.* 13. 7; Eustathius, p. 1217. 6.

525. Ὡ παῖ, . . . πατέρες. SCHOL.: μίτριος ἰ λόγος. ἡ δὲ ὁμοία εὐχὴ παρ' Ὀμήρου. Ζεῦ, ἄλλαι τι θιοὶ, δότε δὴ καὶ τόνδε γινίσθαι Παιδ' ἱμὸν, ὡς καὶ ἐγώ (*Il.* 6. 476). "Compare the language of Coriolanus, as narrated by Dionysius, *Antt.* VIII. 41, *τρίφεται τὰ παιδία ταῦτα . . . οἷς θιοὶ δοῖεν εἰς ἄνδρας ἰλθοῦσι τύχην μιν κρείσσεια τοῦ πατρὸς, ἀρετὴν δὲ μὴ χεῖρωνα*, Libanius, *Decl.* T. W. 252, *Θυγατρίδους εἰ γίνωται, τύχη μιν, ᾧ θιοὶ, δι-νέγκαι τοῦ πάππου, τὰ δ' ἄλλα ὅμοιος γίνωται*. Attius in *Armorum Judicio*

ap. Macrob. VI. 1, Virtute sis par, dispar fortunis patria. Virg. Æn. 12. 435 sq., Disce, puer, virtutem ex me, verumque laborem; Fortunam ex aliis." LOBECK. On the optative γίγναι, see Jelf's *Gr. Gr.* 418. b.

529. Ἐν τῇ φρονίᾳ, *z. r. λ.* In this passage the poet asserts that childhood is the sweetest period of existence, because then the mind does not indulge in the contemplation of misfortunes with which it has made no practical acquaintance. Poverty, hardships, contempt, on the one hand, and wealth, the favor of the world, and all other sources of enjoyment and esteem, on the other, do not vex or agitate the happy days of the child, whose intellectual life is not so far advanced as to be able to recognize in them causes for joy or sorrow. We meet with the same thought in our own poets. Gray, in his beautiful Ode on a Distant Prospect of Eton College, v. 41 fg., thus writes :—

"Gay hope is theirs by fancy fed,
Less pleasing when possess;
The tear forgot as soon as shed,
The sunshine of the breast :
Theirs buxom health, of rosy hue,
Wild wit, invention ever new,
And lively cheer, of vigor born ;
The thoughtless day, the easy night,
The spirits pure, the slumbers light,
That fly the approach of morn.
Alas ! regardless of their doom
The little victims play ;
No sense have they of ills to come
Nor care beyond to day."

And again, v. 98 fg. :—

"Thought would destroy their paradise.
No more ;—where ignorance is bliss
'T is folly to be wise."

Milton, *Comus*, 359 :—

"Peace, brother ; be not over-exquisite
To cast the fashion of uncertain evils ;
For grant they be so, while they rest unknown,
What need a man forestall his date of grief?"

Prior (Ep. to Hon. C. Montague, st. ix.) :—

"From ignorance our comfort flows,
The only wretched are the wise."

Davenant, *Just Italian*, p. 32 : —

“ Since knowledge is but sorrow’s spy, it is not safe to know.”

And Dodsley, *Old Plays*, XI. p. 119 : —

“ Ignorance is safe ;

I then slept happily ; if knowledge mend me not,

Thou hast committed a most cruel sin

To wake me into judgment.”

530. Τὸ μὴ φρονεῖν . . . κακόν. Valcknäer to Eur. *Hippol.* 247, Brunk to the preceding verse, Porson to Eur. *Med.* 140, Elmsley to *Herakl.* 1014, and most modern critics, consider this line a spurious introduction from the margin. It is omitted by Stobæus, *Serm.* LXXVIII. 9, where the preceding and subsequent verses are quoted, but is recognized apparently by the Schol. Rom. in the words *ἐν τῷ νηπίῳ κακὸν μὲν τὸ μὴ φρονεῖν, κακὸν δὲ ὅμως ἀνιδνουν*, by Suidas s. v. Ζηλοῦν, Eumathius *de Ism. et Iemenia*, p. 52, and Tzetzes, *Chil.* 6. 69. Hermann argues warmly in its favor, and represents it as extremely appropriate to the language which precedes. “ *Quum poeta dixisset ignorantes vivere jucundissime, ne hoc falso dixisse videatur, in parenthesi addit: nam si malum est ignorantia, at innoxium est malum, usque dum discernere didiceris quid sit gaudere et quid dolere.* Repetitio verborum in his *ἐν τῷ φρονεῖν μηδὲν* et *τὸ μὴ φρονεῖν*, neminem offendet, qui meminerit frequentissimas esse hujusmodi repetitiones. Illa autem *ἥδιςτος βίος* et *πάρετ’ ἀνιδνουν κακόν*, non idem, sed diversissima sunt.” Even if there had been no diversity of meaning, the repetition of the language would have weighed little with us as an argument against the reception of this verse for *δις ταῦτα λήγουσιν οἱ σοφοί*, as at *Elektr.* 1078, Eur. *Phæn.* 358, *Ion.* 50, and frequently elsewhere. We cannot, however, agree with this eminent critic in thinking that the words before us are added as an explanation of a thought which we fail to discover in any part of this address; nor is it, we believe, customary for explanatory or qualifying clauses to be introduced, in either prose or poetry, without some previous mention of the sentiment which they are intended to limit or define. Who, moreover, can suppose that *τὸ μὴ φρονεῖν γὰρ πάρετ’ ἀνιδνουν κακόν* would have been placed by any writer for that which, in conformity with Hermann’s reasoning, ought to have been written *κακὸν μὲν ἵσται τὸ μὴ φρονεῖν, ἀλλὰ πάρετ’ ἀνιδνουν*? On such principles of interpretation, the words under review may be regarded as corrective of any idea under heaven. In the connection in which we find them, and in reference to the words immediately antecedent, we must, then, confess ourselves unable to discover

any consistency between the two assertions $\iota\varsigma\ \tau\tilde{\alpha}\ \phi\rho\epsilon\nu\iota\tilde{\iota}\nu\ \gamma\acute{\alpha}\rho\ \mu\eta\delta\acute{\alpha}\nu\ \tilde{\eta}\delta\iota\sigma\tau\omicron\varsigma\ \beta\acute{\iota}\omicron\varsigma$, and $\tau\acute{\omicron}\ \mu\eta\ \phi\rho\epsilon\nu\iota\tilde{\iota}\nu\ \gamma\acute{\alpha}\rho\ \pi\acute{\alpha}\rho\tau' \acute{\alpha}\nu\acute{\omega}\delta\upsilon\nu\omicron\iota\varsigma\ \kappa\alpha\kappa\acute{\iota}\omicron\upsilon\iota\varsigma$. The *ἀφροντιστία* of early childhood, as an indication of intellectual inferiority, may, indeed, be called a *κακόν*, but why should the adjective *ἀνώδυνον* be added? Still more difficult is it to understand why, even as an *ἀνώδυνον κακόν*, it should be represented as the cause $\tau\omicron\tilde{\upsilon}\ \tilde{\eta}\delta\iota\sigma\tau\omicron\upsilon\ \beta\acute{\iota}\omicron\upsilon$. For, as Lobeck accurately observes, the particle $\gamma\acute{\alpha}\rho$ is here used in a causal, and not a mere corrective sense. The mere inability to discriminate between pain and pleasure, and the total want of all consciousness of this inability, must be regarded as unsatisfactory and inadequate reasons for the extreme enjoyment of the child. That the reference is not, on the other hand, to that insensibility to external ills so characteristic of thoughtless youth, is evident from the consideration that this has been already stated at v. 528, in the words $\tilde{\delta}\tau\iota\ \epsilon\acute{\upsilon}\delta\iota\nu\ \tau\tilde{\omega}\nu\delta' \iota\pi\alpha\iota\sigma\theta\acute{\alpha}\nu\iota\varsigma\ \kappa\alpha\kappa\acute{\omega}\nu$. If, then, this verse is to be retained, our only alternative is emendation. The reading of Suidas, l. c., $\tau\acute{\omicron}\ \mu\eta\ \phi\rho\epsilon\nu\iota\tilde{\iota}\nu\ \delta\acute{\iota}$, κ. τ. λ., is certainly preferable to the Vulgate, and has been viewed with favor by some scholars. A far better mode will be to read $\tau\acute{\omicron}\ \mu\eta\ \phi\rho\epsilon\nu\iota\tilde{\iota}\nu\ \gamma\acute{\alpha}\rho\ \pi\acute{\alpha}\rho\tau' \acute{\alpha}\nu\acute{\omega}\delta\upsilon\nu\omicron\iota\varsigma\ \kappa\alpha\kappa\acute{\omega}\nu$, i. e. *ἄνιν κακῶν*, or rather *ἄνιν ὀδύνης κακῶν*. No explanation will be required to show how entirely opposite a sense this simple alteration will impart, and no hesitation will be felt at the expression *ἀνώδυνον κακῶν*, so thoroughly in harmony with the Sophoclean diction, by those who remember *Æd. Kol.* 786, *κακῶν ἄνιαι*; *Ibid.* 865, *ἄφρονες ἀρεῖαι*; v. 308 *supra*, *ἀψόφροντες ὀξίων κυκυμάτων*; *Elektr.* 36, *ἄσκιους ἀσπίδων*; and the numerous similar examples from the other Tragedians which have been collected by Jelf, *Gr. Gr.* 529, *Obs.* 2.

531. *Ἔως . . . μάθης*. The temporal conjunctions *ἕως*, *ἕωςτις*, *πρίν*, and *μήχρι* (*εὖ*) are sometimes, although rarely, constructed with the conjunctive without *ἄν*, when, as in the present passage, the thought expressed by the writer or speaker is represented as not problematic or uncertain. Cf. *Plat. Phæd.* 62, *οὐ πρότερον αὐτὸν ἀποκτινύναι διῷ, πρίν ἀνάγκη τινα ἰ θεὸς ἐπιπείμῃη*. *Thuk.* 6. 10, *οὐ χρεὶ ἀρχῆς ἄλλης ἐρίγισθαι πρὶν ἢν ἔχομεν βεβαιωσάμεθα*. *Ib.* 1. 137, *τὴν δὲ ἀσφάλειαν εἶναι μὴδὲν ἐκβῆναι ἐκ τῆς νῦνς μήχρι πλοῦς γίνηται*. *Soph. Philokl.* 917, *Μὴ στίναζι, πρίν μάθης*. *Infra*, v. 547, *μήχρ' ἰς μυχὸς πίχῃσι νετέρου θεοῦ*. See Jelf's *Gr. Gr.* 842. 2.

532. *δι' σ' ὅπως πατὴρ δίδυμις*. On this "remarkable construction," see Jelf's *Gr. Gr.* 898, *Obs.* 2, and compare *Philokl.* 54, *τὴν Φιλοκτήτου σε δι' ἱ ψυχὴν ὅπως λόγουσι ἐκπλίψις λίγων*. *Kratinos ap. Athen.* IX. p. 373. E, *δι' σ' ὅπως ἀλεαυγύνους μὴδὲν διείσεις*. As the future

indicative is the prevalent construction with *ἴπας* after verbs which express the idea of caring, considering, exerting one's self, etc., when the end proposed is not represented as simply problematic, but as definitely possible, it is perhaps best to suppose an ellipse of *φροντίζειν* or *πράττειν*, in the sense of *cure*, after the words *δοῖτε*. So in Xen. *An.* 1. 7. 3, *ἴπας οὖν ἱσιθεὶς ἄνδρες ἄξιον τῆς ἰλιθυρίας*, supply *ἐπιμελιῖσθε*.

533. *οἶος ἐξ οἴου*. See note to v. 478, *supra*.

534. *πύφους πνύμασιν*. SCHOL.: *κούρη καὶ ἀπαλὴ ζωῇ· τῇ δὲ μεταφορᾷ τῶν μικρῶν φυτῶν ἰχρήσατο, ἅτινα οὐδὲν σφοδρὸν δύναται ὑποφέρειν, οὐ καύσαντα οὐκ ἄνιμον*. "Compare Dio Chrys. *Or.* XII. 202. B, *τριφόμενοι τῇ διηλεκτῇ τοῦ πνύματος ἐπιρροῇ αἶμα ὑγρὸν ἱκοντες ἄσπετον νήπιον παῖδες*. Lucian, *Bis accus.* T. II. 793, *ἄνιμοι φυτευγούντες*. See other instances in Aglaoph. T. I. 760." LOBECK. Add *Trach.* 141, *τὸ γὰρ νιάζον ἐν τοιοῦτοις βίσκεται Χώρις, ἢν' ἀκαίνιστος οὐ θάλασπος θεῶν, οὐδ' ἱμβροί, οὐδὲ πνιμάτων οὐδὲν κλονεῖ*, etc. Orph. *H.* 37. 22, *πιοῦς ψυχροτέρους*. Pallad. *Epigr.* 122, *αὔραι ζωογόνοι*. Catullus, LXIII., *Ut flos in septis secretus nascitur hortis, Quem pulcent auræ*.

535. *τίαν . . . χαρμονήν*. "*Teneram animam (vitam) fovens, ut matri huic gaudio sis*. On *χαρμονήν* (a source of joy), in apposition with *τίαν* *ψυχῇν*, see Matthiä, *Gr. Gr.* 432, and compare v. 1149, *infra*, *Elektr.* 966, *Æd. Tyr.* 603, cited by Neue." WUNDER. Compare Pindar ap. Plat. *Polit.* 1. 5, *γλυκυτά οἱ καρδίαν ἀτάλλοισα γηροτέφες σινκαρεῖ ἱλπίς*. HESYCHIUS: *ἀτάλλει· τρέφει, τιθεῖ*.

536. *Οὔτοι . . . μή τις ὑβρίση*, i. e. *οὐδὲν διόν, μή τις ὑβρίση*. See note to v. 83, *supra*. The MSS. Ien. Mosq. B. Par. D. Aug. B. read *ὑβρίσει*, which is edited by Brunck, in conformity with the canon of Dawes, that after *οὐ μή* the conjunctive of the 1 aor. act. is never found. We believe with Elmsley, that the reading in the text, which is supported by the authority of the MSS. La. Lb. Γ. Θ., is right, and we are certain that *ὑβρίσει* is wrong. The form of the Attic future is *ὑβριεῖ*. See the *Quarterly Review*, Vol. VII. p. 454; Matthiä, *Gr. Gr.* 517, *Ods.* 1; Lobeck ad Phryn. p. 746; Elmsley to *Æd. Kol.* 177; Reisig, *Comment. Crit. in Soph.* *Æd. Kol.* p. 251 sqq.; Liddell and Scott, s. *Οὐ μή*; and compare *Philokl.* 381; *Æd. Tyr.* 771; *Æd. Kol.* 408, 702; Ar. *Lysistr.* 704; Xen. *Anab.* 4. 8. 13, 7. 3. 26.

538. *Τοῖον πυλωρὸν . . . ἱμνα*. "The expression *πυλωρὸν φύλακα* is analogous to *λιόλυστρον* *Ἄρη*, v. 242, *supra*, and other instances quoted in my note to *Antig.* 500. Strictly speaking, the adjective *πυλωρὸς* signifies *πύλης φύλαξ*, i. e. it already contains the idea expressed by the noun with

which it is here conjoined. In translation, however, we can only lay stress upon the notion *πύλης*, and must, therefore, consider *πυλωρὲς φύλαξ* as simply equivalent to *πύλης φύλαξ*. Even this must be regarded as a metaphorical expression to convey the notion of a *perpetual guardian, who never leaves the place or person whom he undertakes to guard*. Sophokles has used *οἰκουρῶν* in the same manner at *Philokt.* 1328, *Χρύσης πειλασθεὶς φύλακος, δὲ τὸν ἀκαλυψῆ σπαρὸν φυλάσσει πρόφιος οἰκουρῶν ἴφιος*. As an adjective, *πυλωρὲς* is employed in the same way as *οἰκουρὲς*, with this distinction only, that *πυλωρὲς* means *πύλην φυλάττων*, and *οἰκουρὲς*, *δοκὸν φυλάττων*. Aias, then, says, that *he shall leave Teukros as the constant and intrepid guardian of the nurture of his son.* WUNDER. The reading *ἔμπα, κί,* for which Aldus and the manuscripts generally exhibit *ἔμπακ' εἰ*, originally due to the emendation of Reiske and Hermann, is supported by the testimony of the MS. Laur. A., Suidas, s. v. *Τηλωνός*, and the Schol. Rom. See note to v. 122, *supra*; Porson, *Adv.* p. 220; Schäfer, *Index to Mel. Critt.* p. 163.

540. *Τηλωνός οἰχνύ.* *Is gone far out of sight.* For the construction, see note to v. 216, *supra*, and compare *Elektr.* 313, *θυραῖος οἰχνύ.* SCHOL.: *τηλωνός· γράφεται καὶ τηλουργός*, and this is preferred by Musgrave, who refers to Eur. *Orest.* 1331; *Androm.* 890; *Elektr.* 251. The reading in the text is every way superior, and is defended by *Philokt.* 216. With the following words, *δυσμενῶν θῆραν ἔχων* = *δυσμενῆς θηρῶν* or *θηρώμινος*, compare v. 838 below, where *ἔχων ἄγρας* is employed in the same periphrastic way for *ἀγρεύων*, and consult notes to vv. 180, 306, *supra*. Here, again, the Scholiast observes, *τὸ δὲ θῆραν γράφεται καὶ φρουράν*, i. e. as he subsequently explains, *φυλακὴν ἔχων τῶν ἰχθῶν*, and the same word appears also on the margin of the MS. Laur. a. Its inferiority to the common reading will be at once detected by referring to v. 330, *supra*, and the observations we have added there.

543. *ἔπος . . . διῆξι.* In place of *διῆξη*, which is found in the majority of the ancient copies and editions, Brannk has rightly edited *διῆξι*, on the authority of the MSS. Par. I. Lb. Mosq. A. Aug. C. See note to v. 532, *supra*; Matthiä, *Gr. Gr.* 519. 7.

545. *Ἐριβοίᾳ λίγω.* Schäfer (*Mel. Critt.* p. 163) and Erfurdt direct us to substitute the accusative *Ἐρίβαιαν*; and this, although the common reading may be defended by *Æsch. Fr. I.*, *ἄσπον ἡλθιν Ἀντικλίας, τῆς σῆς λίγω ται μητρέας*, and other passages cited by Lobeck, in which the verb *λίγω* is placed *extra constructionem*, we are disposed to think more probable. Compare *Antig.* 32, *τοιαῦτά φασὶ τὸν ἀγαθὸν Κρίοντα σοὶ πᾶμολ*,

λίγω γὰρ, καὶ μὴ, κηρύξαντ' ἶχιν. At *Æsch. Theb.* 655, *πανύμφη δὲ πάρετα*, Πελουπίην λίγω, several manuscripts read Πελουπίην. That the letter *ν* is frequently converted by the transcribers into *ι*, is notorious to all. The representation of Sophokles, that Eriboia was the name of the mother of Aias, is supported by the statement of Pindar, *Isthm.* 5. 45; Diodoros, IV. 72; Philostephanos ap. Schol. Hom. *Il.* 16. 14; and Hyginoæ, *Fab.* XCVII. On the other hand, Xenophon, *Cyn.* 1. 9, Apollodoros, III. 12. 6, and Pausanias, 1. 42. 4, call her Periboia. Pherekydes appears to have called her Phereboia, whom Plutarch, *V. Thes.* c. 28, distinguishes from Periboia, the mother of Aias, but adds, that Theseus married both. Cf. Huschk. *Anal. Litt.* p. 325; *Lehrs de Aristarchi Stud. Hom.* p. 249. If the common reading in Athen. XIII. p. 557. A is correct, Istros named her Meliboia. In the above passages, Xenophon, Apollodoros, Philostephanos, Diodoros, and Pausanias add, that she was the daughter of Alkathoos, the successor of Megareus. Lobeck observes, that these diversities of statement on the part of the historians and genealogists above mentioned are in all probability due to their anxiety to illustrate the closeness of the intercourse between Attika, Megaris, and Salamis, at the time of the Trojan war.

546. "Ὡς σφιν γίνηται, κ.τ.λ. "Lobeck and Erfurdt have adopted ἵς τ' ἄν γίνηται, the emendation of Hermann (*Præf. ad Hek.* p. liv.). They might have read ὡς γίνηται, comparing v. 531 (where see our note). As these emendations are violent, and as the common reading, whether we read *μίχρεις εὖ* or *μίχρεις ἄν*, is objectionable on more than one account, we are inclined to reject v. 547 as spurious. Perhaps it was inserted by some scrupulous critic, who thought that the expression *γηροβοσνὸς εἰς αἰί*, in the preceding verse, required some qualification. The words *εἰς αἰί* may be translated *as long as they live*. Compare *Æd. Tyr.* 275; *Trach.* 1204." ELMSLEY. In addition to the foregoing remarks, we have only to observe, that the anapaest, formed by two words, with which the verse commences, — the fact that *μίχρει* or *μίχρεις*, much less *μίχρεις εὖ* or *μίχρεις ἄν*, are never used by the writers of ancient Attic tragedy, — and the unpoetical character of the expression *μυχὰι τοῦ κάτω θιού*, — are decisive arguments for the rejection of this verse.

549. *μὴ θήσουσι*. The construction is to be referred to *ῥως* in v. 543, *supra*, where see note. — *ὁ λυμίων ἰμός*. The reference is to Odyseus. The unusual position of the pronoun is defended by Eur. *Hippol.* 683, *Ζεὺς σ' ἰ γινήτωρ ἰμός*; Theokrit. *Id.* 27. 58, *τῶμπίχονσι ἰμόν*; and several passages in Plato and Thukydides. See Dindorf to this verse; Schneider

ad Plat. Civ. T. II. p. 319; Siebelis ad Pausan. 1. 25. 6; Bernhardt, *Synt.* p. 323.

550. Ἄλλ'.... ἐπώνυμοι. SCHOL.: πίσιστασι ὡς οὐδὲν ἀπολυφορμίου τοῦ παιδὸς τῆς αὐτοῦ ἀρετῆς· τὸ δὲ σάκος διὰ τὸ ἐξαίρετον τῇ παιδί φυλάσσειν πελοῖσι, τὰ δὲ ἄλλα τύχη συνθέψαι φησί· πίσταται γὰρ καὶ αὐτὰ περιμάχεται ἰσόμενα. οἶδιν Ὅμηρος ἄλλα συγκαίόμενα· Ἄλλ' ἄρα μὲν κατίκησιν ἐν ἱστοῖσι διαιδαλίοις. (Il. 6. 418.) On the adjective ἐπώνυμος, Hemsterhuis, ad Luc. *Dial. Mort.* IX. 1, observes, "Ἐπώνυμος præditum duplici potestate, eo magis observanda, quod sæpe deluserit eruditos interpretes; vel qui nomen ab alio trahit, vel qui suum alteri tribuit." Render, *of the same name with yourself, or from which you have received the name Eury-sakes.*

551. διὰ περίπλεκτος. *Swaying it by means of the thickly-folded handle.* Homer, *Il.* 7. 219, mentions Tychios, of Hyle, ἐκτυτόμῳ δ' ἄρ' ἄριστος, as the maker of Aias's shield of seven ox-hides. See also Nonnus, *Dionys.* 13. 671, and the other authorities cited in Lobeck's note. On the word περίπλεξ, which Eustathius, p. 995. 19, denies to have been used by the heroes of the Homeric age, see Eur. *Hel.* 1396, ἱμβαλὼν περίπλεξ γενναίαν χίρην, Wesseling to this verse, Klausen to *Æsch. Agam.* 757, and more particularly Smith's *Dict. of Greek and Roman Ant.* p. 298. a.

553. τιθάψεται. See Jelf's *Gr. Gr.* 407. 1. — On κινῆ, for κινῶς, see Wunder to *Antig.* 544; and on the practice here alluded to, the observations of the Scholiast quoted in note to v. 550, compared with Thuk. 1. 8.

555. Καὶ δῶμα πάντων. All the manuscripts and old editions καὶ δῶμα' ἀπάντων. A precisely opposite error has been already pointed out in the note to v. 178, *supra*. The genuine reading has been preserved by Eustathius, p. 742. 40, and is defended by Ar. *Lys.* 265, μοχλοῖς δὲ καὶ πλῆθροισι τὰ προπύλαια παντοῦν; Archiloch. ap. Polluc. 10. 27, θύρας παντοῦν; Anth. Pal. V. n. 4, σηκτὴν κλιῖν θύρην. — ἐπισκήρους, *at or before the tent.* See note to v. 216, *supra*; Matthiä, *Gr. Gr.* 446. 8; Jelf's *Gr. Gr.* 714. a.

556. Κάερα γυνή. "Sophokles does not here say, *Lamentis mulierum facile hominum miserationem commoveri*, but Hermann, who finds fault unnecessarily with the common explanation, *facile misericordia afficitur mulier.*" APITZ. With the sentiment, compare Eur. *Med.* 924, γυνὴ δὲ θῆλυ, κατὰ δακρυῖς ἴφν. *Herc. F.* 536, τὸ θῆλυ γὰρ πως μᾶλλον οἰκτρὸν ἀρσένων. *Trach.* 1062, γυνὴ δὲ θῆλυς αὔσα ποῦν ἀνδρὸς φύσιν. On the predicative employment of the neuter adjective when the subject

refers to a class, and not to a particular individual, see Matthiæ, *Gr. Gr.* 437; and compare Virg. *Æn.* 4. 569, Varium et mutabile semper Femina; *Ecl.* 3. 80, Triste lupus stabulis.

557. Οὐ πρὸς . . . ἀήματι. For it is not the part of a skilful physician to utter doleful incantations over a disease that asks the knife, i. e. my malady can only be cured by the sword. With the word ἰαφδαί, used, in the sense of the Latin *incantationes*, to denote songs or charms for the alleviation or cure of physical pain and suffering, compare Hom. *Od.* 19. 457, ἰαπειδῇ δ' αἶμα κελαινὸν ἰσχίειν, with the observation of the Scholiast there: ἰστίον ὅτι ἀρχαία ἰστίον ἢ διὰ τῆς ἰαπειδῆς θεραπεία, ὅστις καὶ Πίνδαρος ἐπὶ τοῦ Ἀσκλησίου "μαλακαῖς ἰαπειδαῖς" λίγει. (*Pyth.* 3. 31.) *Æsch. Eum.* 649, τούτων ἰαφδὰς εὐκ ἰαίησιν πατήρ. On the preposition πρὸς, see note to v. 306, *supra*; Jelf's *Gr. Gr.* 638. 2. b; and with the construction of θρηνῶν, for which the common copies incorrectly exhibit θροῶν, with the accusative, compare Hom. *Il.* 722, αἰδὼν ἰθρήνιον; *Ar. Av.* 213, θρηνῶν ὕμνους; and the numerous examples in Jelf's *Gr. Gr.* 566. 4. — τομῶντι. SCHOL.: τῆς τομῆς διομίνφ.

559. Δίδωκ' ἀκούων. See note to v. 480, *supra*.

560. Οὐ γάρ μ' ἀρίσκει. "That is, ἀρίσκει με, not ἀρίσκει μοι. See my note to *Ar. Plut.* 353, and Greg. *Cor. de Dial. Att.* XXIII." BRUNCK. Cf. Elmsley to *Eur. Med.* 12; Monk to *Hippol.* 184; and Jelf's *Gr. Gr.* 594. 4, *Obs.* 2.

561. δεασίης. Cf. v. 317, *supra*; and on the frequent employment of these *verba desiderativa* by the Tragedians, see Buttmann's *Ausführ. Griech. Sprachl.* Bd. II. s. 389. According to the *Etym. M.* 750. 50, they are employed only in the present tense.

562. πρῆνι. SCHOL.: ἀνάπρηνι. Ne interroga. Cf. *Antig.* 399; *Elektr.* 1445; *Trach.* 195, 314, 388. — Σωφροσύνη. SCHOL.: νῦν τὰ μὴ περιεργαῖν· ἐν τούτῳ γὰρ μάλιστα ἡ σωφροσύνη ταῖς γυναιξὶ διασώζεται, εἰ μὴ περιεργάζονται, ὅ, τι πράττει ὁ ἀνὴρ. "Aias forbids all prying curiosity on the part of Tekmessa, and commands her τὰ αὐτῆς πράττειν, which is Plato's definition of σωφροσύνη." CAMERARIUS.

564. μὴ προδοὺς γίνῃ. "Ne deseras. So below, 1205, *Elektr.* 368, *Æd. Tyr.* 331, and elsewhere. On the periphrase προδοὺς γίνῃ, see my observations to *Æd. Tyr.* 928, and to *Philokt.* 756." WUNDER.

565. Ἀγαν γι λυσιῖς. . . . ἰφιλιότης ἔτι; "Ursinnus, p. 498, aptly compares Virg. *Æn.* 11. 51, Nos juvenem exanimum et nil jam coelestibus ullis Debentem vano mœsti comitamur honore, which he pronounces an imitation of our passage. In the same way, Maximian, *Eleg.* V. 231,

Nil mihi cum superis, explevi munera vitæ; and a matron on the point of death, in Val. Max. 2. 6. 8, tibi quidem dii magis, quos relinquo quam quos peto, gratias referant. Aias, therefore, says this: *Di, per quos me obtestaria*, (i. e. *superi*) *nihil ad me, cui mori decretum est.*" LOBECK. "Of the various explanations given by the Scholiast, that alone is true which directs us to supply *τιν* or *οἱ* to the infinitive *ἀρεῖν*. Render, therefore, *Nescians, non me amplius hoc debere diis, ut tibi opituler?* i. e. vain is your adjuration by the gods, for they have no such claim of merit upon me that for their sake I should bear aid to thee." HERMANN. Neither of these explanations is entirely satisfactory; the first, because it assigns no place to the verb *ἀρεῖν*, and expresses a sentiment to which the admonition that follows immediately from Tekmessa, *ἰσθμεν φωνῇ*, *blaspheme not*, is entirely inappropriate; the second, on account of the imperfect sense attributed to *οἷός*, and the harshness of the supposed ellipse. The expression is rather equivalent to *Ὅσα πάσαις, ὡς ἰγὰ θεῶς εὐνίσι φιλιότης εἰμὶ ἀρεῖν τι*; *Knowest thou not that I am no longer under obligation to the gods to render any aid?* Aias says, You adjure me by the gods: are you, then, ignorant that they have visited me with calamities so vast as to release me from all responsibility and obligation, and that no appeal to them can be effectual in procuring any assistance from me? With the flagrant impiety of this inquiry, the reply of Tekmessa harmonizes well. On the construction of the infinitive with *φιλιότης*, see Jelf's *Gr. Gr.* 667, and compare Eur. *Rhes.* 965, *ἰφελίτις δὲ μοι τοὺς Ὀρφέως τιμῶσα φαίνεσθαι φίλους*, i. e. *ἰφίλῳ δὲ τιμῶν*, π. τ. λ.

569. *ξυρίζει*. SCHOL.: *ἀποκλείσασθαι τοὺς θεράπους πελίου αὐτὸν ἀποκλείων*. The MS. Lb. *ξυρίζασθ'*, with *ξισθ'* suprascriptum; the MSS. G. Lips. a. b. *συρίζει*; and the MS. Aug. C. *συρίζεισθ'*. On this old form, cf. *Æd. Tyr.* 890; Thuk. 5. 11; Hdt. 3. 136; Plat. *Gorg.* p. 461. D; Buttmann, *Ausf. Griech. Sprachl.* Bd. II. s. 169; Poppe to Thuk. 8. 74. The Scholiast understands these words as a command to the attendants to shut up Tekmessa within the tent, and supplies *αὐτήν* as the object of *ξυρίζει*. Wunder, comparing vv. 555, 557, *εὔφρα*, decides that *τὸ δῶμα* is the accusative which must be understood. On the employment of the plural, see note to v. 331, above.

570. *φρονέειν*. SCHOL.: *γράφεται λίγιν*. "Aias must now be supposed to retire within his tent, in company with Tekmessa and his son, from which he again advances at v. 610. Welcker, in *Mus. Rhen.* III. Fasc. 1. 87, maintains, on the contrary, that they remain upon the stage. *Ταῦτα πῶσαι ἴσται ευχρῆς πειθοῦς.*" LOBECK. In what respect we differ

from the views of Lobeck, will be seen by referring to the note upon v. 333, above. That the opinion of Welcker is still more incorrect may, we think, be learnt from the arguments brought forward there, and from the language of Aias at v. 555, *μηδ' ἰππισκῆνους γόους Δάκρυς*. In the following song, the Chorus expatiate, in an apostrophe to their native island, first, upon the many woes which the malady of Aias will entail upon themselves, and next, upon the grief into which his parents, and more especially his aged mother, will be plunged, when intelligence far more dreadful than the tidings of his death shall be communicated to them respecting their unhappy son.

573. *Ναῖος . . . εὐδαίμων*. *Art a place of happy residence*. Compare *Il.* 2. 626, *νήσων αἰ ναίουσι πύρην ἁλός*. Hesiod. *Opp.* 286, *ἰδὸς ἐγγυῶσι ναίει*. The majority of the manuscripts, and Eustathius, p. 306. 19, exhibit *ἁλίσπλαγκτος*, which occurs again at v. 659 below, in an active signification, as an epithet of Pan. Erfurdt, Hermann, and most editors have received the emendation of Lobeck, *ἁλίπλαγκτος*, on the authority of the MSS. Aug. B. Γ. Lips. a. b., and *Æsch. Pers.* 307, *θαλασσόπλαγκτον ἦσαν Αἴαντες*. That *ἁλίσπλαγκτος* was used also in the passive sense of *ἁλίπλυστος*, *sea-washed*, or rather *sea-tost*, is clearly taught by Pind. *Pyth.* 4. 24, *φαμὶ γὰρ τᾶσδ' ἐξ ἁλιπλάγκτου ποτὶ γᾶς Ἑσάφειο*, π. τ. λ. Eur. *Hek.* 782, *θαλασσόπλαγκτόν γ'*, for *ᾧς τε θ. εἶναι*, so as to be tossed upon the waves.

574. *Πᾶσιν περιφαντος ἀνί*. *Renowned for aye in the estimation of all men*. Welcker has pointed out the anachronism involved in this indirect allusion to the naval victory at Salamis in Ol. 75. 1, B. C. 480. The dative *πᾶσιν* is not, as Musgrave supposes, equivalent to *παντάπασι*, in all respects, but is used in the same manner as the dative of the personal pronouns, to express the persons in whose opinion or estimation the predicate is here affirmed of the subject. Cf. *Æd. Tyr.* 40, *ᾧ κρείτιστον πᾶσιν Οἰδίου κέρει*. *Æd. Kol.* 1446, *ἀνάξει γὰρ πᾶσιν ἱσσι δυστυχίῳ*. Xen. *Mem.* 1. 1. 1, *Σωκράτης ἄλλός ἐστι θανάτου ἢ πένι*. *Infra*, v. 1072, *τῷδε δ' οἷχμαι*, as far as he is concerned. See Bernhardt, *Synt.* p. 83; Jelf's *Gr. Gr.* 600. 1.

575. *παλαιὸς ἐφ' οὗ χρόνος*. SCHOL.: *ἐν πολλοῦ χρόνου*. Cf. *Philokl.* 493, *παλαιὸν ἂν ἐξ ὅτου*, Isokr. *Or. ad Phil.* p. 91. 47, *οὗτοι οὐ πολλὸν χρόνος ἐξ οὗ εἰς τῆσδε μεταβολὴν ἦλθον*, and the many similar examples quoted in Lobeck's note.

576. *Ἰδαίᾳ μίμῳ . . . τρυχόμενος*. "So Aldus. The difficulty of this passage consists in the three words *λειμονίᾳ πόσιν μύλων*, out of which

it is impossible to elicit either sense or metre. The Triclinian editions and Lobeck read *λιμωνίᾳ μῆλων πόσι*. Brunck edits *λιμωνίᾳ ποίᾳ μῆλων*, with the consent of most of the MSS., including five out of six of those in the Bodleian Library. The sixth reads *λιμωνίᾳ πόσι μῆλων*. *Ποίᾳ* or *ποιᾷ* is the proper orthography, whether the first syllable be long or short. Bothe reads *λιμωνίδι μηλοπόσι*. *Λιμωνίδι* is undoubtedly right, and was suggested to Bothe by a happy mistake of Johnson's, who exhibits *λιμώνιδι* (*sic*) as the reading of the two Baroccian MSS. at Oxford. Erfurdt reads *λιμωνίδι ποίᾳ μῆλων*, and says in his note, *ποίη μῆλων, licet corruptum, servare placuit*. Perhaps the true reading is *λιμωνίδι ποίᾳ μῆλων*. *Μίλιν* and *μίλισθαι* are used by the tragic poets in the sense of *belonging to, conversant with, dwelling among*, etc. The following examples, among others, are supplied by Beck, *Index to Euripides*. *Iph. T.* 642, *κατολοφύρομαι σι τὸν χερσίνων | ῥανίσι βαρβάρων μιλόμινον αἰμακταῖς*, where we have supplied the word *βαρβάρων* to complete the verse. *Hel.* 194, *Ναύτας Ἀχαιῶν | τις ἱμελιν, ἱμελι, | δάκρυα δάκρυσι μου φέρον, | Ἴλιου κατασκαφὴν συρὶ μίλουσαν Ἰδαίᾳ*. Compare *Hek.* 931; *Hel.* 1176, *Νῦν δ' εἰ μὴν Ἀἰδᾶ μίλονται κάτω*. Our emendation affords an exceedingly good sense, but is liable to some objection on account of the metre. The common reading of the antistrophic verse (586) is, *νῦν δ' αὖ φρενὺς οἰωβότας*. The Scholiast reads *οἰωβότας*, which Erfurdt has admitted into his text. The Triclinian editions read, *νῦν δ' αὖ φρενὺς γ' οἰωβότας*. Although Triclinius is perhaps guilty of the insertion of this particle, we believe him to be innocent with regard to *οἰωβότας*, which is found in Erfurdt's *Augustanus Secundus*. If Triclinius had not found this reading in his copy of Sophokles, he would not have changed the order of the words in the corresponding verse of the strophe. *Οἰωβότας* accords perfectly well with our reading of the strophic verse. Yet we suspect that *οἰωβότας* is the true reading. The strophes and antistrophes of this ode do not resemble each other so exactly as could be wished. Compare, for instance, the pair of verses which immediately precede that pair with which we are now engaged. The strophic verse is *Ἰδαίᾳ μένονα*; the antistrophic, *Κρατεῦντα ἰν' Ἀἴῃ*. ELMSLEY. In these exceedingly corrupt verses, we have adhered to the form in which they are given in the MSS., with the exception that a few copies exhibit *ποίη*, with an inaccurate accentuation, for *ποίη*, and in the subsequent verse *ἐνόνμα* is read in place of *ἐνόνμα*, by the far larger number. As Elmsley has observed, the depravity of these verses is at once discernible from both sense and metre, and there can be no doubt from the following explanation of the Scholiast, itself not free

from numerous errors, that he must have found the same corruptions in the copies he made use of. *ΙΔΑΙΑΙ. τῇ Τρωϊκῇ. οἶον, ἐν τῇ τῆς Ἰδης χωρίῳ τοῖς χλωροῖς καὶ λιμῶνας ἔχουσι διάγων. ANHPIΘΜΟΣ. ἐν οὐδυνὶ ἀριθμῷ κατατόμιμος, ἀλλὰ περιττῆριμος. ETNOMAI. ἦτοι τῷ εὐνομουμίνῳ καὶ δικαίῳ. ἢ εὐκινήτῳ. ἢ εὐνόμῳ λιμῶνι, τῷ καλῶς νομᾶς ἔχοντι. τὸ δὲ ἐξῆς, παλαιὸς ἀφ' οὗ χρόνος αἴν εὐνόμῳ χρόνῳ τευχόμενος Ἰδαίῳ μίμνῳ λιμῶνι πρὸς μήλων. ἀνέριμος πακὴν ἰλαπῖδα ἔχων, πῶς μὲ διὰ τὸν Ἀἶδην ἀνύσειν.* Hermann's explanations and emendations are as follows: "*Partem veri me vidisse puto, quum in istis λιμῶνι πρὸς, λιμῶνι ἄπεινα* latere conjeci. Nisi magnopere fallor, scribendum est: ἰγὰρ δ' ὁ *τλάμων πάλαιος ἀφ' οὗ χρόνος Ἰδαία μίμνῳ λιμῶνι ἄπεινα, μηνῶν ἀνέριμος αἴν εὐνόμῳ χρόνῳ τευχόμενος, ego autem miser diu est ex quo Ideā pratensia præmia exspecto, mensium innumerabilis, semper præpete tempore cruciatus.* Ἰδαία λιμῶνι ἄπεινα intellige præmia commorationis in prato Scamandrio, in quo secundum Homerum pugnabatur, i. e. eversionem Trojæ direptionemque. Deinde junge μηνῶν ἀνέριμος, mensium numero carens. Ita in *Æd. R.* 179, ὧν πόλιν ἀνέριμος ἔλλυται. Ita *El.* 232, ἀνέριμος θρήνων. Maxime vero quadrat hoc in *Trach.* 256, ἢ καὶ ταύτῃ τῇ πόλει τὸν ἄπεινον χρόνον βιβῶς ἦν ἡμερῶν ἀνέριμον;" All these corrections and the interpretation of their author have been received by Dindorf, but are dismissed by Lobeck with no remark beyond the following: "*Aptissimum videtur, λιμῶνι ἔπεινα μὲν μήλων,*"—as if the word *μήλων* was not *per se* sufficiently perplexing. We are happy to perceive that critics of such acute discrimination as Elmsley and Hermann agree in considering *μήλων* a corruption, and cry Lobeck's mercy if we refrain from further investigation of the *poetry* of his conjecture. We must object, however, to the mode in which Hermann renders his own correction *λιμῶνι ἄπεινα*. According to universal usage, the adjective *λιμῶνια* would, in such a collocation, occupy the place of the genitive *λιμῶνος*, and with *ἄπεινα* would accordingly denote *ransom-money*, or *compensation for a meadow* which had been ceded to another. How entirely opposite this is to the destruction and plunder of Troy needs no formal explanation. Other equally inexplicable difficulties, which we cannot stay to notice, are presented by the adjectives *εὐνόμῳ* or *εὐνόμῳ*. We believe the text is incurably corrupt, and that, without further means of assistance than those we now possess, it is hopeless to suppose that we shall succeed in tracing the writing of the poet.

580. *ἀνύσειν.* Supply *ἰδὼν εἰς*. See Elmsley to *Æd. Kol.* 1562, Monk to *Hippol.* 740, Matthiæ, *Gr. Gr.* 409, and compare *Antig.* 805, τὸν παγ-

κοίταν ἴθ' ἱερῷ θάλαμον τήνδ' Ἀστυγόνῃν ἀνύτουσαν, sc. ὁδὸν εἰς θάλαμον.
Eur. *Suppl.* 1142, ἀνύτιν Ἀἰδην.

581. ἀπώτρειον, *from which one turns away*. Cf. *Æd. Tyr.* 1314; Pind. *Pyth.* 8. 133, ἀποτρέψῃ γνώμας σιτισμίνον. On ἀἰδῆλον, *devouring, destructive*, see Buttmann, *Lexil.* I. S. 247 (p. 48, Eng. edit.). Others follow Passow, in rendering, *invisible, dark, unknown*.

582. Καὶ . . . Αἴας. SCHOL.: εἶον πρὸς τοῖς πρώτοις κακοῖς ὥσπερ διούτιζόν ἱστί μοι κακὸν τὸ τοῦ Αἴαντος ξυνιστηκός· τοῦτο γὰρ δηλαῖ τὸ ἱφιδρες. ἱφιδρες δὲ ἵστιν ἐν τοῖς ἀγῶσιν ἢ μὴ πλαυνόμενος (ἢ μεταπαυόμενος?) εἰς τὸ ἀγωνίζεσθαι τοῖς νικῶσιν· ἱσταῦθα οὖν φησιν, ὅτι ἱσχατος καὶ ὡς ἱφιδρες ἱλαίφθῃ μοι ἢ Αἴας εἰς κακόν. The general meaning of the Chorus in the words which follow seems to be this: My long absence from my native island, the pressure of advancing age, and the many hardships I here endure, have been my first and arduous conflict. And if I rise victorious from this, a second and more fearful is at hand in the person of my own king, whom the gods have visited with madness, of which all hope of cure is vain.

583. ἱφιδρες. *A fresh or third combatant*. For a full explanation of this term, see Wesseling to Diodor. IV. 50, Krüger to Xen. *Anab.* 2. 3. 10, and especially Liddell and Scott, s. v.

584. μανίᾳ ξύνουλος. SCHOL.: ἀντὶ τοῦ σύνουλος. Literally, *dwelling with madness*, i. e. *mad*. Cf. *Æd. Tyr.* 1206, ξύνουλος ἀλλαγῆ βίου; Plat. *Symp.* 203. D, ξύνουλος ἰνδία; *Rep.* 367. A, τῇ μισγίστῃ κακῇ ξύνουλος ᾗ, and the similar use of the verb *συνεῖναι*, as a periphrase for the simple verb, in *Æsch. Pers.* 177, *Æd. Tyr.* 303, *Elektr.* 611, Ar. *Nub.* 1404, Xen. *Æk.* 15. 12. On the expression *θείᾳ μανίᾳ*, see note to v. 185, *supra*.

585. ἱξιμίψω. SCHOL.: ἀντὶ τοῦ ἱσιμψας ὧδε, i. e. to Troy.

586. νῦν δ' αὖ φρενὲς οἰοβάτας. SCHOL.: αὐθαίριτος, ὡς ἂν εἴποι τις, αὐτὸς ἑαυτοῦ διάνοιαν βόσκων, καὶ μηδὲν τιθεόμενος· ἢ μονωθεὶς ἐκ τῆς φρενὸς, ἢ μονότροπος, μεμονωμένος τῇ λογισμῷ· ἢ ποιμαίνων τὴν ἑαυτοῦ διάνοιαν, καὶ μόνωρχος ὡς τῇ λογισμῷ· ἢ οἷον διισθίων αὐτοῦ τὴν φρένα, παρὰ τὴν βόσιν· ἢ ὁ βαίων ἐν ἱερμῷ, διὰ τὸ συγκυκλιπίνειν ἑαυτὸν, καὶ ὁμοίον ἵστι τὸ "Ὅν θυμὸν κατιδὼν, πάτοι ἀνθρώπων ἀλλεῖων. (Il. 6. 202) ἢ φρενὲς οἰοβάτας, οὐ σὺν φρεσὶν, ἀλλ' ἐκ τὸς φρενῶν διάγων. [Εἰς τὸ αὐτό.] ἀποσπληνθεῖς, ἀπὸ μεταφορῆς τῶν πλανηθέντων προβάτων καὶ μόνων βοσκομένων. Aldus and the greater number of the MSS. οἰοβάτας, which is edited by Brunck, Lobeck, and Schäfer. The MS. Ven. reads οἰοβάτας, whence the explanation of the Scholiast ὁ βαίων ἐν ἱερμῷ. The reading in the text,

which is approved by the most recent editors, is exhibited in the MSS. La. Aug. C, and Suid. Cod. Leid. s. v. Render, *feeding apart on his own mind*, i. e. *self-willed, inflexible in his own secret purposes and resolution*. Compare v. 604. sq. On the genitive *φρενός*, dependent upon the verbal notion contained in the compound substantive, see Jelf's *Gr. Gr.* 542. 2.

588. Τὰ πρὶν δ' ἔργα χερσίν, κ. τ. λ. SCHOL.: τὰ δὲ πρότερα μίγιστα τῆς ἀρετῆς τῶν χερσὶν αὐτοῦ ἔργα ἐν ἐλιγωρίᾳ εἰς παρὰ τοῖς Ἀτρεΐδαις. ἢ οὕτω· τὰ δὲ πρότερα αὐτοῦ ἀνδραγαθήματα φροῦδα παρὰ τοῖς Ἀτρεΐδαις. Wunder observes, correctly, that the words *ἔργα χερσίν*, *deeds done by his hand*, are so closely united as to form but one idea, and are thus equivalent in signification to the single word *χειροεργήματα*, *hand-deeds*. On this attributive genitive, in which there is implied a verbal notion of creation, as, for example, in Hom. *Il.* 2. 397, τὸν δ' οὐρασι κύματα λίσσι παντοίων ἀνέμων, *created or produced by all sorts of winds*, see note to v. 457, *supra*; Matthiä's *Gr. Gr.* 380, Obs. 1; Bernhardt, *Synt.* p. 163. Erfurdt errs, therefore, in constructing *ἔργα μίγισταις ἀρετῆς χερσίν*.

590. Ἀφιλα παρ' ἀφίλοις. SCHOL.: παρὰ τοῖς πρῶτῃ αὐτοῦ φίλοις, νῦν διὰ πάντων ἐπιλιθησμένοις· ἢ ἀφιλα παρ' ἀφίλοις, ἰχθρὰ παρ' ἰχθρῶν. The former of these observations refers to the corrupt reading *παρὰ φίλοις*, exhibited by Suidas, s. τὰ δὲ πρὶν. On this peculiarly Sophoklean collocation, see note to v. 252, *supra*, Neue to *Elektr.* 198, and Wunder to *Antig.* 13.

592. παλαιῶ . . . γῆρας. Hermann observes, correctly, that the poet's meaning is, *γῆρας μὲν τῷ χρόνῳ γῆρας δὲ καὶ τὸ σῶμα*. In other words, the employment of the particles *μὲν . . . δι* is not discriptive, but serves, by making the clauses seem as if they were different notions placed in contrast to each other, to increase the importance of the common notion, by a diminution of its sameness. Cf. Xen. *Mem.* 2. 1. 32, ἰγὰρ δι σὺνείμι μὲν θεοῖς, σὺνείμι δ' ἀνθρώποις τοῖς ἀγαθοῖς. Philokt. 530, ὦ φίλτατον μὲν ἡμᾶς, ἥδιστος δ' ἀνὴρ, Φίλοι δὲ ναῦται. So too with *μὲν* omitted. Eur. *Med.* 99, κινῶ κραδίαν, κινῶ δὲ χόλον. *Ibid.* 1067, ὦ φίλτατη χυρὲ φίλτατον δέ μοι πάρα. On *ἡμῖρα*, in the sense of *time* or *age*, see (*Ed. Kol.* 434, 1140, 1218; Eur. *Troad.* 1321; Porson to Eur. *Phæn.* 550; Blomfield, *Gl. ad Æsch. Pers.* 266.

593. Φρενομόρως. SCHOL.: ἀντὶ τοῦ εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα, ὅστις φρενοβλαβῶς, μαυικῶς. "Νοσοῦντα φρενομόρως is identical in signification with *φρενομανῆ*, or *νοσοῦντα λυσσάδι μοίρα*, Eur. *Herc.* 1002." LOVECK. Aldus and a few MSS. read *φρενομόρως* incorrectly.

595. Ἀλλιον . . . θρηνησῶ. SCHOL.: οἶον οὐ μέτριον· ἀναστρεφτίον δέ·

ἔρχει γὰρ τοῦ λόγου τὰ εὖ, ἴν' ἧ, οὐκ αἴλινον, οὐδ' εἰσπρεῖς γόου ἀηδεῦς ἦσαι, ἀλλ' ἔχουσίνους μὲν φῶδες, καὶ τὰ ἐξῆς. Hermann, Ellendt, and most editors, assent to this interpretation, and supply εὖ from the verse that follows, in order that the construction may be οὐκ αἴλινον, οὐδ' . . . , asserting that the expression is poetical for οὐ μετρίως. Wunder opposes this view, and contends, from the language of Pausanias, 9. 29. 3, that the word αἴλινον cannot be applied to mere moderate lamentation, and that, even if it could, Sophokles would not have repeated it twice, had he intended it to be so understood in our passage. This reasoning, however, appears to be overturned by the language of Heliodoros, V. 2. 176, οἷον ἡρίνης ἀηδέους αἴλινον φῶδην ἐν νυκτὶ μυρομένης, from which it certainly appears that this epithet can be applied to the song of the nightingale, and that the opposition between the shrill-toned shrieks of the mother of Aias and the plaint of the piteous bird is extended also to this word. On the αἴλινος, or lament for the death of Linus, see Blomfield, *Gl. in Æsch. Ag.* 119; Klausen to *Agam.* 1060; and on the omission of εὖ, Schäfer to L. Bos de *Ellips.* p. 777.

597. φῶδες θενήσαι. See note to v. 558, *supra*.

601. Κρίσσειν γὰρ, κ. τ. λ. The manuscripts and old editions ἢ νοεῖν, first corrected by Lobeck. Elmsley, in his note on *Æd. Tyr.* 1368, silently reads παρ' Ἀιδῆ, and in a subsequent notice of this verse in the *Mus. Crit.* Vol. I. p. 364, observes, that "Ἀιδῆ κεύθων, without the preposition, can signify nothing except ἐν Ἀιδῆ κεύθων, which expression is probably a solecism. Although the Attic poets say both εἰς Ἀΐδου and εἰς Ἀΐδην, and even Ἀΐδην without the preposition (*Antig.* 822), we apprehend they never say ἐν Ἀιδῆ, but only ἐν Ἀΐδου. If ἐν Ἀιδῆ occurs at all, it may be compared with ἐν Ἀθήνῃ, *Eur. Herakl.* 754. The expression παρ' Ἀιδῆ κεύθων may be compared with κεύθει παρ' Ἀιδῆ, *Æd. Tyr.* 972. We take this opportunity of correcting a trifling error which has escaped the attention of the critics. *Eur. Med.* 1059, Μὰ τοὺς παρ' Ἀΐδην νεκτίρους ἀλάστορας. Παρ' Ἀΐδην is proper only where there is the idea of motion. See *Soph. Æd. Kol.* 1552; *Eur. Alkest.* 237. Read, therefore, παρ' Ἀιδῆ." On the construction of these words, for κεύθει γὰρ ἔστι τὸν μέγαν νοεῖντα ἐν Ἀΐδου κεύθου, see Matthiä, *Gr. Gr.* 555, Obs. 2, and compare *Æd. Tyr.* 1368, κρίσσειν γὰρ ἦτοα μηκέτ' ὅν ἢ ζῶν τυφλῆς; *Demosth. Ol.* 3. 38. 6, βελτίων εἴ οἱ κε μείων; *Dionys. Antt.* VI. 2, κρίσσειν γὰρ γίνετο ἂν ὁ τοιοῦτος πολίτης ἀποθανών. It is, moreover, to be observed, that κεύθων is here used for κεύθουμι. Cf. *Æd. Tyr.* 967, κεύθει κάτω γῆς, for κεύθουμι. See Dorville ad *Charit.* p. 435; Fischer ad

Well. *Gr. Gr.* p. 61 sq.; Erfurdt ad Soph. *Œd. Tyr.* 153, *ed. min.*; Abresch. ad *Æsch.* I. p. 80. Lastly, *ισσῖν μάταια*, for which a few manuscripts furnish *μάταια*, is of almost identical signification with *φρενομήτως ισσῖν*, v. 594. SCHOL.: *ισσῶν μάταια· μισηνός· ματὴν γὰρ ισσῶν τὸ ἀδραστεύτως μαίνεσθαι· οὐ λίγου δὲ ὅτι ὅταν αὐτὸν πύθεται τιτυλιστη- πότα· ὁ γὰρ μισηνὸς καὶ τὰς φρένας διαφθαλμίνος κρείσσων Ἰδιδά κεύθων· οἶον, ἄμεινον τῷ μισηνῷ ἐξίναται τοῦ βίου· οἶον, ἡγήσεται κρείσσονα τὸν θάνα- τον τῆς τοῦ Αἰάντος μανίας.*

602. *ἄριστος*. This word is found only in the MSS. Laud. Dresd. a. It is suprascriptum in the MS. Mosq. b. The observation of the Scholiast in the MSS. La. Γ., *λείπει τὸ ἄριστος*, leads us to infer that it had been introduced into some copy in his time, probably that of which Triclinius speaks in the following note: *ἦκον γινιῶς ἄριστος γράφει, ἵνα ᾗ ὅμοιον τῷ τῆς στεροφῆς πάλῳ. εὐτὼ γὰρ εὐρίθη καὶ ἔν τινι τῶν παλαιῶν πένν.* In order to strengthen its claims to our support, Lobeck aptly cites *Trach.* 180, *πρωτογόνων ἦκον οἰδινὸς ὕστερος*. Brunck renders, *qui paterni generis nobilitate præstans fortibus Achivis*. Compare v. 409 sqq. On *ἦκον*, see Wunder to *Œd. Tyr.* 982; Ellendt, *Lex. Soph.* s. v.

605. *Ὁργαῖς*. SCHOL.: *τρώποις, ἑρμαῖς*. See v. 1097, *infra*. *Συντρέ- φοις*, in the preceding verse, is for *οἰκίσαις*, as at *Philoct.* 203.

606. *Ὡτλᾶμον*. This reading, which is found in the MSS. La. Lb. Harl., is supported by *Antig.* 39, *ὦτλαῖφρον*; *Trach.* 1112, *ὦτλᾶμον Ἑλλάς*; and other instances collected by Matthiæ ad Eur. *Hek.* 166, 194; *Or.* 1376. Hermann prefers *ετλᾶμων*, in accordance with the reading of the majority of the manuscripts.

608. *Ἰθριψιν*. SCHOL.: *ἀντὶ τοῦ ἰσχιν*. See note to v. 478, *supra*. — *αἰών*, age, or generation. Cf. *Æsch. Theb.* 744.

610. SCHOL.: *ἐξέρχεται ὁ Αἴας, ὡς δὲ κατακηληθεὶς ὑπὸ Τεκμήσσης μὴ σφάττειν ἑαυτὸν, καὶ προφάσει τοῦ δῖν εἰς ἱερμίαν ἰλθεῖν καὶ κρύψαι τὸ ξίφος· ἐπὶ τούτοις ἀναχωρεῖ καὶ διαχερῆται ἑαυτόν. παρίστανσι δὲ ὁ λόγος, ὅτι καὶ οἱ ἱμφοῖς καὶ παρακολοθῶντες τῇ φύσει τῶν πραγμάτων, ὅμοιοι ὑπὸ τῶν τω- ούτων παθῶν ἐπὶ τὸ χεῖρον ἀπολισθάνουσιν, ὡς ἐν Τραχηνίαις ἡ Δηϊάνειρα περὶ τοῦ ἔκωτος διαλιγομένη καὶ τοῦ ἀνδρός, ὅτι αὐτῇ οὐκ ἀντιστήσεται, οὐδὲ λυσι- τιλῇ αὐτῇ ἀντιπράττει τῇ ἰπιθυμίᾳ τοῦ ἀνδρός, πρᾶττει μὲν ταῦτα, ἄπειρ αὐτὴν ἀνίσταται ἡ ζήλοσυνία.* Aias here leaves his tent, and, coming forward upon the stage, delivers an address, in which he feigns to have been overcome by the solicitations of Tekmessa and the remembrance of the misery into which his death will plunge his wife and child. He persuades the Chorus that he has renounced the intention of self-murder, and is now

anxious to avert the anger of the gods by the immediate performance of certain rites of expiation, and to procure the return of favor from the Greeks by the burial of Hector's fatal gift. Although no one interrupts him in his speech, and he is permitted to retire without reply or hindrance, it is yet clear, from v. 648, below, that Tekmessa, in addition to the Chorus, was present during his harangue. — μακρὸς ἀναρίθμητος. "These adjectives are conjoined in the same manner as in the Homeric expression γαῖα πολλὴ καὶ ἀπίρων, *Odyss.* 15. 81, and are repeated from this verse by Nicephorus Blemmidas, *Geogr.* XV. 81. Compare Theokr. 25. 24, πολὺς καὶ ἀρίσματος ὄλβος. Hom. *Il.* 10. 6, πολὺς ἔμβρος ἀρίσματος. Zosim. II. 19, πολλοὶ καὶ ἀναρίθμητοι." LOBECK. — κρύπτεται. SCHOL.: ἀντὶ τοῦ κρύπτει. On the frequent employment of middle verbs for active by our poet, see note to v. 486, *supra*, and compare vv. 730, 1314, *infra*; *Æd. Tyr.* 287, 1021; *Trach.* 103, 474, 680; *Elektr.* 1053.

612. Κούκ' ἴσ' ἄιλπτοι οὐδὲν. Compare Archiloch. *Fragm.* 30, χρημάτων ἄιλπτοι οὐδὲν, οὐδ' ἀπώμοτοι, the latter part of which is made use of by Sophokles in *Antig.* 388, βροτοῖσιν οὐδὲν ἴσ' ἀπώμοτον. Ar. *Lys.* 256, ἢ πόλλ' ἄιλπτ' ἴσισιν ἐν τῇ μακρῇ βίῳ. — ἀλλ' ἀλίσκνται . . . φρένις. "Brunck excellently renders, *sed vincitur etiam jurisjurandi religio et mentis obstinata rigor*. And so the Scholiast: χῶ δεινὸς ἔρκος· ὅτι καὶ ὁμόσαντίς τινις ἐν μεταβολῇ γίνονται τῇ χρένῳ. The expression ἔρκος ἀλίσκνται is remarkable, and scarcely to be found elsewhere. Nor would this verb have been employed in the present passage, if the words αἱ περισκλιῖς φρένις had not been added. On the adjective *περισκλιῖς*, see Lobeck to this verse." WUNDER.

614. ὃς τὰ δεινὸν ἱκαρτίρουν τότι. *Who lately was resolute in my dread threat*. On the accusative, see Eur. *Alkest.* 1074; *Iph. Aul.* 1370; Jelf's *Gr. Gr.* 548, c. 550; on the insertion of the article, consult note to v. 299, *supra*. — τότι. SCHOL.: ὁσάντι πρὸ τοῦ. The frequent use of τότι in vague retrospective reference may be learnt from vv. 1178, 1315, *infra*, *Æsch. Choeph.* 975, Eur. *Med.* 1401, *Elektr.* 1203, *Alkest.* 915, and the observations of Brunck to Ar. *Lys.* 1023.

615. Βαφῇ σιδηρὸς ὤς. SCHOL.: ἐν τῇ βαφῇ οὐκ ἀνίσταται ὁ σιδηρὸς, ἀλλὰ μᾶλλον σπικαίνεται. οὕτως οὖν διασταλτίον· καὶ γὰρ, φησὶν, ὃς ἠπείλουν καὶ ἵζον καὶ ἰβόν, ὡς ἐν βαφῇ σιδηρὸς· ὡς "Ὁμηρος, 'Ἐν ὕδατι ψυχρῇ βάπτει μισγάλα ἰάχοντα (*Odyss.* 9. 392). νῦν ἐξηλύθη ἐκ τῶν λόγων τῆς γυναικίς. ἢ ὅτι δισσῶς βάπτεται ὁ σιδηρὸς. εἰ μὲν γὰρ μαλθακὸν βούλονται αὐτὸν ἵναι, ἰλαίῳ βάπτουσιν, εἰ δὲ σικρόν, ὕδατι. In support of the last explanation, which has obtained the sanc-

tion of Wunder, and connects the words βαφή σιδηρος ὤς with those which follow, Musgrave quotes Plin. *H. N.* XXXIV. 41, tenuiora ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur. The same practice is alluded to in Hippokr. *Coac. Prænn.* p. 294, T. I. and Plutarch *de Prim. Trig.* c. 13. On the other hand, Lobeck observes correctly, "βαφή h. l. significat omnem cudendi ferri fabricam, qua ferrum non solidatur solum sed etiam ad tractandum aptius, hoc est, flexile et elasticum, redditur adempta per aquam ferrariam naturali ejus asperitate. Quare Statius commode hac in re verbo *laxandi* usus est. Achill. l. 429, *Ferrum laxatur in usus innumeros.*" Compare Plat. *Rep.* III. 411. B, τὸ θυμολιδὲς ὥσπερ σιδηρον ἱμάλαξι καὶ χρήσιμον ἀντὶ ἀχρήστου καὶ σκληροῦ ἰποίησι. Antig. 473, ἀλλ' ἴσθι τοι τὰ σκληρὰ ἄγαν φρονήματα | πίπτειν μάλιστα, καὶ τὸν ἱγεραισίστατον | σιδηρον ἰπτὸν ἐκ πυρὸς περισπιλῇ | θραυσθίντα καὶ ῥαγίντα πλείστ' ἂν εἰσίδωσι. See Klausen to Æsch. *Agam.* 216.

616. εἰκτιζέω . . . λιπύην, *pity prevents my leaving.* With this rare construction, compare *Odyss.* 20. 202, οὐκ ἱλιαίρις ἄνδρας, ἱπὴν δὲ γίνεσθαι αὐτῆς, μισγόμεναι παρόντι καὶ ἄλγισι λιυγαίεσσιν. The infinitive is employed, instead of the participle, to denote unwillingness to perform the action it expresses, on account of the mental feeling expressed by the principal verb. Compare note to v. 481, *supra*; Matthiä, *Gr. Gr.* 534. b.

618. πρὸς τι λουτρὰ . . . λιμῶνας. "By the first of these substantives the end or purpose of his departure is declared; by the second, the place to which he will repair. Cf. *Æd. Tyr.* 761, ἀγρούς σφί πίμψαι πᾶσι τοιμνίον νομάς. Pind. *Ol.* 1. 38, ἐς Ἱεραν φέλαν τι Σίφυλον." NEUE.

619. λύματα ἀγίστας ἱμά. "The word λύματα is not used here to denote the *moral filth* or *defilement* which Aias had contracted by the slaughter of the cattle, so much as *physical filth*, or *dirt to be removed from the body by washing*, in the same sense as we find it said of Here in Hom. *Il.* 14. 171, λύματα πάντα κάθηρην. Ἀγνίζω, *lustrare*, which strictly is applied to sacrificial purification, is employed by Sophokles in the present passage in order to intimate that this cleansing of his person was pre-requisite to any effort he might subsequently make for a reconciliation with Athens. For it was esteemed the highest impiety to proceed to sacrifice when stained with blood or any other kind of impurity. See *Il.* 14. 266." JAEGER.

620. ἐξαλύζομαι. The manuscripts generally and Aldus read ἐξαλύσωμαι. See Liddell and Scott, s. Ἐξαλύομαι. Brunck restored the true reading, traces of which are found in his *Membranæ*. HESYCHIUS: ἐξαλύζομαι, φυλάζομαι. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ.

621. *Μολὼν τι πάτω.* SCHOL.: *ὀρέσσω, φησὶ, τόπον, οὗ οὐδείς ἐπιβήσεται. τοῦτο δὲ πῶτα, ἵνα μή τις αὐτῇ ἀπολευθήσῃ· πῶτα δὲ καὶ τὸ λαβεῖν τὸ ξίφος, ἵνα ὑπορέσῃ ἑαυτὸν διαχειρίσασθαι.* "It was apparently a common practice with the ancients, either to destroy the instrument by which any criminal action had been performed, or, if they were prevented from doing this by the indestructible character of its material, to remove it altogether from their sight. In Seneca's *Herc. Fur.* 1230, Hercules is represented as saying, —

'Tibi tela frangam nostra ; tibi nostros, puer,
Rumpemus arcus, ac tuis stipes gravis
Ardebit umbris.'

Harpocration, s. v. *ἔκφυμία*, has left on record, that they were in the habit of felling or burning trees from which any one had hung himself. So Plato, p. 935. E, in imitation of Drako, wishes certain inanimate objects to be removed beyond the boundaries of this nether world. Swords which had been used in the commission of some atrocious crime, and which on this account were deemed unworthy of exposure to the light of the all-seeing sun (*Œd. Tyr.* 1425), were usually buried deeply in the earth where they could not shock his rays. Hence, probably, the language of Apollonios, IV. 296, respecting Jason at the hearth of Kirke: *μίγα φάσγανον ἐν χθονὶ πύξας, ὅτις τ' Αἰήτας πᾶν πτόνιν.*" MUSGRAVE.

622. *Ἰγχοι.* SCHOL.: *ἀντὶ τοῦ ξίφους.* See to v. 95, *supra*.

623. *Γαίης.* The genitive depends upon the local adverb *ἴδω*. See note to v. 367, *supra*. Jelf's *Gr. Gr.* 527. — *ἔψεται.* In similar dependent clauses of an *oratio recta*, the *oratio obliqua* is sometimes used, as, for example, at *Trach.* 903, *πρόψας ἱμαντὴν, ἴδω μή τις εἰσίδω*, in order to intimate a reference on the part of the speaker to a thought or statement of another, in contradistinction to his own. In our passage, the indicative future, expressing no such intimation, and limiting what is said to the mind of Aias, is properly employed. See Matthiä, *Gr. Gr.* 529. 4 ; Bernhardt, *Synt.* p. 157 ; Jelf's *Gr. Gr.* 885, *Obs.*

627. *πιδνόν, i. e. τίμιον, ἀγαθόν.* Cf. Blomfield, *Gl. ad Æsch. Theb.* 62.

629. *Ἐχθρῶν . . . ὀνήσιμα.* Compare Eur. *Med.* 621, *κακοῦ γὰρ ἀνδρὸς δῶρ' ὀνησιν οὐκ ἔχου.* Milton, *Comus*, "none, But such as are good men, can give good things." Anth. Pal. VII. 152, *οὕτως ἐξ ἐχθρῶν αὐταντίμα τίμιαισι δῶρα, ἐκ χάριτος προφάσει μοῖραν ἔχοντα μέγαν.* With the expression *ἄδωρα δῶρα, gifts that are no gifts*, Neue directs us to compare *Elektr.* 1154 ; *Œd. Tyr.* 1214 ; *Ant.* 588, 1277 ; *Philokl.* 534, 848.

Similar expressions are met with in *Elektr.* 492; *Antig.* 980; *Æd. Kol.* 1549. "By what argument we may deduce from this verse that the *Medea* of Euripides is older than the *Aias* of Sophokles, Elmsley has stated in his note to v. 605 of the former play." HERMANN.

630. *εἰρίμισθα μὲν . . . εἴπειν, μαθησίμισθα δ' . . . σίβειν.* On the infinitives, see Jelf's *Gr. Gr.* 683, *Obs.*; and on the particles *μὲν . . . δέ*, consult the note to v. 592, *supra*.

632. *Τί μή;* "Compare *Æsch. Eum.* 203, *ἔχρησα ποινὰς τοῦ πατρὸς πίμπαι;* *τί μή;* *Agam.* 672, *λίγουσιν ἡμᾶς ὡς ἐλωλότας· τί μή;*" WUNDER. Add Blomfield, *Gl. in Agam.* 655.

634. *Τιμαῖς.* Wunder renders, *to men excelling in dignity*, and Neue, *to power*. The latter gives, in our opinion, a sentiment which harmonizes better with what follows, and with the feelings entertained by *Aias* to the rulers of the Grecian army. The Oxford translator quotes, in illustration of the sentiment, a very similar passage from Shakspeare's *Troilus and Cressida*:—

"The heavens themselves, the planets, and this centre,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order."

— *νεφεσσιβῆς*, *thick with snow*. Compare *Æd. Tyr.* 301, *χθονοστιβῆ.* On *τοῦτο μὲν*, with *δέ* in the correlative clause, cf. *Philokl.* 1345; *Æd. Kol.* 440; Hermann to Vig. p. 702; Matthiä, *Gr. Gr.* 288, *Obs.* 2.

635. *θίρει.* See Jelf's *Gr. Gr.* 593. 1.

636. *αἰανῆς.* SCHOL.: *τουτίστιν, ὁ σκοτεινὸς κύκλος, ἢ ἀδιάλειπτος.* SUIDAS: *αἰανῆς. Σοφοκλῆς· Νυκτὸς αἰανῆς κύκλος. ἢ αἰανῆς, θρηνητικῆς, παρὰ τὸ αἰάζω τὸ θρηνῶ.* Zonaras, p. 64, *αἰανός, σκοτεινός. Σοφοκλῆς· νυκτὸς αἰανῆς κύκλος. ἢ θρηνητής, ἀπὸ τοῦ αἰάζω, τὸ θρηνῶ.* The manuscripts generally exhibit *αἰανῆς*, the MS. La. reads *αἰανῆς*, which Hermann and Wunder have received. See Liddell and Scott, s. v.; Blomfield to *Æsch. Pers.* 935. "In *Elektr.* 492, *ὦ Πίλοτος ἃ πρόσθιν Πολύπνοος ἰωπεία, ὧς ἱμελὲς αἰανῆς Τᾶδε γᾶ,* the common reading is *αἰανή*, which Hermann preserves in his edition. Wunder reads *αἰανῆς. Æsch. Eum.* 394, *Ἥμεις γὰρ ἴσμεν νυκτὸς αἰανῆς τέκνα.* So Hermann, Schütz, Bothe, Burgess, Wellauer. Müller prefers the common reading, *αἰανή. Ibid.* v. 457, *αἰανῆς νόσος. Ibid.* v. 542, *ἐς τὸν αἰανῆ χειρόν. Ibid.* v. 903, *μηδ' ἄκαρπος αἰανῆς ἰφιερώτω νόσος. Pers.* 628, *αἰανῆ δύσθερα βάγμασιν. Ibid.* v. 903, *αἰανὴν αὐδάν.* From these passages and their various readings, we see

manifest traces of the form *αιανός*, of which Zonaras has made mention. Hermann observes, *Ac re vera αιανός et αιανός idem esse, atque ex eadem origine natum videtur, unde αιός est: quod, nisi fallor, ab αἰή deductum primo diuturnum, deinde diuturnitate molestum et grave, ideoque totius plenum significabat.* Thus in *Eum.* 542 it means *diuturnus*, and its cognate adverb *αιανός* is used in the same sense at v. 642 of the same play. On the other hand, in *Elektr.* 492, *Æsch. Eum.* 457, 903, *Pers.* 628, 903, its signification will be found to be *gravis, molestus, lacrymabilis*. But what does it denote in our own verse and *Æsch. Eum.* 394? Suidas gives two explanations, *ενοητός* and *θρηνητικός*. In the first, he is supported by the Scholiast and Wunder, who says in his note, *hoc loco manifestissimum vere Scholiastam αιανός explicasse ενοητός.* *Nihilominus ingenus profiteor me nondum perspexisse quomodo tam diversæ significationis uni huic vocabulo attribui potuerint.* We have determined to follow Lobeck in retaining the vulgar reading, and deny the inaptitude of Suidas's second interpretation. On the same principle that we find Night termed *νυκτερά*, from its 'nursing the tender thought to reason,' it is here very properly joined with the epithet *αιανός*, for reasons which we will give in the words of Montgomery:—

'Night is the time to weep,
To wet with unseen tears
The graves of memory, where sleep
The joys of other years:
Hopes that were angels in their birth,
But perished young, like things on earth.'

The same idea is to be found in an exquisite passage of Shakespeare, *II. Henry VI.*, IV. 1:—

'The gaudy, babbling, and remorseless day
Has crept into the bosom of the sea:
And now loud howling wolves arouse the jades
That drag the *tragic, melancholy night*.'

These two quotations sufficiently justify the second explanation given by Suidas. In the passage from the *Eumenides*, if we read, with Hermann, *αιανός*, the sense will be the same as that claimed for our own; if, with Müller, *αιανή*, translate, as he does, *Wir sind der Urnacht graue (dread, dismal) Töchter*. In the explanation of all poets, and especially of Sophokles, whose finest and most exquisite conceptions are generally conveyed in a very

nutshell, commentators ought not to lose sight of æsthetical considerations. Some of his most difficult passages yet await a solution by these means. The word *κύκλος* must not be understood here in the same sense as that in which it is found at *Antig.* 412, *λαμπρὸς ἥλιον κύκλος*, where it means *orb*, but as denoting *the rounded vault* of the sky. Cf. *Philokl.* 804, *τὸ ἐν ἄνω λίσσους κύκλοι*. Eur. *Phæn.* 553, *νυκτὶς τ' ἀφίγγε βλίφαρον, ἥλιος τε φῶς | ἴσον βαδίζου ἐν ἰσχυρίσιν κύκλον.* The whole expression *νυκτὶς αἰανῆς κύκλος* is periphrastic for *αἰανὴ νύξ*, i. e. *the melancholy night*.

637. *Τῇ λιυκοπάλῳ . . . ἡμέρῃ.* Compare *Æsch. Pers.* 392, *ἰαί γε μένου λιυκοπάλῳ ἡμέρῃ πᾶσαν πατίσχει γαίαν ἐφίγγης ἰδυῖν.* Eur. *Troind.* 848, *λιυκοπύριον ἡμέρας.* Theokrit. 13. 11, *οὐδ' ἴνα ἀλύσιππος ἀντρέιχις ἰς Διὸς δῶς.* As white in distinction from black is a sign of joy, the epithet *λιυκοπάλῳ* is here used in opposition to *αἰανῆς*, in precisely the same way as in *Æsch. Pers.* 301, *λιυκὸν ἡμᾶς νυκτὶς ἐκ μιλαγχίμεν*, *a happy day after a night enwrapped in gloom.* — *φίγγος φλίγιν.* The infinitive is added to supply a more precise definition, according to Matthiä, *Gr. Gr.* 532. d, or because, in addition to the principal verb, the mind of the reader supplies another with the idea of effecting, so as to render the expression *ἰξίσταται τῇ ἡμέρῃ φλίγιν* equivalent to *ἰξιστάμενος τῇ ἡμέρῃ ποιεῖ τὴν αὐτὴν φλίγιν.* So below, v. 1004, *ἐνθάλαξιν ποιεῖν* is *ἐκθάλαξας ποιεῖν*. See Matthiä, *Gr. Gr.* 423, *Ode.*

638. *Διῶν . . . πόντον.* SCHOL.: *λείπει ἡ ὕψ. ὡς διῶν ἀνιμμάτων ἐστίνοντα πόντον, ἄημα πρὸν ἐκείμιν αὐτόν.* Such an explanation will be felt to be no less deficient in taste than in knowledge of the language. Musgrave and Jacobs, ad *Anth. Pal.* Vol. III. P. II. 210, correct *λείων*, citing Ar. *Ran.* 1003, *πνῦμα λιῶν*, *Heliod.* V. 1, and similar passages, because *διῶν ἀνιμματα* augment, instead of lessening, the fury of the roaring main. The Scholiast vindicates the reading of the books by a second and more subtle explanation than that already given: *πνὸς μεγάλων ἀνέμων κατεπράυνιν ἤχοντα πόντον παυσανίῃ δηλοῖται καὶ ἡσυχάσασα*, which is apparently embraced by Schäfer. "This learned commentator, in his note upon this passage, observes, that, upon the same principle that sleep is said, in the next verse, to release by its discontinuance τὸν εἶως πεπιδημίον, is the διῶν ἄημα ἀνιμάτων represented by its cessation νοιμίζου τὸν εἶως πεπιδημίον πόντον. And it is in truth an old and trite maxim, *pro defectu et absentia rei, ipsa res ponitur.* But the two passages in question differ most widely from each other; for with *verba solvendi, laxandi, remittendi*, the notion of withdrawing and annulling is so inti-

mately connected as to be incapable of separation from the meaning of the verbs themselves. Hence, in the expressions *ἴσαν γλυκὺς ὕπνος ἀνῆ με*, Theokrit. 10. 22, and *"Ἀρης ἴλυσιν αἶνον ἄχος ἀπ' ἡμετέρων*, no one can possibly suppose that it is necessary to supply the participles *λυών* or *πασσάμενος*, because the ideas conveyed by these participles are already pre-existent in the verbs *λύειν* and *ἀνίειν*. But *καμίζειν*, since it belongs in no respect to this class of verbs, can only be defended upon the ground that it is preceded by the verbs *ἔλπειν*, *ἐκχωρεῖν*, and *ἔξιστασθαι*, and that the idea of ceasing which they contain is reflected upon the verb *ἐκείμηναι*, not, indeed, that we are to understand *procella mare tumidum temperat*, which, taken apart from the context, and regarded simply by itself, would involve a contradiction, but rather this: *remittit aliquando, ceditque serenitati, ut luci tenebræ, hiems veri.*" LOBECK. If we have interpreted the remarks of this transcendent scholar correctly, it seems to us that his explanation is, in this instance, equivalent to none at all. Whatever words may precede, two things, at least, are certain; the first, that *καμίζειν* can never lose its transitive signification, *to lull to rest*; the second, that upon this the accusative *στίνοντα πόντον* immediately depends. The poet says in express terms, that *the blast of violent winds allays the roaring sea*, *δίνων ἄημα πνευμάτων ἐκείμηναι στίνοντα πόντον*, and consequently attributes to the storm the power of pacifying the raging waves. How it can be represented as effecting this, is the point to be explained, and all our efforts to do this must fail, if the verb *καμίζειν* is taken in the intransitive meaning which it is evidently made to bear in the translation, *remittit aliquando ceditque serenitati*. The explanation of the Scholiast, which assumes the omission of a participle like *πασσάμενος*, is justly rejected by Lobeck, upon general considerations connected with the usages of Greek writers, and is open to the additional objection, that the notion it expresses is already present in the words themselves. The yielding or retrogression of the storm has for its immediate consequence the tranquillity of the sea, which it had previously roused into commotion. Now it is undeniable that the poets sometimes represent that which is a consequence following the action of certain objects in such a way as to make it seem an action produced by the direct agency or working of these objects. Thus in the *Elektra*, v. 19, the expression *μίλαινά τ' ἄστρων ἐκλείουσιν εὐφρέση*, standing, as it does, in manifest antithesis to the preceding words, *λαμπρὸν ἥλιου σίλας ἰῶα κινῶ, κ.τ.λ.*, poetically represents the presence of dark night, a consequence attendant upon the appearance of the stars, as produced by the shining of the stars, in the same way as the clear light and life of day

are produced by the appearance of the sun. In a precisely similar way, the poet, in this verse, expresses the simple thought which the preceding words had led us to expect, *the storm gives way* or *yields*, by *the storm allays the troubled sea*, inasmuch as the pacification of the raging ocean is a consequence that follows or attends the yielding of the storm. Hence, in the words before us, the idea supplied by Schäfer already exists; since the sentence, *the storm allays* or *pacifies the excited sea*, is equivalent to the sentence, *the storm gives way*, or *yields*. It is, therefore, quite unnecessary to assume that *κοιμίζω* is used in the neuter sense of *yielding* or *receding*. Wunder accurately observes, that both Greek and Latin writers frequently impute to the divinities as actual operations what is strictly a mere consequence of their absence or departure. In the example which he cites from Cicero, *N. D.* 2. 19, *Sol ita movetur, ut cum terras largâ luce compleverit, eadem modo his, modo illis partibus opacet*, we have an excellent illustration of this usage. For the sun has just as little the power of producing darkness as the raging wind that of tranquillizing the ocean; nevertheless, the language used imputes directly to the agency of the sun that which is a mere consequence of his disappearance. Compare Hor. *Carm. Sec.* 5. 9 sq., *alme Sol, curru nitido diem qui promis et celas*; *Od.* 1. 3. 16, *quo non arbiter Adriæ major, tollere seu ponere vult freta*; and the additional examples quoted in his note. On the aorist *ἠνέμισεν*, cf. Matthiä, *Gr. Gr.* 502. 3.

639. *ἰς δ'.* Moreover. See Elmsley to *Æd. Tyr.* 27; Jelf's *Gr. Gr.* 640. 2; Dorville to Charit. p. 126; Liddell and Scott, s. v.

642. *Ἐγὼ δ'.* Supply *γινώσκω σωφρονῶν*, or more briefly *σωφρονήσω*, from the preceding verse, and compare *Æsch. Choeph.* 75, *ἡμεῖς δ' ἀνάγκην γὰρ ἀμφίπτελιν θισὶ προσήνεγκαν*, where the particles *δέ . . . γάρ* are employed in a similar elliptic usage to that of the more common collocation *ἀλλὰ γάρ*. See Matthiä, *Gr. Gr.* 615.

643. *ἰχθαερίος*. All the manuscripts read *ἰχθυερίος*. "I have already noticed, on Eur. *Or.* 292, that the tragic writers always say *ἰχθυάω*, never *ἰχθεύω*. In *Antig.* 93, Aldus has correctly edited *ἰχθαεῖ*, but Brunck has passed it over. For *ἰχθυερίος*, the second Juntine edition has a various reading *ἰχθαερίος* in the margin; and that Suidas read in the same way is evident from the order of the letters." PORSON. The genuine reading is exhibited also as a correction from the first hand in the margin of the MSS. La. Lb.

644. *Ἰς τι τὸν φίλον*. *Quod attinet ad amicum*. See Jelf's *Gr. Gr.* 625. 3. c. On *ὡς* with the participles *φιλήσων* and *μιμούμενα*, in the sense *as if*,

upon the assumption that, see note to v. 271, *supra*; Matthiä, *Gr. Gr.* 568. 1; Ellendt's *Lex. Soph.* II. p. 1003. In illustration of the sentiment expressed in these lines, Lobeck quotes the precept of Bias found in *Aristot. Rhet.* II. 13. 765. E, XXII. 780. E, φιλεῖν δι' ὡς μισήσοντας καὶ μισῶν ὡς καὶ φιλήσοντας. Diodor. XII. c. 20, καλῶς ἐρεται τοῖς παλαιοῖς (i. e. the laws of Zaleukos) ὅτι καὶ φίλας ποινωτησίον μὴ ἀπογινώσκοντας ἔχθραν καὶ προσπερυστίον ὡς φίλας ἰσομίνης. Add Cic. *Lael.* c. 16, Negabat ullam vocem inimicorum amicitiae potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus: nec vero se adduci posse, ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem; sed impuri cujusdam, aut ambitiosi, aut omnia ad suam potentiam revocantis, esse sententiam.

647. *ἰταιρίας*. This is the reading of the MSS. La. Lb. Γ. Δ. Θ. Lips. a. b. and Suidas s. vv. ἄημα and λιμήν. See Porson to Eur. *Orest.* 1070. The common copies and the remainder of the manuscripts exhibit *ἰταιρίας*, which is retained by Brunck and Lobeck.

648. *ἐν δὲ . . . τελεῖσθαι*. "Observe the inverted order in which the poet has arranged these words. A prose-writer would have placed them thus: *ἐν δὲ ἴσω ἰλθοῦσα, γύναι, τοῖς εὐχου διὰ τίλους τελεῖσθαι, x. v. λ."* WUNDER. — *διὰ τίλους*. These words may be considered as said for *διὰ παντός τοῦ χρόνου*, (cf. *Æsch. Eum.* 64; Eur. *Hek.* 1193,) and connected with the principal verb in this sense: *pray continually to the gods*, or, as Lobeck prefers, may be regarded as equivalent to *εἰς τίλος*, and joined with the infinitive *τελεῖσθαι*, *to consummate completely, to carry to its complete and perfect fulfilment that which my heart desires*. HESYCHIUS: *διὰ τίλους · διὰ παντός*, i. e. by brachylogy for *right through to the end, completely*. See Matthiä, *Gr. Gr.* 580. g.

651. *ταῦτά . . . μοι τιμᾶσι*. "*Honoris causa mihi tribuite*. Compare *Antig.* 520, πῶς δῆτ' ἐκείνη δυσσεβῇ τιμᾶς χάριν. Pind. *Pyth.* 4. 481, Παιάν σοι τιμᾶ φάος. Append. Epigr. n. 282, Ἐγμῇ, δέξο θυετήν, ἥν σοι λαιβαῖσι γιγαίω." LOBECK. — *τῇδε*. The dative, *τῇδε*, depends upon *ταῦτά*, and refers to Tekmessa.

653. *Μίλιον . . . ἡμῶν*. With the employment of the genitive and the personal use of the infinitive, compare *Æsch. Agam.* 380; *Elektr.* 342; *infra*, 934; Matthiä to Eur. *Herc. F.* 753; Jelf's *Gr. Gr.* 496, *Obs.* 2.

656–676. SCHOL.: *χρείας ἵνα τὸ χορικὸν οὖν παρίληπται · ἔξιθόντες γὰρ τοῦ Αἰάντος ἴδω βραχὺ διάλυμμα γινίσθαι, ἵνα μὴ καταληφθῇ ὑπὸ τοῦ ἀγγέλου · διὸ καὶ τὴν ἔρχησιν ποιῶνται · ἴθις καὶ βραχὺ ἵσται τὸ*

χοριπόν, ὡς πρὸς χρεῖαν ἐλημμένον. "Ἄλλως. τίρεται ὁ χόρος ἐπὶ τῇ παύσει τῆς ἰσοῦ τὸν Αἴαντα καὶ φησὶν· ὕψ' ἡδονῆς ἴφριξα καὶ βούλομαι χορεύσαι. ἐνιστόφορος δὲ ὁ ποιητὴς ἐπὶ τὰς τοιαύτας μιλοποιίας, ὥστε ἰντιβίνει τι καὶ τοῦ ἡδῶς.

656. "Ἐφριξ ἔρωτι. "Ellendt understands ἔρωτι to mean *joy*; Wunder, *a desire to dance*. The first interpretation involves an awkward tautology, the second somewhat anticipates matters. By ἔρωτι may, I think, be understood the *strong emotion* which the gratifying declarations of Aias — more particularly in regard to the great change which had taken place in his feelings towards the gods (vv. 618 sq., 630) — had caused in the Choral mind, that emotion being accompanied, as all strong emotions are, by a convulsive shuddering of the bodily frame (ἴφριξα). The emotion terminates in an exuberant feeling of joy (πριχαρής), and such an action upon the lower members of the body as could only be worked off by a dance. The dance itself would naturally partake of the frame of mind which gives it birth. Instead of the grave and dignified ἑμιελία of Tragedy, it becomes one of those lively extemporaneous (αὐτοδαῆ) movements, in which Pan and his companions may be supposed to have indulged, when celebrating the birth of the wine-god at Nysos, or his union with Ariadne at Gnossos (*infra*, 662). Such appears to be the sense, and, if we may so speak, the philosophy, of this little Chorus. If it is to be considered as a specimen of the ancient *Satyric* dances, the metrical element, which entered into such dances, will here be found capable of some analysis." MITCHELL. It would be out of place to discuss at any length, in a note upon this passage, the various reasons which lead us to disbelieve the statement that dancing formed an element of the Greek Tragic Chorus. The language of Athenæus, p. xiv. 630: D, τραῖς δ' εἰς τῆς σκηνηκῆς ποιήσεως ἐρχήσεις, τραγικὴ, κωμικὴ, σατυρικὴ, refers, not to *dancing*, but to *dramatic gesticulation*, as will be evident from comparing his words at l. 21. C, πολλὰ σχήματα ἐρχηστικά αὐτὸς ἐξενεῖσκων ἀνιδίδου τοῖς χορευταῖς. Aristotle, who in his *Poetics* enumerates with circumstantial minuteness all the elements of Tragedy, defining with the greatest care its peculiarities of rhythm, melody, and metre, and describing with infinite particularity the decoration (ὄψις) and the singing, never mentions dancing. One or two passages may be adduced in proof. At vi. 4, he writes: ἐπὶ δὲ πρᾶττεντες ποιοῦνται τὴν μίμησιν, πρῶτον μὲν ἐξ ἀνάγκης ἂν εἴη τι μῦρον τραγῳδίας ὁ τῆς ὀψίως κόσμος· οὗτα μιλοποιία καὶ λῆξις· ἐν τούτοις γὰρ ποιοῦνται τὴν μίμησιν. In vi. 10, he expressly states, in summing up these elements, that "all tragedy must consist of six

parts, καὶ δ' αἶσα τις ἔστιν ἡ ἑρμηνεία, *fable, manners, diction, sentiments, decoration, and music.* Of these parts, two relate to the means, one to the manner, and three to the object of imitation; *and these are all.*" If, moreover, we look to the sense in which ἐρχέσθαι and its derivatives are used by the Tragedians, we shall find that it is erroneous in all cases to translate them by dancing. See Donaldson, *Theatre of the Greeks*, p. 41, who declares the signification of the verb to be *acting in general*, for which *gesticulation* should be substituted. In this way it is applied to the Orators by Lucian, Περὶ Ὁρχηρίων, c. 32. Cf. Smith's *Dict. of Greek and Roman Antiqq.* s. v. DANCING. Certain it is, that when the Tragedians wish to express *dancing* they use the word χορεύειν. (Cf. *Æsch. Agam.* 31; *infra*, 653; *Antig.* 147, 1097; *Æd. Tyr.* 896, 1093; *Eur. Cycl.* 156; *Bacch.* 114, 132; *Herc. Fur.* 686.) In our own passage, the Chorus simply say: *O Pan, Pan, Pan, wanderer over the sea, appear, O king, who leadest the dances of the gods, that in company with me thou mayest essay the Nysian Gnosian self-taught dances, for now I wish to dance.* The Chorus simply express anxiety to dance; and add nothing which sustains the inference that they were actually engaged in dancing. We have already observed, in our note to v. 333, *supra*, that every thing which happens on the stage is expressly indicated to the audience, either by the Chorus or one of the actors. "No one enters without being previously announced, or leaves the stage without having afforded some intimation of his purpose. The Chorus begin no hymn, no dirge, *no dance*, without some previous indication. The actors never approach each other without our being informed of it by the poet. Their feelings of friendship or enmity, the very appearance of joy or sorrow which is reflected from their countenances, are invariably described in terms the most precise." The silence of the Tragedians in regard to dancing is therefore very noticeable. On the other hand, singing, which is a necessary part of the Chorus, is expressly mentioned by *Æschylus* (cf. *Prometh.* 555-557, *Pers.* 568, 618, 624, 685, 936, 1039; *Theb.* 825, 834, 854, 867; *Agam.* 106, 120, 992; *Choeph.* 148; *Suppl.* 111-115, 120, 805, 1022), and in *Sophokles* the Chorus speak plainly enough of cries and songs. It is, moreover, to be added that the satyric plays of *Euripides* give express and distinct indication of the accompaniment of dancing. (Cf. *Cycl.* 34. 167-170; *Bacch.* 57, 199, 1151.) This silence of the tragic writers is to us conclusive. Lastly, if we reflect on the singular and incongruous spectacle which such a supposition involves, — a party of venerable old men "dancing one way while singing the strophe, and another dancing the antistrophe, then

standing still, and anon performing the evolution which dancing-masters call *pousser* during the epode,"—on the unmeaning and inappropriate relation in which it would stand, no less to the moral aim than to the lofty and severe grandeur of Greek Tragedy, we shall be disposed, on purely artistic grounds, to deny the fact of its existence. LEWIS. — On the dative *ἱερῷ* see Jelf's *Gr. Gr.* 607, and on the Doric form *ἀνιπτάμαν*, for which the MSS. La. Harl. and others read *ἀνιπτάμην*, see note to v. 269, *supra*. The metre of the following verse is dochmiac.

659. *ἀλίπλαγκτι*. The MSS. Mosq. B. Dresd. a. b. Aug. C. Flor. F. and the margin of Turnebus exhibit *ἀλίπλακτι*. Cf. note to v. 573, *supra*. "The Scholiasts suppose that this epithet is applied to Pan, ἢ ὅτι ἰβοήθησε τοῖς Ἀθηναίοις ἐν τῇ ναυμαχίᾳ (see Theætet. *Epigr.* III. 515. T. III.) ἢ ὅτι τὸν Τυφῶνα διπτούει ἡ γρῦσις (allured by fish according to the account of Oppian, *Hal.* III. 16) ἢ ὅτι οἱ ἀλιεῖς τιμῶσι τὸν Πᾶνα ὡς νόμιον θεόν. See Pind. *Fragm.* LXV. 594. Ausonius Mosell. 172, represents a number of Panes as sporting in the waves, and in the sea-fight of Liber Pater described by Nonnus, 43. 214, Pan, as *ἀβάτοισιν ἐν ὕδασι κοῦφος ἰδίτης*, is especially præminent. He is also mentioned as one of the Dii Litorales; see the Interpp. to Theokr. *Id.* V. 14; and as the guardian deity of fishermen in Agath. *Ep.* XXVIII. Hence it is evident that Pan, although not expressly enumerated among the marine deities, could nevertheless be styled *ἀλίπλαγκτος*, and in this place is so invoked by the Chorus in the words, *Tu, qui maria pervagari soles, ades dum mare Ægæum transvectus*." LOBECK. Hermann and Bothe direct us to join *ἀλίπλαγκτι φάνηθι, per mare huc ades*, in the same way as *venias hodiernæ*. See Krüger *de Attractione*, p. 77 sqq. Lobeck, on the other hand, objects that no example of this assimilation can be produced from the more ancient Greek writers; for the instances given by Matthiä, *Gr. Gr.* 312, and Bernhardt, *Synt.* p. 465, *ᾧ δύνσῃσι φανίς*, *ᾧ πολύκλαυτι θανών*, are constructions which correspond exactly with that employed in the other cases, *ὁ πολύκλαυτος θανών*, *θανόντος αὐτοῦ πολυκλαύτου*, etc., and cannot therefore be compared with passages in which we find an imperative or optative. See Jelf's *Gr. Gr.* 479. 4. — *Κυλλανίς*. "Sophokles mentions Kyllene in preference to Psyttalia, on account of its being the most celebrated residence of Pan. See the Scholiast to Æsch. *Pers.* 447." LOBECK.

661. *Θῶν χοροποιὶ ἄναξ*. Compare Pind. *Fragm.* 67. p. 593, *χοροποιὶ ἐν τιλιώσατον θῶν*. Creuzer, *Symb.* III. 247. Klausen, *Theol.* p. 133.

662. *Νύσια Κνώσι' ἐρχήματα*. By the first of these epithets Lobeck understands those dances which the Satyrs born at Nysos and the Nymphs

who reared the infant Dionysos celebrated, and by the second, those which were performed by the Curetes in order to drown the cries of the infant Zeus. SCHOL.: τῶν μὲν ἐρχήσεων ἢ μὲν Βιρευνθιακῇ λίγεται, ἢ δὲ Κρητικῇ ἢ καὶ πυρρίχῃ· Νυσίας γὰρ ἢ Βερίκυνθος. Cf. Jungermann. ad Polluc. IV. 99, and Lobeck, *Aglaoph.* T. II. 154. — αὐτοδαῖ, *self-taught, ex-temporary*. SCHOL.: αὐτοδαῖ· αὐτομαθῇ, ἃ ἐκ φύσεως ἴχθεις, οὐ διδασκτά. See Ellendt, *Lex. Soph.* s. v. — With ἰάπτειν ἐρχήματα, compare Ar. *Ran.* 328, ἰγκυταπερούων ποδὶ . . . χορείαν. Virg. *Æn.* 6. 639, pars pedibus plaudunt choreas.

664. Ἰκαρίων . . . εὐφρων. "The Scholiast supposes that the adjectives εὐγλωστος and εὐφρων are associated in the following sense: φανερὸς ὡς ὅτι εὐφρων ἰστί, *favoris manifestus*; but I cannot agree. The Chorus had invited Pan to lead the dance, and nothing could be more appropriate than the presence of Apollo, as a festive god and as dwelling in the immediate neighborhood." LOBECK. "Although assenting to Lobeck's interpretation of the word εὐγλωστος, I must nevertheless refuse belief to the statement that Apollo is invoked by the Chorus, as a festive deity, to be witness of their exultation. It is, on the contrary, from the belief which the Athenians entertained that recovery from the dangers of disease was due to his assistance, and in order to render him their thanks for having removed by his interposition the malady of Aias, that the Chorus here implore his presence, and the continuance of his favor to themselves and their posterity. In very similar circumstances the Chorus in the *Trachiniae*, v. 205 sqq., upon receiving intelligence that Herakles is on the point of returning home in safety, address a hymn to the same deity. In our own passage the Chorus describe two things;—the first, that Apollo would take part in its gladness; the second, that he may be propitious to their descendants. The words εὐγλωστος . . . εὐφρων seem therefore to bear this sense: εὐγλωστος ἡμῶι ξυσίη ὑπὲρ πτελαγίων Ἰκαρίων μολῶν καὶ διὰ παντὸς εὐφρων εἶη." WUNDER.

666. ἔλυσιν . . . Ἀρης. SCHOL.: ὁ Αἴας ὁ Ἀρήϊος· ἢ Ἀρης, ὁ πείλιμος ὁ περὶ τὸν Αἴαντα, ἔλυσιν ἡμῶν τὸ σπύτος καὶ τῆς κατάρθειας· ἀπὸ τῶν ὁμμάτων τοῦ Αἴαντος. Ἀρης] ἢ λύσσα, ἢ μανία. The common copies read ἔλυσιν γάρ. See Elmsley to Eur. *Hek.* p. 66; Hermann, *Elem. Doctr. Metr.* p. 122 sq.; Seidler, *Ep. ad Lobeck.* p. 438; Purgold. *Emendd.* p. 39; Porson to Eur. *Orest.* 573. The reading in the text is sustained by the authority of the MS. Laur. a. The god Ares was esteemed the author, not merely of the disasters attendant upon war, but also of every other kind of calamity. See *Æd. Tyr.* 190; *Elektr.* 1385; Hom.

Il. 13. 569 ; *Æsch. Choeph.* 152, 447, 918 ; and many other passages. The name itself is, for this reason, frequently employed in poetry to denote any impersonation as it were of *Ares*, any agency or thing done (see v. 242, *supra*, *Æsch. Suppl.* 702) in his spirit or likeness. Musgrave supposes that the pestilential influence of the planet Mars is here referred to, and quotes Ovid, in *Ibin.* v. 215, Cicero, *Sonn. Scip.* c. 4, Claudian, *Epigr.* 26, with many other passages from later Greek and Latin writers, in support of his hypothesis. Lobeck, *Aglaoph.* p. 426, has shown that such an explanation is inadmissible, because the superstition alluded to had no existence in the days of the Tragedians. In what manner the same deity who has been represented as the author of the insanity of Aias is here said to have removed it, has been explained in note to v. 638, *supra*. On the second explanation given by the Scholiast, see note to v. 51, *supra*.

669. Νῦν, ὃ Ζεῦ, πάρα λυκόν. SCHOL. : νῦν πάρεστιν ἡμῖνα λαμπρὰ ἡμῖν, ὅσπερ ἰγγίσιαι τῶν νῦν · πρέστιον γὰρ ἔστιν ἐπιμύγεσθαι τοῖς Ἕλλησι διὰ τὴν αἰδῶ. Musgrave observes correctly that λυκὸν εὐάμειρον φάος is a simple periphrasis for the more common expression, λυκὴ ἡμέρα. See note to v. 637, *supra* ; Lobeck to Phryn. p. 473 ; Pierson ad Moer. p. 477 ; Peile to *Æsch. Agam.* 649. Wex ad *Antig.* 559, erroneously directs us to consider φάος νῦν as said for *spes salutis in navibus posita*, but the genitive νῦν is dependent upon *πιλάσαι*, according to Jelf's *Gr.* 510. Cf. *Philokl.* 1327, Χρύσης *πιλασθεὶς φύλακος*. On *πάρα* *πιλάσαι* for *πιλάσαι*, Lobeck observes, "Sophocles fortasse sine exemplo, certe insolentius dixit." Compare *Æsch. Choeph.* 960, *πάρα* *τι* *φῶς* *ἰδυῖν*. *Ibid.* 972, *πάρα* *τὸ* *φῶς* *ἰδυῖν*.

670. Θεῶν ἀνυάλων νῦν. SCHOL. : ἀντὶ τοῦ θεῶν. The common reading is *θεῶν*, which is retained by Hermann and Lobeck. The reading in the text is that of the MSS. La. Lb. Γ. Heidelb., and is supported by vv. 609, 838, 839, 896. — Θεῶν ἀνυάλων. With this conjunction of adjectives possessing the same, or nearly the same signification, Lobeck compares Hom. *Od.* 7. 34, *νηυσὶ θεῶσι πισπιθέοις ὠκίησι*. *Hymn. in Apoll.* 107, *ποδήμητος ὠκία*. Hes. *Theog.* 786, *ἡλεβάταιο ὑψηλῆς*. Theokrit. VII. 15, *λασίσοι δασύτριχοι*. Oppian. *Cyn.* II. 566, *διερεῖσιν ἐν ὕγρο-πείροις βίνθησι*. Quint. Cal. XII. 114, *ἀθάνατος τῆς ἄμβροτος*.

671. Λαβίπτοις. SCHOL. : *ἐπιλήσμων* τῆς λύπης, ἰγίνετο δηλονότι. Cf. *Trach.* 1021.

672. Πάντῃσι θίσμια. Equivalent to *θισμοὺς παντίπτοις*, all hallowed ordinances. The Chorus allude to the intentions expressed by Aias, at

vv. 618, 630, *supra*. Wunder, to *Trach.* 51, observes, that πᾶν in composition signifies either *prorsus* (see his note to *Antig.* 776), *valde*, or *multum*. Cf. *Elektr.* 105, 687, 1139; *Philokl.* 728; *Trach.* 506, 756.

673. μαρταίνω τι καὶ φλίγω. SCHOL.: φλίγω. ἀντὶ τοῦ ζῶσιν. The reading in the text is exhibited without exception by all the manuscripts. "Suidas cites this verse s. v. φλίγω. Heath has properly erased τι καὶ φλίγω, and these words do not appear to have been read by Stobæus, *Ecl. Phys.* I. 9. 24. p. 234. The whole verse is probably an imitation of the language of Simonides, *Hymn in Memor.* See Philostrate. *V. Ap.* I. 14; Dionys. Hal. *Antt.* II. 3, ὁ πάντα μαρταίνων τὰ καλὰ χρέονες." PORSON. In this decision all succeeding editors have acquiesced except Hermann and Lobeck, who retain the common reading. "I believe that some words have perished from the corresponding strophic verse, and that the reading of the books is genuine. The Greek poets are exceedingly partial to the employment of similar antitheses in all such sentiments as that before us. Cf. v. 610, *supra*: ἀπανθ' ὁ μακρὸς κἀναρτήμεντος χρέονες φύει τ' ἔδνηκα καὶ φανίτα πρύπτεται. In a precisely similar way, the verb φλίγω, accendere, is put in opposition to μαρταίνω." HERMANN. "Reisig, *Comm. Græc. ad Cæd. Kol.* p. 364, emends, πάνθ' ὁ χρέονες φλίγων μαρταίνω, in opposition to the sense and vigor of the passage. If we are to believe that the omission of either verb is necessary, we must retain φλίγω and sacrifice μαρταίνω. For the meaning of the Chorus cannot be, that nothing is to be pronounced impossible, because time destroys all things; but that there is nothing which may not happen at some future time, because ὁ χρέονες πάντα φλίγω, i. e. προφαίνει, εἰς τὸ φανερὸν παραγωγεῖ, or, to use the language of Sophokles himself, in a fragment preserved by Stobæus, *Ecl.* I. 9. p. 222, πάντ' ἐκκαλύπτων ὁ χρέονες εἰς τὸ φῶς ἄγει. We may add to this consideration, that the sentiment expressed in the words χρέονες πάντα μαρταίνω is so hackneyed as to render it extremely probable that it crept into the text from being written as a mere gloss upon the margin of some ancient copy. See Diodor. *Exce.* T. II. 556, ὁ χρέονες ὁ πάντα μαρταίνων. Philostr. *V. Ap.* I. 14. p. 17. Nicet. *Ann.* III. 5. 57, πάντα ὑπὸ τοῦ χρέου μαρταίνονται. Dionys. *Antiqq.* II. 3. p. 80, ὁ πάντα μαρταίνων τὰ καλὰ χρέονες. Plutarch. *Cons. ad Ux.* p. 102. A, χρέονες ὁ πάντα πτωταίνων εὐθόως. Since, however, φλίγω by itself is not sufficient for the metre, I have followed Hermann's opinion, that the vulgate must be retained, and that some words must be assumed to have perished from the corresponding strophic verse. From the observation of the Scholiast, τὰ ὑπὸ Αἴαντες διὰ πολλῶν εἰρημίνα (i. e. at v. 610, *supra*) διὰ βρα-

χίων ἔξῃθεν, it is evident that both verbs were written in the more ancient copies which he used." LOBECK.

674. ἀναιδῆτον. SCHOL.: ἀπὸρρήτον, ἀνίλπιστον, ἄλιπτον. Erfurdt and Hermann edit ἀναιδᾶτον, in correction of the reading of all the books and Suidas, s. "Αναιδον. — φατίσαιμ' ἄν. The MSS. and Suidas, l. c., exhibit φατίξαιμ' ἄν. A similar Dorism is found in anapaestic verse at Æsch. Suppl. 39. See Jelf's *Gr. Gr.* 224. 3; Buttmann's *Ausführl. Griech. Sprachl.* 92, Anm. 67. The reading in the text is due to the emendation of Lobeck, and is adopted by all recent editors, except Neue and Schneider. — εὖτε γ' ἔξ ἀίλπτων. SCHOL.: ὁπότις ἔξ ἀνίλπιστων καὶ μεγάλων νικίων ὁ Αἴας μεταπίσθη καὶ μεταβλήθη τὴν ψυχὴν τοῖς Ἀτρεΐδαις ἀπὸ τῆς ἰχθρᾶς. μεταβλήθη καὶ πίπνυται τοῦ θυμοῦ. The MSS. Flor. Γ. Ien. Lips. b. read εὖτ' ἔξ. In the following verses, the MSS. Bodl. Laud. Ien. Aug. B. and Brunck's copies exhibit μεταγνώσθη. We have preferred the reading of the MSS. La. Lb. Γ. Δ. Lips. a. b. and Aldus. SUIDAS: Μεταγινώσθη· μετανίκισθη, πίπνυται τοῦ θυμοῦ, ὡς καὶ μετίγνωσθη, Σοφοκλῆς: εὖτ' Αἴας ἔξ ἀίλπτων μεταγινώσθη θυμὸν Ἀτρεΐδαις. HESYCHIUS: Μεταγινώσθη, μετανικίσθη, τὸ μετακίσει ἀναγῶναι (scr. μεταναγῶναι) φασί. Lastly, nearly all the MSS. and Aldus read θυμόν, which is retained by Brunck; the single exception being the MS. Par. 1, which has θυμόν ε', corrected by Hermann, θυμοῦ ε'. The true reading is in all probability θυμῶν, and that this is not, as many have asserted, a mere emendation of Triclinius, is proved by the gloss, γρ. θυμῶν, appended to the margin of the MSS. Γ. The interpretation of the Scholiast, τὴν ψυχὴν, supports the reading of the books, but more weight is due to the observation of Triclinius: οἱ γράφοντες θυμὸν τὸ μὲν μικρὸν οὐ καλῶς γράφουσι. μακρὰ γὰρ ὀφείλει εἶναι ἡ τριαύτη συλλαβή, ὡς καὶ ἡ τοῦ πᾶντος τῆς στεροφῆς. The employment of the plural is supported by Plat. *Legg.* XI. 934. A, *Protag.* 323. E, and many other passages referred to by Lobeck. The words ἔξ ἀίλπτων are received by most editors in the sense of ἀνίλπιστως, *ex insperato*, and that many similar expressions were employed by later writers in this adverbial meaning is indisputably true. Cf. Julian. *Or. ad Athen.* p. 285. C, τοὺς ἔξ ἀνίλπιστων ὀφθέντας φίλους. Appian. *Civ.* IV. 15, ἱκανήχθησαν ἐκ παραλόγων ἐπὶ στρατηγίας. Celian. *V. H.* II. 13, ἐκ τῶν ἱκανίων, *e contrario*. See Stephanus, *Thes. Gr.* T. I. 1856. Wesseling to Diodor. l. c. 46. In the more ancient writers, I nevertheless doubt whether the plural genitive is ever found for ἔξ ἀίλπτου or ἔξ ἀπεροδεκῆτου and similar expressions. This doubt is not overthrown by the quotation of examples like Æsch. Suppl. 352, μὴ ἔξ ἀίλπτων ἀπερομνηθῆ-

των νῆκος γίνηται, Eur. *Alkm. Fr.* XI. 491, πᾶλλά τοι βίης πάν τῶν αἰλπτων εὖ πορ' ἀνθρώποις τιλαῖ, where the sense is not *insperato*, but *ex insperatis*, in accordance with the strict signification of the words. How these two expressions differ will be evident at once, if, in Plat. *Legg.* XII. 950. D, πᾶσα δ' ἰλπίς ἐκ τῶν εἰκότων, we attempt to substitute the adverb εἰκότως. In a verse from Ion cited by Athen. I. 21. A, ἐκ τῶν αἰλπτων μᾶλλον δεχῆσιν φρίκας, the interpretation of the words ἐκ τῶν αἰλπτων by a mere adverb is equally inappropriate. Far more accurate is the opinion, that they are said in a pregnant sense for ἐξ ὧν ταῦτα οὐκ ἤλπισεν, in the same manner as the corresponding expressions in Thuk. 3. 67, οὐκ ἐκ προσηκόντων ἀμαρτάνουσι, and Plutarch. *V. Public.* c. 14, τὰς τιμὰς ἐκ προσηκόντων ἔχει. If ἐξ αἰλπτων is unconnected with a case, we must join μεταγινώσθαι θυμῶν, as in Liban. *Decl.* T. IV. p. 753, μεταβάλλισθαι τῆς πρέστιον αἰρίσιως; Plutarch. *V. Marcell.* c. 23, μεταβάλλειν τοῦ συνήθους καταστήματος; Philostrat. *V. Ap.* IV. 38. p. 178, τοῦ ἥθους; *Ibid.* VI. 11. 246, τῆς δόξης; Procop. *Ep.* XXVIII. μετατίθαι τῆς γνώμης; Priscus, *Excc. Legg.* p. 64. A, μετατρέπισθαι τῆς γνώμης; Lucian. *Amorr.* 4, μετατρέπασθαι τῆς συνήθους σπουδῆς, and many similar examples." LOBECK. The citations in the above note fully prove that the plural, θυμοί, frequently occurs in Attic prose, and more especially as we believe of sudden and violent outbreaks of passion; but there still appears room to doubt, conclusive as the above observations appear to Wunder, whether this indisputable fact really proves any thing in favor of its adoption in the case before us. Its employment may be further illustrated by the language of Æschylus in Aristophanes, *Ran.* 1044, θυμοὺς ἰπταβοίους, which the Scholiast there explains by μεγάλους, ἀπὸ μεταφορᾶς τῆς ἀσπίδος Αἴαντος. The hesitation expressed by Lobeck as to the adverbial employment of the words ἐξ αἰλπτων is well grounded, and although Matthiä, *Gr. Gr.* 574, asserts with great confidence that they are here so used, we must confess our wish that this had been corroborated by the production of a similar example from the writings of a classical Greek author. Cf. Wesseling to Hdt. 1. p. 56. 42; Jelf's *Gr. Gr.* 523, *Obs.* and *Obs. Add.* If we assume the statement to be true, we should then prefer the emendation of Hermann, θυμοῦ, and render, *quoniam quidem Ajax ex insperato ab via et rixis in aliam erga Atridas voluntatem adductus est*, because it appears to us impossible that any hearer could avoid connecting ἐξ αἰλπτων θυμῶν in listening to the delivery of this passage. By the expression αἰλπτου θυμοί, animi desperati, quos nulla spes est fidem habituros esse, the intensity of Aias's wrath is to be understood. HESY-

CHTUS: ἄελλται, δινοί. Compare *Hymn. Hom. in Apoll.* 91, Orph. *Argon.* 935, where this adjective is used in a very similar signification. That μετανιγνώσθη may be constructed with the preposition ἐκ, as well as with the simple genitive, is evident from Plutarch, *V. Ser.* c. 25, μεταβαλὼν ἐκ τῆς πρότερον ἰσχυρίας. Hippokr. *de Morbo*, IV. 27. 617. C, μεταστρέψαι τινὰ ἐκ τῆς γνώμης. On the dative Ἀτρεΐδαις, see Jelf's *Gr. Gr.* 602. 3, Matthiä, *Gr. Gr.* 387, and compare Hom. *Il.* 1. 204, χόλον Ἀχιλλῆῃ. Render, *And I will for myself avow that there is nothing which may not be affirmed, since Aias has been diverted from his desperate wrath, and mighty feuds with the Atreidai.*

677. Ἄνδρες φίλοι. SCHOL.: ἄγγιλος ἦκε ἀπὸ τοῦ στρατοῦ, ἀγγίλλων τὴν παρουσίαν τοῦ Τυέρου. Θαυμαστὴ δὲ ἡ εἰσὸς τούτου τοῦ ἀγγίλου· τοῦ Αἴαντος ἔξω ἱκαντὸν διαχυρομύνου, οὐκ εἶχον οἱ ἀπὸ τοῦ χοροῦ οὔτε ἡ Τίμησσα γυνὴ τὸ πραχθῆναι· πιθανῶς οὖν ὁ ἀγγίλος ἀπαγγίλλας παρασκιάζει αὐτοὺς ἐξίνα κατὰ ζήτησιν· καὶ οὕτως ἰσχυρίζονται τῇ πτώματι. διζῶς δὲ καὶ τὸ τὸν Κάλχαντα μαθῆναι· οἰκίον γὰρ τῇ μάντι· καλῶς δὲ καὶ τὰ τῆς σκητῆς ἰσχυράσται. Αἴαντος γὰρ καταλιπόντος, προῆλθιν ὁ ἀγγίλος· ἵσα τοῦ χοροῦ τὴν σκηνὴν ἔσσαντος διὰ τὴν ζήτησιν, ἔξισιν ὁ Αἴας ἐπὶ τὴν πρῶτον· τῇ δὲ θιατῇ οὐδὲν ἔργον περιλείπεται, πιστοποιήσεως διαφόρου τῆς ἐν τῇ σκηνῇ προσωποποιίας. The reading of the manuscripts is σπερῶτον. Musgrave, comparing Eur. *Elektr.* 230, ζῆ. πρῶτα γὰρ σοι τάχαθ' ἀγγίλλιν θίλω, and *Œd. Tyr.* 958, εἰ τοῦτο πρῶτον δι' ἐμ' ἀπαγγίλλαι σαφῶς, | εὐ' ἴσθ' ἐκείνον θανάσιμον βιβηκότα, emends ἄνδρες, φίλοι τὸ πρῶτον, κ. τ. λ., which is approved by Hermann, who observes, that messengers were accustomed to preface the intelligence they came to impart by the employment of words of joyous import, and to reserve till a subsequent period the communication of tidings of evil omen. We think no alteration necessary, and that the introduction of the words ἀγγίλλαι θίλω, followed by the *oratio recta*, are finely adapted to the character of the speaker as a *homo plebejus*, and his anxiety to communicate to the Chorus the welcome news of Teukros's arrival. We have precisely the same ἀγοραία φανούτης in his language below, v. 706. So, too, from the loose grammatical connection and more colloquial style of the language employed by the Sentinel in the *Antigone* (vv. 238, 245), and the Emporos in the *Philoktetes* (vv. 591, 603), we must observe, that Sophokles has used these characters in nearly the same way as Shakspeare employs his clowns, — by way of contrast to the elevated and tragic tone of the phraseology ascribed to the more exalted personages of his plays. Sufficient deference is paid to the usage alluded to by Musgrave in the words Ἄνδρες φίλοι. Lobeck places a

hyphen after the word *περῶν*, (sic) in order to denote *ante omnia nunciabo vobis, Teucer adest*. It is to be observed, however, that whilst the word *περῶν* standing *per se* would signify *prius quam alia dicam*, the employment of the article imparts this force, *quod primum est et potissimum, nunciare volo Teucrum venisse*.

679. *στρατήγιον*. SCHOL.: τὸ στρατόπεδον Ἀττικῶς. This is erroneous. The word itself signifies the *prætorium*, *ἐκκλῆ στρατηγίς*, Paus. IV. 19. 1, and the expression *μῖσεν στρατήγιον* denotes the large and open space — answering to what Polybios calls the *περίστας στρατηγίου* of the Roman camp — in which the tent of the Atreidai was placed.

680. *Κυδάζεται*. SCHOL.: λαιδεύεται, ὑβρίζεται ὑπὸ πάντων. καὶ Ἐπίχαρμος ἐν Ἀμύκῃ· Ἀμυκε, μὴ κυδάξει μὴ τὸν περισβύτιον ἀδελφίον. καὶ Αἰσχύλος ἐν Ἰφίγνείῃ· Οὗτοι γυναῖξί δι' κυδάζεσθαι· τί γὰρ; ἀρσενικῶς δὲ ὁ κύδος ἐπὶ τῇς ὑβρίως. The same testimony is given by the Scholiasts to Apollon. Rhod. I. 1337, and Ar. *Nub.* 618; *Etym. M.* p. 325. 3; Eustathius, p. 790. 40. See Liddell and Scott, s. vv. *Κυδάζω* and *Κυδαίνω*.

681. *Στείχοντα . . . ἀμφίστησαν*. "It is scarcely necessary to observe, that these words must be connected as follows: *πρόσθεν γὰρ στείχοντα αὐτὸν μαθόντες ἀμφίστησαν ἐν κύκλῳ*." WUNDER.

682. *ἐνιδίειν ἤρασεν*. On the instrumental dative, see note to v. 476, *supra*, Jelf's *Gr. Gr.* 607, and compare v. 1182, *infra*, *κακῶς βαλὼν*; *Philokl.* 374, *ἀγὰρ χολωθεὶς ἰδὺς ἤρασεν κακῶς τῷ πᾶσι*; Ar. *Nub.* 1373, *ἔξαράτω πολλοῖς κακῶς καίσχευσι*. — *οὔτις ἴδ' ὅς οἱ*. Equivalent to *πάντι*, *nemo non*. See Jelf's *Gr. Gr.* 824. 2; Matthiæ, *Gr. Gr.* 483; Elmsley to Eur. *Med.* p. 374.

684. *κἀπιβουλευτοῦ στρατοῦ*. "We should prefer *κἀπιβουλευτοῦ στρατοῦ*. Compare v. 999, *infra*, "Ὅστις στρατῷ ξύμπαντι βούλευται φέρον. *Verba casum verbi sui regit, quod utriusque linguae scriptoribus solenne est*. These are Brunck's words, in his note on *Antig.* 877. Those readers to whom this construction is not familiar may obtain all the information respecting it which they can desire, by examining the passages quoted by Hermann, in his notes on Viger, n. 47." ELMSLEY. That there is no objection to the construction with the genitive is apparent from Eur. *Med.* 478, *Iph. Taur.* 17, and other passages cited by Lobeck; and that homœoteuton, or similarity of termination, is not shunned by the Tragedians is shown by *Æd. Kol.* 1010, *τάσδ' αὖς θιάς*, *Æd. Tyr.* 533, 1481, *Æsch. Prom.* 371, *Pers.* 502, and frequently elsewhere.

685. *ὡς οὐκ ἀρξίσαι*. SCHOL.: ἐπὶ τοῦ Τύκρου· ὡς οὐκ ἰσαρξίσαι ἰαυτοῦ τὸ μὴ λιθόλιυστος γίνεσθαι· ὡς οὐ πωλύσι αὐτὸν καταλιθεῖναι. [Εἰς τὸ

αὐτό.] *πωλύσι*. Brunck and Schäfer follow the MSS. Barocc. A. B. Mosq. b. Ien. and the recension of Triclinius, which exhibit *ἀρτίσι*. The optative is defended by the authority of the best manuscripts, Suidas s. v. 'Ως οὐκ, and the *justa modorum consecutio*, since the clause in which it occurs is dependent upon a verb of past time, the construction being *ὀνείδισεν ἤρασεν* (= *ὀνειδίζοντες ἔλιγον*, see Hermann ad Vig. p. 875), *ὥς οὐκ ἀρτίσι*. — On the manner in which the adjectival pronoun *οἷς* is here employed, see note to v. 262, *supra*.

687. 'Ωστε . . . ἤλθον. The indicative follows *ᾤσσει* when, apart from the idea of purpose, it introduces the statement of a consequence ensuing upon the action of the principal verb as an actual reality; the infinitive, when this result is conceived as belonging directly to the nature of the finite verb, or as an effect produced in conformity to the notion or idea it may express. For appropriate instances in illustration, see Jelf's *Gr. Gr.* 863. l. 2 sqq.

688. *Κελίων*. On the genitive, see Wunder to *Philokt.* 613; Jelf's *Gr. Gr.* 530. l.

689. *δραμῦσα τοῦ πρῶτα*. "I. e. *eis τοῦτοχρον ἰδούσα*, having proceeded to the utmost length. Lobeck quotes, in illustration of the construction, Xen. *Anab.* 1. 3. 1, *ἵσται τοῦ πρῶτω*, Arrian. *Alex.* II. 6. 7, *πρῶτα τῷ πρῶτω*, and several analogous instances from Philostratos. See Matthiä, *Gr. Gr.* 350." WUNDER. Add Xen. *Anab.* 5. 4. 30, *ἐπαρύνοντο τοῦ πρῶτω*; Siebelis ad Paus. T. II. 624. Another, and perhaps preferable, mode is to construct the genitive with *λόγῳ*, according to Hom. *Il.* 6. 107, 'Αργεῖοι . . . *λῆξαν φόνους*, in the following sense: *But the strife, in its hasty course, stops short of the farthest point* (i. e. bloodshed, or the death of Teukros by the sword or stoning), *in consequence of words of conciliation from the elders*. See Jelf's *Gr. Gr.* 514.

690. 'Ανδρῶν . . . λόγων. Equivalent to *τῶν γιγνόντων συναλλασσόντων αὐτοὺς διὰ λόγων*. On the double genitive, see note to v. 53 sq.; Matthiä, *Gr. Gr.* 380, *Obs.* 1; and with the phraseology, compare Eur. *Suppl.* 602, *λόγων συναλλαγαῖς*.

691. *ἡμῖν*. "Sophokles, alone of the Tragedians, shortens the second syllable of *ἡμῖν* and *ὅμῖν*, as Porson teaches in his Preface to the *Hekuba*, p. xxxvii. He has done so forty-two times in his tragedies, *extra melica*, but has lengthened it before a vowel several times from necessity, as at *Æd. Tyr.* 631, *Æd. Kol.* 826, *Trach.* 1273, *Aj.* 689, *Elektr.* 255, 454, 1381, in all which Porson thinks emendation necessary. As to the accentuation of the shortened form, some would have us write *ἤμιν* and *ὄμιν*,

others ἡμῖν and ὁμῖν. Aldus makes use of the latter method in the *Aias*, and in the first 357 verses of the *Elektra*, but from the 358th verse to the end of the play he writes ἡμιν and ὁμιν. Modern editors write ἡμῖν and ὁμῖν, and I have followed them." ELMSLEY. See v. 215, *supra*; Jelf's *Gr. Gr.* 143. 5; Hermann *de Emend. Gr. Gr.* p. 79; and the more ancient grammarians cited by Lobeck to this verse.

693. *νίης βουλὰς . . . τρέψαις*. The allusion is, doubtless, to the renunciation of the purpose of self-destruction by Aias, in consequence of the change of feeling which he had previously professed. Lobeck quotes Cic. *ad Fam.* IV. 6, *ad novos casus temporum novorum consiliorum rationes accommodare*. On *νίης νίεισιν*, see note to v. 252, *supra*.

695. Ἰοῦ ἰοῦ. SCHOL.: *εἰδὼς ἀπὸ τοῦ μάντιος, ὅτι κακὴν αὐτῷ γίνεσθαι, τοῦτο προαναφρονεῖ*.

696. *Βραδείαν . . . βραδύς*. On the accusative, see note to v. 42, *supra*. The word *ᾄς* is here equivalent to *εἰμψιν*, *errand, mission*, — the statement of the Messenger being that the departure of Aias from his tent is attributable either to Teukros, for his tardiness in sending, or to himself, for the dilatory mode in which he had performed the journey.

698. *Τί δ' . . . ὑπισπανισμένοι*; SCHOL.: *οἶον τί σοι λίσσῃ, ὅτι σπᾶνίσιν ἴσται πρὸς τὴν χερίαν τὴν νῦν · ἰσπᾶνίζε δὲ τὸ ἔμμενον εἶναι πρὸ ἐλίγου αὐτὸν παραγιογόναι. καὶ ἐν Σιμωνίδῃ ἐπὶ τοῦ πρὸς Αἰγία ἀγγέλου πειμφθίντος · Βιότῃ καὶ εἰ μᾶλλον ὄνασα πρότερος ἰλδών. ὑπισπανισμένον] δέμμενον τῆς τοῦ Αἴαντος παρουσίας*. "To the exclamation of the Messenger, that he feared his arrival would be too late, the Chorus inquire what thing, absolutely necessary to be done, had been omitted or imperfectly executed, *τί ἱλλίσσῃ τῶν δέμμενον γινέσθαι*. By *εἴηδε* is denoted *τῶν ἄτιε φῆς δέμν γινέσθαι*." LOBECK. Of the two explanations given by the Scholiast, the first is undoubtedly correct: *quid hujus negotii justo parcius, i. e. tardius factum est?* Compare *Æsch. Choeph.* 575, *φόνου δ' Ἐρινὺς οὐχ ὑπισπανισμῖν ἄκρετον αἷμα πίσται τρίτην πείσιν*, where *ὑπισπανισμῖν* is interpreted *οὐκ ἀποσυγχάουσα* by the Scholiast. On the partitive genitive dependent upon *εἰ*, see Jelf's *Gr. Gr.* 535, *Obs.* 2.

699. *Ἰνδοθεν στήγης μὴ ἔω παρήκειν*. "The words *Ἰνδοθεν στήγης* are rightly interpreted *ἐκ τῆς στήγης* in a gloss published by Brunck. See also Lobeck's note. The following gloss is less satisfactory: *παρῆκειν · ἀντὶ τοῦ ἦκειν. ἡ παρὰ περισσῇ*. It appears to us that neither *ἦκειν* nor *παρῆκειν* is capable of being used in any signification which will make sense of this passage. The Scholiast explains *παρῆκειν* by *παρίναμι*. But *παρίλθω*, the infinitive of *παρέρχομαι*, means rather *to pass in* than *to pass out*,

and *παρίναι*, the infinitive of *παρίημι*, means rather *to let in* than *to let out*. Πιρᾶν is the verb best suited to the sense of this passage. We abstain from proposing improbable conjectures, and the silence of the commentators is our only reason for calling the attention of our readers to this difficulty."

ELMSLEY. The meaning of the words before us is evidently this: τὸν ἄνδρα ἐκίλιουσιν ἰνδοθι στίγης μίνισιν, for which the poet has employed the somewhat remarkable phraseology, τὸν ἄνδρ' ἀπηύδα ἰνδοθι στίγης μὴ ἔω παρήκυσιν. With ἰνδοθι, *from within*, Lobeck aptly compares Plaut. *Amph.* 2. 2. 137, *intus profecto pateram foras*, where later writers would have substituted *deintus*. Hermann answers the objections urged by Elmsley against the applicability of *παρήκυσιν* to the sense of the present passage by stating that the use of the verb ἤκυσιν is justified by the circumstance that the Messenger is now without the tent: *vetuit Teucer, ne Aias intus veniret foras*, and approves the explanation of the Scholiast that *παρήκυσιν* has here the meaning of *παρίναι*. "Nam quod ait Elmslejus, *introyre* potius hoc verbo, quam *exire* significari, alienum est ab hoc loco. Neque *introyre* neque *exire* significant hæc verba, sed *venire* et *advenire*: quod refertur ad eum locum, de quo sermo est, ut *introyre*, si intus est locus ille; *exire*, si foris, significetur." This explanation, which removes all doubt as to the authenticity of the text, and is supported by a precisely similar use of the verb *προσμελειν* in place of *ἐκίλιειν* at v. 72, *supra*, is, in our judgment, perfectly satisfactory. "From the circumstance that *παρίναι* is the *verbum proprium* of those who go forth to a public assembly, I am disposed to infer that Teukros, in directing that Aias μὴ ἔω παρήκυσιν, was solicitous to prevent his appearance in public, and more especially his repairing to the public council of the Greeks. He feared that Aias, exasperated with rage at his recent disappointment, and boiling over with an inordinate thirst for revenge, might thereby expose himself to the greatest peril, but he entertained no apprehension at this time that Aias would lay violent hands upon his own life." LOBECK. The great inaccuracy of this conclusion is shown in the clearest manner by the language of the Angelos at v. 706 sqq. He there states, in the most precise terms, that his arrival is to be attributed, not to any opinion or presentiment entertained by Teukros that the departure of Aias would be prejudicial for this reason or for that, but to the urgent injunction of Kalchas, who had taken Teukros from the royal circle, and had besought him, as he valued the life of Aias, to see to it that he was confined to his tent for that day, during which he would be particularly exposed to the wrath of Athene. It is evident, therefore, that Teukros despatched the Messenger (v. 738 sq.), not in

consequence of any sudden fear and apprehension of his own, but in compliance with the admonitions and appeal of Kalchas. — *εύχη*. The MS. Γ. reads *εύχου*, the last syllable of which is suprascriptum in the MSS. Mosq. b. Lips. b., and this has been received by Hermann and Dindorf, on account of the past time of the verb *ἀπηύδα* in the principal clause. The alteration is unnecessary, for the conjunctive may be referred, not to the past verb, but to the infinitive present dependent on that verb. See Jelf's *Gr. Gr.* 848, *Obs.* 3, and note to v. 107, *supra*. On the omission of *ἐν*, consult note to v. 531, *supra*.

701. *τραπὶς γώμης*. Compare Hdt. 7. 16, *ἰαυτὴν τίτραψαι ἐπὶ τὴν ἀμύνω, acil. γώμην*. On the genitive, see note to v. 674, *supra*.

702. *θεῶσιν . . . χόλου*. Compare Eur. *Med.* 896, *καὶ διαλλάχθης' ἀμὰ τῆς πρέσβιν ἐχθρῆς ἐς φίλους μητρὸς μήνα*. On the genitive, see Matthiä, *Gr. Gr.* 345, and on the dative after *χόλου*, note to v. 674, *supra*.

704. *Εἷπερ τι Κάλχας*. SCHOL.: *εἰς παροιμίαν ὁ στίχος παρῆνται, ἢ καὶ Ἀριστοφάνης ἀναγράφει*. On *Κάλχας*, doubtless from the same root as *καλχαίνω*, and therefore signifying *the Searcher*, see Donaldson to *Antig.* 20.

706. *Τοσεῦτον*. Thus much. SUIDAS: *τοσεῦτον· ἀντὶ τοῦ, μέχρι τούτου*. Σοφοκλῆς ἐν Αἴαντι. "That no offence should be taken at the collocation, *εἶδε* and *ἐτύγχανον*, is evident from the consideration that *καὶ παρὸν ἐτύγχανον* are added in this sense: *et ipse audiui*." WUNDER.

707. *γάρ*. This particle is frequently employed, in animated narrative, to denote a reference to something which has been previously announced. Compare *Antig.* 238; *Æd. Tyr.* 277; *Elektr.* 644.

708. *οἷος Ἀφρευδῶν δίχα*. Compare v. 439, *supra*. *Antig.* 445, *ἔξω βαρείας αἰτίας ἰλυόθρον*. Philokt. 31, *ἐγὼ κινὴν δεικνύων ἀνθρώπων δίχα*. On the word *οἷος*, *clam*, i. e. *nemine comitante*, which, besides the present passage, is found only in *Fragm.* 27, ed. Dindorf, in the writings of Sophokles, once only in Æschylus, and not at all in Euripides, see Elmsley to Eur. *Herakl.* 743.

709. *Ἐς χεῖρα . . . θίς*. Compare Virg. *Æn.* 1. 418, *dextram suam dextræ Teucrī amanter jungens*.

713. *Εἰ . . . θίλιν*. The MSS. Mosq. b. Dresd. a. b. read *θίλιν*. The common reading is unobjectionable, since in the *oratio obliqua* with an historic tense in the principal clause, the indicative of the *oratio recta* is, for the most part, changed into the optative. See Jelf's *Gr. Gr.* 885. 2.

714. *τῇδε θήμια*. Cf. v. 736, below; *Æd. Tyr.* 1283; Buttmann, *Ausf. Griech. Sprachl.* 29, *Anm.* 9. 14; Jelf's *Gr. Gr.* 14. The reading

of the books is *τῆς δ' ἡμέρας*, with *τοι* adscriptum in the MS. Mosq. b. Erfurdt writes *τῆς δ' ἐν ἡμέρας*, upon the authority of *Elektr.* 674, *Eur. Hippol.* 721, *Alkest.* 351. Hermann cites *Ar. Av.* 1072, *τῆς μίντοι θῆμέρας*, and adds, that he can perceive no just reason for supposing that the Tragedians avoided this crasis. Tzetzes, *Exeg. in Iliad.* p. 33, quotes this verse, and exhibits the reading in the text. — On the verb *ἰλᾷ*, see note to v. 262, *supra*. The tyro will observe the transition into the *oratio recta*.

715. *ὡς ἴφη λίγων*. TRICLINIUS: τὸ ἴφη καὶ τὸ λίγων ἐκ παραλλήλου τινὲς οἰονται· τὸ δ' οὐ τοιοῦτον, ἀλλ' ὥσπερ φαμὶν τοιαῦτα ἴφη δημηγορῶν, οὕτω καὶ τοῦτο, οὕτως· ἴφη καὶ οἰονεῖ ἀπιφύνατο, λίγων τὸν περὶ τοῦ Αἰάντος λόγον. Wunder compares *Philokt.* 55, τὴν Φιλοκλήτου σε διΐψυχον ἔπος; λόγοισιν ἐκκλίψις λίγων. Demosth. *de Rebus Chers.* p. 108. 14, καὶ λίγων (i. e. ἐν τῇ δημηγορίᾳ) εἶπεν οὕτω πως· εἰπὶ μοι, βουλευσέθι, ἴφη, κ. τ. λ. Add *Antig.* 227, ψυχὴ γὰρ ἡδὲ πολλὰ μοι μυθουμένη. *Pind. Isthm.* 8. 97, ὡς φάτο Κρονίδαις ἱνέο· σα θιά. Somewhat similar is the expression *τοιαῦθ' ἄμαρτάνουσιν ἐν λόγοις ἴση*. See Matthiä, *Gr. Gr.* 636; Fischer ad *Well.* IV. 46; Heindorf to *Plat. Soph.* c. 57, p. 363; Wesseling to *Hdt.* 1. 122; Abresch to *Æsch.* T. I. 168.

716. *Τὰ γὰρ περισσά*. SCHOL.: τὰ περιλειπόμενα καὶ ἀχρήσιμα καὶ πέρα τοῦ μέτρου, τὰ χωρὶς δικαίου. Suidas, s. τὰ γὰρ, reads *κακόνητα*, but s. *ἀνόνητα* preserves the reading of the books, which is also exhibited by Stobæus, *Ecl.* I. p. 114, *Serm.* XXII. 21, and Eustathius, p. 415. 13, 484. 17. Didymus Alex. *de Trinit.* L. III. c. 6. 358, has quoted this and the following verse, substituting, as became a Christian writer, *πρὸς θεοῦ* for *πρὸς θεῶν*. Wunder, contending that the adjective *ἄνους*, v. 721, *infra*, is used in the signification *impious*, rather than in that of *amens* or *demens*, follows Bothe and Vauvilliers in reading *ἀνόνητα*, to which he assigns a similar meaning, and pronounces the common reading "*ineptum*." Independently of the objection that may be urged against such an interpretation of *ἄνους*, we find another in the fact that the verbal adjective *ἀνόνητος* is invariably used by Greek writers in the sense of *ἄφρων*, *amens*, *ineptus*. See *Hdt.* 1. 87; *Plat. Phæd.* 80. B; *Ar. Nub.* 416; *Plutarch. de Soll. An.* T. II. 959, *ἰσχυρὸς ἀνόνητος, vis consilii expers*. That the employment of *ἀνόνητος* in its own strict sense is not inconsistent with the character of Aias may appear to derive some support from the nature of the crime he had left his tent to perpetrate, and the language of Alexand. *Aphr. Probl.* 1. 16, "Ὁμηρος Ὀδυσσεῖα μὲν φρόνιμον λίγει, Αἴαντα δὲ μωρότερον. But this opinion is in entire opposition both to the representation of Homer, who

testifies expressly to the heaven-imparted *πινυτή* of Aias, in *Il.* 7. 289, and the language of Sophokles himself at v. 119 of this play. See note to v. 127, *supra*. The objection to *ἀνόνητα*, that it is a mere repetition of the idea which had been previously expressed by the adjective *περισσά*, deserves no refutation, and is worthy of the merest tyro. Cf. *infra*, v. 1188 sq., οὐ γὰρ εἰ πλαστεῖς οὐδ' ἐν ἐνίοις φῶτις ἀσφαλιστάτοι. We may add, that the word recurs at v. 1210, and is again displaced by Wunder for his favorite *ἀνόνητα*. In illustration of the sentiment, compare Hdt. 7. 10. 5, ἔρῃς τὰ ὑπερίχοντα ζῶν ὡς κραιναὶ ὁ θεός, οὐδὲ ἱστ' ἀφαντάζεσθαι, τὰ δὲ συμπερὰ οὐδὲν μιν κνίζει; ἔρῃς δὲ, ὡς ἰς οἰκήματα τὰ μίγιστα αἰὶ καὶ δίνδρια, τὰ τοιαῦτα ἀπροσκήπτει τὰ βελία; φιλίμ γὰρ ὁ θεός τὰ ὑπερίχοντα πάντα κολούει.

717. *πρὸς θεῶν δυσπραξίαις*. On the use of *πρὸς*, to intimate that the action spoken of arises from the presence of the agent, see Jelf's *Gr. Gr.* 638. 2. c, and compare Hdt. 2. 139, ἵνα κακόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι.

718. *ἴσταις*. SCHOL.: ὅτι πρὸς τὸ σημαίνοντες εἶπαι ἴσταις, τὸ ἀνθρώπου ἀποδοῦς, ἄτινα δύναι εἰπεῖν, εἰ καὶ μὴ πληθυντικῶς εἶπαι· ἀπλούστερον γὰρ εἰπεῖν εἴτιναι ἴδι. Eustathius, p. 415. 6: *ἐνὸς Ὁμήρου σχῆμα, τὸ ἐκ πληθυντικῆς καταβαίνειν εἰς ἑνικόν*. On the singular relative referred to a plural substantive of different gender, see Matthiä, *Gr. Gr.* 481, note 1. In this *constructio κατὰ σύνοιαν* (Jelf's *Gr. Gr.* 378), the relative is for the most part used in a very indefinite and generalizing sense, = *ἴς τις*. Examples of a similar usage in the Latin poets are by no means rare. Cf. Tibull. I. 6. 39; Ter. *Eun. prol.* 1 sq.; Id. *Heaut.* 2. 4. 13. — *ἀνθρώπου φύσιν βλαστῶν*. Equivalent to *ἀνθρώπου φύσιν φύς* or *βλαστὴν βλάστων*. Ellendt renders, "*procreatus secundum hominis naturam, i. e. homo natus, ut φύσιν adverbiascat*." On the contrary, *φύσιν* is here the accusative of equivalent notion, by a construction similar to that found in *Æsch. Pers.* 743, *ρίων ῥέον θεῶν*. See Jelf's *Gr. Gr.* 543. c, 553, and consult notes to vv. 42, 276, 410, 414, *supra*. The more common expression is *ἄνθρωπος ὦν φύσει*, or *ἄνθρωπος πιφυκώς*, Xen. *Kyr.* 1. 1. 3.

719. *ἴσταις*, yet, nevertheless. Matthiä, *Gr. Gr.* 603; Blomfield, *Gl. in Æsch. Prom.* 802; Bornemann to Xen. *Symp.* 4. 2; Heindorf to Plat. *Kratyl.* 411. B. On *κατ' ἄνθρωπον*, ut *hominem decet*, see Jelf's *Gr. Gr.* 629. 3. d. — *φρονῇ*. The MSS. La. Lb. and Stobæus, *Ecl.* I. 4. 20, read *φρονῇ*, by a construction similar to Eur. *Ion.* 855, *δοῦλος ἴσταις ἐσθλὸς ἦ*. Cf. Brunck to *Æd. Kol.* 393; Ellendt, *Lex. Soph.* II. p. 103; Jelf's *Gr. Gr.* 629. 3. d. Lobeck, in defence of the common reading, aptly

quotes Antiphanes ap. Athen. X. 444. B, ὅστις δὲ μῖζον ἢ κατ' ἄδραπον φρονεῖ, and in illustration of the general sentiment, Dionys. *Antt.* VIII. 25, νιμισᾶται ὑπὸ θεῶν τὰ ὑπερίχοντα καὶ τρίπτεται πάλιν εἰς τὸ μηδὺν. μάλιστα δὲ τοῦτο πάσχει τὰ σκληρὰ καὶ μεγάλαυχα φρονήματα (βάλλεται γὰρ Ὅσσα δίδιν κίραυνός, *Æsch. Agam.* 457, as Horace, *feriunt summos fulgura montes*).

720. *εὐθύς* ἔξορμώμενος, at the moment of his departure. The temporal signification of the participle is defined with greater clearness and precision by the addition of *εὐθύς* before, of *ἄμα* before or after, and of *ἵστα, ἵπνιτα, ἵσταυθα* δὴ after it. In the first case the participle should be rendered by a substantive. See Matthiä, *Gr. Gr.* 565, *Obs.* 2; see note to v. 443, *supra*.

721. *Ἄνοος*, rash, inconsiderate. See note to v. 716, *supra*. The Oxford Translator observes that "the reason which is here given for the misfortune of Aias is precisely that of which Aristotle approves, who, after having rejected the two extremes of vice and virtue, proceeds to state his idea of a character adapted to Tragedy:— 'And such a man is he, who neither in virtue and uprightness is transcendent, nor yet changes his lot to misfortune through vice and depravity, but one that does it through some error, and that a man of high renown and prosperity, such as were *Edipus* and *Thyestes*.' *Poetics*, sect. 25."

722. *αὐτὸν ἰνίσπιν*. "Ἐνίσπιν is generally *dicere, narrare, exponere*. Here it has the more unusual sense of *alloqui*, in which signification *προσινίσπιν*, as at v. 815, *infra*, and *Trach.* 402, is more commonly employed. But Sophokles frequently substitutes the simple for the compound verb; and constructs it with the same case as that which is usually found only with the compound verb. Thus, for *ἰπιστρέφισθαι*, at v. 1061, we find *στρέφισθαι*; for *ἀνακρίνιν*, *κρίνιν* (see my note to *Antig.* 397); for *ἀνατίλλιν*, *τίλλιν*, *Elektr.* 699; for *ἰμβάλλιν*, *βάλλιν*, *Philokt.* 67, *Trach.* 916, 940; for *ἰμύνιν*, *μύνιν*, *Antig.* 169; for *ἰμπήπνιν*, *πήπνιν*, *Trach.* 597; for *κῆρυγαῖν*, *γυλαῖν*, *Philokt.* 1125. Homer has used the simple *ἰπνῶν* in the same meaning as that here given to *ἰνίσπιν*. Cf. *Il.* 12. 60, 210; 13. 725; 17. 237; 20. 375." WUNDER. The ordinary construction is *ἰνίσπιν τινι* or *πρὸς τινα*, as at *Elektr.* 1439. On the accusative, cf. Hes. *Opp.* 190, 260; Porson to Eur. *Med.* 719; Dindorf to *Elektr.* 556; Bernhardt, *Synt.* p. 135. With this advice of Telamon to Aias, Lobeck directs us to compare the similar address of Peleus to Achilles, *Il.* 9. 254.

724. Ὁ δ' ὑψικόμπος. SCHOL.: παρατήρι κἀνθάδε τὴν προσθήκην τοῦ ποιητοῦ, ὅτι προσῆψι τῷ Αἴαντι γλωσσαργίαν, μονονουχὶ θεραπεύων τὸν διατὴν

μὴ ἀχθίσθαι τῇ συμφορῇ τοῦ Αἰάντος· προσφαινωμένοι γὰρ ἦδη τῇ ἀρετῇ αὐτοῦ, σχιδόν καὶ τῷ ποιητῇ ἐργάζονται.

725. ἰμοῦ. SCHOL.: ἀντὶ τῆς σὺν· τὸ δὲ ἔξῃς, τοῖς ἰμοῦ.

728. Τροῖνδ' ἐκόμψι μῦθον. On the accusative, see Jelf's *Gr. Gr.* 566. 1, and compare v. 1168, *infra*, ἐψήλ' ἐκόμψις.

729. Δίας 'Αθάνας, ἥνικ' ἐτρέφουσά νιν. Lobeck, Hermann, and Wunder explain, Δίας 'Αθάνας, ἥνικ' ἄτρυνέ νιν, αὐδαμίνης, by a sudden change of the construction with which the verse had been commenced, but we doubt whether this opinion can be defended by the quotation of a similar example from any classical Greek writer. Bernhardt, *Synt.* p. 161, supposes that the genitive is dependent upon ἴσως at v. 731, whilst Neue refers it to ἀντιφώνει. If the explanation by a supposed anacoluthon is deemed inadmissible, it would be better to erase the period after μῦθον, and to read τροῖνδ' ἐκόμψι μῦθον ἵτα διύτιρον Δίας 'Αθάνας, ἥνικ', κ. τ. λ. Compare *Antig.* 11, ἐμοὶ μὲν οὐδὲς μῦθος, 'Αντιγόνη, φίλων, οὐδ' ἥδυσ οὐτ' ἀλγυνός, ἴσιτο. *Supra*, v. 222; Thuk. 8. 15; Cic. *Verr.* 3. 44. 106, mihi *Ætne-nium brevis est oratio*. See Musgrave to Eur. *Ion.* 650. — νιδᾶτο. Böckh to Pind. *Ol.* 2. 99 is mistaken in supposing that this verb is employed in a passive signification. See note to v. 610, *supra*.

733. καὶ ἡμᾶς . . . μάχη. Matthiä renders, *ibi ubi ego constitero, nunquam perrumpet pugna* (see *Gr. Gr.* 581). Hermann, *per. me, quantum in me est, non perrumpet hostis ordines nostros*. Lobeck, on the other hand, believes the meaning to be rather this: *nunquam hostes meos ordines perfringent, ῥήξουσιν ἡμᾶς*. "By the words καὶ ἡμᾶς are denoted those things *quæ nobis sunt ex adverso et juxta posita*. Cf. Xen. *Kyr.* 7. 1. 16; Plutarch. *V. Mar.* c. 26; Id. *V. Ages.* c. 18; Demosth. *Phil.* 3. 25. In the same way, therefore, as those who were opposed in battle-array to the Fidenates are described as οἱ κατὰ Φιδηναίους ταχθίντες, Dionys. *Antt.* III. 24. 483, Aias might have said οἱ καὶ ἡμᾶς ταχθίντες, or μαχόμενοι οὐκ ὀκνῶντες ἐκρήξουσιν." This explanation is accepted by Ellendt and Wunder, and, if we understand it rightly, makes the pronoun, ἡμᾶς, common to both the preposition and the verb.

734. Τσιϊόδε τοῖς. Hermann has edited τσιϊόδε τι on his own conjecture, and is followed by Dindorf. — ἀσσεργῇ. SCHOL.: ἐμάλακτον, ἀδιάβιστον. Cf. *Æd. Tyr.* 226; Lykophr. 1166. Lobeck remarks that the ἐργῇ τοῖς is displayed in the selection by Aias of that mode of repelling the attack made upon the leaders of the Achaians which would inflict upon them the greatest opprobrium and disgrace, when it was within his power to have achieved the same result in many other ways. — On κατ' ἀνθρώπων, in the following verse, see note to v. 719, *supra*.

736. *τῇδε θήμειρα*. See note to v. 714, *supra*. The MSS. Lb. Aug. C. read *τῇδ' ἐν ἡμίρᾳ*, which Erfurdt has received.

737. *αὐτοῦ*. The MS. Flor. Γ. *αὐτῷ*. For *θειῷ*, the plural *θεοῖς* is exhibited in the margin of Turnebus. Cf. v. 723, *supra*; *Æd. Tyr.* 146.

738. *ὁ δ' . . . Τεῦκρος*. But this man . . . I mean, *Teukros*. When the substantive or proper name follows the article used as a demonstrative pronoun after the insertion of several words with which it stands in no immediate grammatical relation, it is to be regarded as a mere supplementary addition for the purpose of more precise explanation. Compare *Philokt.* 371, *ὁ δ' εἶπ' Ὀδυσσεύς*. *Il.* 1. 409, 472; 4. 20, 329; 5. 133, 663, 907; 8. 425; 12. 196. On the circumstances under which the article was employed by the Attics in its primitive demonstrative signification, see Krüger, *Griech. Sprachl.* 50. 1; Rost, *Gr. Gr.* 98. 7; Jelf's *Gr. Gr.* 444; Bernhardt, *Synt.* 304; Liddell and Scott, s. 'O, II. 2.

739. *ἱπποτάς*. SCHOL.: *ἱππολάς*. Cf. *Æd. Kol.* 1601; *Trach.* 493; *Æd. Tyr.* 106; *Æsch. Prom.* 3.

740. *Εἰ δ' ἀπιστιεῖμιθα*. But if we have been disappointed in our purpose, i. e. if we have arrived too late to secure the fulfilment of the injunctions which were charged upon us, that we should prevent the departure of Aias from his tent. With the signification in which *ἀπιστιεῖν* is here employed, compare the similar usage of *ἔκμαρτάνειν*, in *Elektr.* 1039, 1207; *Æd. Tyr.* 621; *Philokt.* 95. — In a conditional sentence with *εἰ*, the indicative is used in both the hypothetical and consequent clause, if no uncertainty as to the consequence is intended to be expressed. See Jelf's *Gr. Gr.* 852. 1.

742. *Ἦ δαῖτα Τίμνησσα*. SCHOL.: *τίνας ἵπκιν οὖν ἱποῖσιν ἔξουσιν τὴν Τίμνησσαν; ἵνα μιτὰ τοῦ χοροῦ ἀκούσῃ τὰ περὶ τοῦ Αἴαντος· ὡς ἐν τοῖς ἄλλοις δράμασιν, ἐν τε Ἑλπίτερι καὶ Οἰδίποδι, ἅμα τῷ χορῷ τὰς τῶν γυναικῶν προόδους ποιῶν, ἵνα μὴ διςσελογῶσιν οἱ ἄγγιλοι*. *Ῥητίον οὖν, ὅτι ὁ Αἴας ἐπίλυσεν αὐτὴν κατ' οἶκον εὐχασθαι τοῖς θεοῖς, εἰπὼν, καὶ δῶμα πάκτου. οὐδὲ μὴν αἰχμαλώτου σχῆμα ἔχουσαν ἴδιον συνιχῶς ἐξίνα, μάλιστα ἐν ταύτῃ καιρῷ ἡγρυπνηκυῖαν καὶ παρεκλουθηκυῖαν τῇ τοῦ Αἴαντος μαρτίᾳ. ἴδιον οὖν μίγα τι φανῆναι τὸ ἐξάγον αὐτήν. διὸ πρὸς τὸν χορὸν ἰδίῃσι πρώτοις εἰπῶν, ὡς ἐν μεγάλῃ προφάσει ἱπκαλοῦνται αὐτήν. ἄλλως τε οἱ ἀπὸ τοῦ χοροῦ ἀκισιότεροί εἰσιν, ὡς πολῖται τοῦ Αἴαντος, ὥστε καὶ ὁ ἄγγιλος καλῶς οὐκ ἐξήτησε μιῶν πρόσωπον, ἀλλὰ τὸν Αἴαντα οὐ καταλαβὼν ἴνδον, πρὸς τὸν χορὸν φησιν. εἰς ἀνάγκην δὲ γιγνομένης ὁ ποιητὴς τοῦ διλογῆσαι, οὐδαμῶς προσπορῆς ἰγίνετο, ἀλλὰ τὰ διύττερα διὰ βραχίων ἐξήνεγκιν*. On the adjective *δαῖτα*, *misera*, see note to v. 348, *supra*

744. *Ξυρεῖ γὰρ ἐν χερσὶ*. SCHOL.: ἀπαιτῆται τῶν ἀναγκάσιον τοῦ χερσὶν καὶ ἔστι παροιμία ἐπὶ τῶν ἱσχυινομένων πραγμάτων, *Ξυρεῖ ἐν χερσὶ*· ἰσχύος γὰρ καὶ τοῦ σώματος ἐφάπτεται ὁ σιδῆρεος. "Αλλως. μίχρη βάθους ἐφικνεῖται, ὥστε μὴ χαλεπὴν. τοῦτο· τοῦτο τὸ πρᾶγμα.

748. *πρᾶξιν ἢ ἡλγησ' ἰγῶ*. On the accusative with *ἡλγησα*, see note to v. 136, *supra*. Reiske and Jacobs, in *Spec. Emendd.* p. 9, direct us to substitute *βάξιν* for *πρᾶξιν*, but Lobeck has shown that the common reading is unobjectionable by citing *Æsch. Prom.* 720; *Trach.* 151. Add v. 750, *infra*; *Trach.* 193, *ἀνδρὲς εὐτυχῇ κλύουσα πρᾶξιν τήνδε*. — With *φίρων*, *afferens*, *nunciosians*, cf. 757, *infra*; *Antig.* 1172; *Æd. Kol.* 420; *Æsch. Agam.* 647, 873; *Pers.* 248; *Eur. Hek.* 663. The expression *πρᾶξιν φέρειν* is, therefore, equivalent to *φέρειν ἀγγελίαν πράξεως* or *ἀγγελίαν πρᾶξιν*.

749. *ἄνθρωπε*. "Cf. v. 1098, *infra*. Aldus reads *ᾧ ἄνθρωπε* in both verses. Turnebus reads *ἄνθρωπε* in our verse, and *ᾧ ἄνθρωπε* in the latter. Brunck, Bothe, and Erfurd read *ᾧ ἄνθρωπε* in the former, and *ἄνθρωπε* in the latter. Lobeck reads *ἄνθρωπε* in both verses. The six Bodleian manuscripts agree with Brunck, except that two of them read *ἄνθρωπε* instead of *ᾧ ἄνθρωπε* in our line. With the exception of these two verses, we have not observed the vocative *ἄνθρωπε* in the tragedies, either with or without the interjection. These two verses also exhibit the only instances which we have observed in the tragedies of this kind of crasis or elision, excepting *ᾧναξ* or *ᾧναξ*, which occurs very frequently." ELMSLEY. The MSS. Lb. Γ. Δ. Aug. A. B. Dresd. A. read *ἄνθρωπε*. The MS. La. reads with Aldus *ᾧ ἄνθρωπε*, which is received by Hermann. Dindorf and Wunder read *ἄνθρωπε*.

750. *Οὐκ οἶδα τὴν σὴν πρᾶξιν*. SCHOL.: *πρᾶξιν*· τὴν τύχην, εἴτ' οὖν εὐπραγίαν, εἴτ' οὖν δυσπραγίαν. See Wunder to *Trach.* 148 sq.; Tafel, *Pind. Dilucc.* I. 47; and compare *Elektr.* 1110, *οὐκ οἶδα τὴν σὴν κληδόναν*.

752. *ᾧστε μ' ᾠδίνουσιν τί φῆς*. SCHOL.: ᾧστε ἰμὶ συμβαίνειν ζητῶν μετὰ πόνου τί ἔστιν ὃ λίγυς ἱμφατικῶς τὸ ᾠδίνουσιν· οἰκτιρὸν γὰρ γυναικί· χαλινώτατον δὲ τῶν γυναικείων πόνων ἡ ᾠδὴ. Cf. *Trach.* 42, 325; *Eur. Iph. A.* 1221, *μητρός, ἣ πρὶν ᾠδίνουσι ἰμὶ νῦν διυτίραν ᾠδῖνα τήνδε λαμβάνου*. Matthiä, *Gr. Gr.* 488. 3, renders, *ut anxius expectem, quid dicas*. — In place of *λίγυς*, the future might have stood, as at *Ar. Nub.* 1391, *οἶμαι γι τῶν νωτέρων τὰς καρδίας πηδᾶν ὃ, τι λίξι*, i. e. *ἐπὶ προσδοκίᾳ τῶν λεληθησομένων*. *Cic. Phil.* 7, 3, *horreo quemadmodum accepturi sitis*. But the present is used here in the same force as it possesses at *Eur. Hek.* 185, *διμαίνω τί ποτ' ἀναστήνεις*.

756. Πάρεσσε' ἐκείνος . . . ἰππίζει φέριον. Such is the reply of the Messenger to Tekmessa's inquiry where Teukros is, and with what view he had enjoined that Aias should not be permitted to leave his tent. The words ἰππίζει φέριον are replete with difficulty, but are, nevertheless, exhibited by all the manuscripts. SCHOL.: ἰλιθρίαν, ἀντὶ τοῦ ἰλιθρίως. ἰππίζει φέριον, νομίζει, μίλλαι δέχισθαι. In Johnson's edition we read, moreover, the following scholion: ἰλιθρίως ἀντὶ τοῦ ἰλιθρίαν, τὸ δὲ φέριον ταύτισσι δέχισθαι. The same annotator has added to the succeeding verse: ἐρώτησις. παρὰ τίνος τῶν ἀνθρώπων μαθὼν ὁ Τυῆρος ἰππίζει φέριον καὶ δέχισθαι τὴν ἔξοδον τῆνδε τοῦ Αἰάντος ἰλιθρίαν. Caüter emends ἰλιθρίως; Musgrave, ἰλιθρίως Αἴαντ' ἐς ἰππίζει φέριον, *spectare putat ad Ajacis interitum*. Bothe has ingeniously conjectured ἰππίζειν φέρι, *metuere nos facit*, with which Lobeck compares Æsch. *Agam.* 1444, τίχνας θισπιφδοὶ φόβον φέρουσι μάθειν. Matthiä thinks that the words before us are a confusion of two constructions, ἰππίζει ἰλιθρίαν εἶναι and ἰππίζει ἔλιθρον φέριον τῆνδε ἔξοδον. Lobeck retains the vulgate, and adds the following explanation: *Metuit Teucer ne hic exitus Ajacis, quem nunciat, perniciosus ei futurus sit*. In opposition to the denial of Hermann that ἰππίζειν can be applied to denote the expectation of an evil, see *Trach.* 111, κακὰν ἰππίζουσαν αἴσαν. *Ibid.* v. 296, καὶ τοῦτο τοῦπος ἐστὶν ἀνδρὸς ἱμφρονος· ὅταν καλῶς πρέσση τις, ἰππίζειν κακά. *Ar. Avv.* 956; *Thuk.* 1. 1.; 7. 61; *Polyb.* 9. 6. 9. We must confess that, notwithstanding repeated consideration, we are unable, on the one hand, to vindicate the reading of the books by sound and satisfactory interpretation, or, on the other, to accept the "lenissima emendatio" by which Bothe supposes that he has succeeded in removing all the difficulties of this passage. Confident as the language and weighty as the reasoning of Wunder in its support may be, we think that he has omitted to notice three points of considerable importance; — the first, that the tenses in Bothe's reading can scarcely lead to any other inference than this, that Teukros had brought the apprehension or foreboding alluded to from Mysia; the second, that the use of the pronoun τῆνδε would intimate that the departure of Aias was already known to Teukros, or had been distinctly foreseen by him; and lastly, that to Tekmessa's inquiry why Teukros had enjoined that Aias should not be allowed to quit his tent, the reply, *because he brings intelligence that he fears this departure will be destructive to his life*, is singularly inappropriate. Since writing the above, we have been favored with the reception of the following note, from which it will be seen that the true interpretation has at last been found. "May not the true construction be as follows: ἰππίζει (ὁ Τυῆρος) τῆνδε ἔξοδον φέριον ἰλιθρίαν (= ἐς ἔλιθρον) Αἰάντος? With reference to the use of τῆνδε

in allusion to an event which Teukros cannot yet be aware of, it is only necessary to remark, that Tekmessa has just informed the Angelos that this event has actually taken place, and that the Messenger speaks from his own point of view : *this going forth of which you speak*. With regard to the use of *φέρειν* in its stricter signification of *leading* to a place, or its more metaphorical sense of *tending* to a result, it would be superfluous to multiply examples ; one or two will suffice. Thuk. 3. 24, τὴν εἰς Θήβας φέρουσαν ἰδόν. Plat. Gorg. 524. A (p. 120, ed. Woolsey), ἐν τῇ τριᾷδῃ ἐξ ἧς φέρεται τὰ ἰδῶν, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς Τάρταρον. Hdt. I. 10, εἰς αἰσχρὴν φέρεται. Plat. Civ. IV. 144. E, κατὰ τριτηνδύμασιν εἰς ἀρετῆς πᾶσιν φέρεται. The remaining point is the use of the predicate adjective *ἐλπίδιαν* in the sense of *εἰς ἐλπίδιαν*, to express the tendency or result of an action, in connection with the *genitivus objectivus*. This will be sufficiently illustrated by Æsch. Agam. 1079, γάμοι Πάριδος ἐλπίδιαι φίλων. See Jelf's Gr. Gr. 542. 1 ; Pflugk to Eur. Hek. 1135." FELTON.

759. Τοῦ Θιστορείου μάντιος. See note to v. 134, *supra*.

760. καθ' ἡμέραν τὴν νῦν. SCHOL. : ἀμφιβάλλας, ἥτοι καθὼν τὴν νῦν ἡμέραν, ἢ ὅτι κατὰ τὴν νῦν ἡμέραν τιθνήσκειται. The MSS. Lb. Γ. Δ. Mosq. b. Ien. read ἢ τ' αὐτῷ. The collocation τὴν νῦν ὅτι, and the inquiry as to the subject of the verb *φέρειν*, have given rise to considerable difference of opinion among the commentators. On the latter point, Erfurdt has suggested *ἰ μάντις*, and Schäfer *ἡ Ἰξόδος*, the last of which is deservedly rejected by Lobeck. Hermann pronounces the whole expression an anacoluthon, and declares that the words καθ' ἡμέραν τὴν νῦν must not be disjoined from ὅτι, since the particles νῦν ὅτι, as at Æsch. Theb. 711, Suppl. 638, are equivalent to the simple νῦν. "Poeta debebat dicere, καθ' ἡμέραν τὴν νῦν ὅτι αὐτῷ θάνατον ἢ βίον φέρουσαν, quod poterat etiam omisso ὅτι dici. Nunc, posito illo ὅτι, non participium, quod propter τὴν inferendum erat, adjicit, sed verbum φέρεται construit cum particula ὅτι. Νῦν ὅτι mediæ orationi inseritur, ut ἴσταιν ὅτι et similia." Add, *sic ut structura non afficiatur*. It follows from this explanation, that καθ' ἡμέραν τὴν φέρεται is substituted for καθ' ἡμέραν τὴν φέρουσαν, a change of construction altogether without parallel. It appears to us that the poet has conjoined the words καθ' ἡμέραν τὴν νῦν in the same manner as κατ' ἡμέρην τοῦ μνηστήρος τὸ νῦν τῶδε at v. 711, above, and that his meaning is evidently this : τοῦ Θιστορείου μάντιος καθὼν, ὅτι καθ' ἡμέραν τὴν νῦν αὐτῷ θάνατον ἢ βίον φέρεται, a Culchante edoctus, hodierno die Ajaci mortem aut vitam nunciante, i. e. hodiernum diem Ajaci mortem aut vitam allaturum esse dicente. On the signification here attributed to *φέρειν*, see note to v. 747, *supra*; and, to the passages there quoted, add Trach. 123, ὦν τιμιμφομίνα σ' ἄδωκα

μὲν, ἀντίᾳ δ' εἶσω. Wunder, confessing that the writing of the books is beyond his comprehension, emends εἰς αὐτῶν, i. e. Calchas, *qui hodie aut mortem ei aut vitam nunciat*, and refers us, for an explanation of the post-position of the relative pronoun, to his note to *Antig.* 135.

761. πρίσταντ' ἀναγκαίαις τύχης. SCHOL.: ἐπίκουροι γίγνισθε τῆς πατισσιγούσης δυστυχίας. Consult note to v. 460, *supra*.

762. Καὶ σπείσασθ', εἰ μὲν Τιῦπερον μολεῖν. "For the neuter verb μολεῖν, which depends upon the imperative σπείσασθαι (cf. vv. 770, 1109), the employment of a transitive verb with the meaning of *to summon*, might have been expected. A very similar example to our own is found at *Oed. Kol.* 246, ἀντομαι τὸν ἄθλιον αἰδοῦς κῦρσαι, for ἀντομαι τῷ ἀθλίῳ μεταδιδόαι αἰδοῦς. In the same way, the expression εὐνούστατον ἔμοι θανεῖν, v. 780, *infra*, is equivalent to εὐν. ἔμοι πτανεῖν με." WUNDER. See note to v. 637, *supra*; Jelf's *Gr. Gr.* 664.

763. ἀντηλίους, *lying opposite to the sun, looking towards the east*. Aldus, with the MS. Bar. A., reads ἀνθελίους. Cf. *Æsch. Agam.* 528; Eur. *Meleag. Fragm.* XXI.; *Ion.* 1550; Blomfield's *Gl. in Agam.* 502; Klausen to *Agam.* 447; Buttmann's *Ausf. Griech. Sprachl.* 17, *Anm.* 3; Matthiä, *Gr. Gr.* 35, note 3. Neue cites, in illustration of the sentiment, Eur. *Orest.* 1250 sqq., χωρεῖτ' ἐπιγώμισθ' · ἐγὼ μὲν οὖν τρέβω τέτιδ' ἐκφυλάξω, τὸν πρὸς ἡλίου βελάς. . . . καὶ μὴν ἐγὼ τέτιδ', εἰ πρὸς ἰσπίραν φέριμι. — On the construction of the verb ἵεναι, implying motion directed *to*, with the simple accusative, see Jelf's *Gr. Gr.* 559.

764. εἰσδρόες. The MSS. Γ. Δ. Θ. Aug. A. B. Mosq. a. b. Lips. a. b. and the two Juntine Editions, read ἀνδρόες.

765. φωντὸς ἡσαστημίην. "These words apparently denote τῆς γνώμης αὐτοῦ ἀμαρτυρεῖσα, or αὐτοῦ ἐκείνου ἀποσφαλιῖσα, not ὡς αὐτοῦ, as the Scholiast supposes." LOBECK. Consult note to v. 457, *supra*; Porson to Eur. *Orest.* 491; Matthiä, *Gr. Gr.* 375, *Obs.* 1.

769. οὐχ ἴδρας ἀκμή. Compare Eur. *Orest.* 1277, οὐχ ἴδρας ἀγών. On the asyndeton, see note to v. 114, *supra*.

770. Σάξιν θανεῖν. The MS. Dresd. b. reads θίλοντες. The MS. Γ. reads ἄδρα εἰς σπειδί. The MSS. Δ. Aug. C, ἄδρα γ' εἰς ἀν σπειδί θανεῖν, which is evidently due to the anxiety of some transcriber for the restoration of the metre. Hermann has placed a colon after ἰγνομῶμι, erased the comma after ἀκμή, for θίλοντες has substituted the accusative θίλοντας in dependence upon the words οὐχ ἴδρας ἀκμή, in order to avoid the objectionable repetition of thought which had been previously expressed in the words οὐχ ἰδρυτίον at v. 767, *supra*, and has

received the correction *σπειῶν*, which is found in several manuscripts. Wunder properly objects, that, in place of the accusative, the dative *θίλουσι* was required, comparing *Philokl.* 12, ἀκμή γὰρ οὐ μακρῶν ἡμῖν λόγων. See Matthiä, *Gr. Gr.* 556, *Obs.* 3. Lobeck has retained the common reading, but inserts unnecessarily a comma after *ἄνδρα γ*. Dindorf has written *ἀνίε' δε σπειῶσι*, from his own conjecture. There can be no doubt, as Hermann has observed, that Tekmessa, who knew that every person present regarded the safety of Aias of equal importance with his own, could not have given utterance to a sentiment so feeble as that presented by the reading of the common copies, and we can scarcely avoid the inference, which the fluctuation of the ancient copies is alone sufficient to suggest, that the text is here corrupt. Since, then, several of the best manuscripts exhibit the subjunctive, and a few subjoin therewith the particle *ἄν*, we shall be justified in concluding that, in the closing words of Tekmessa's address, a general sentiment was intended by the poet. If this be true, it follows that the particle *γ* is altogether out of place. Wunder follows Dindorf in substituting the accusative *ἀνίεα* for the genitive *ἄνδρος*, and urges the reception of the genitive *θίλοντος*, in conformity with the reading of the MS. *Dresd. a.* With these alterations, the verses before us would read as follows: *χωρεῶμεν, ἰγνοιῶμεν · οὐχ ἴδρας ἀκμή | σώζειν θίλοντος ἀνίε' δε σπειῶν θανῶν*, i. e. *let us go, let us hasten. 'Tis not the time for him to rest who wishes to save a man who hastens to meet death.* If the common reading is retained, we must adopt the punctuation of the text, and consider the words *οὐχ ἴδρας ἀκμή* as inserted *παρεμβετικάς*.

771. *Χωρεῖν ἵτοιμος.* *Paratus sum ad eundum.* On the ellipse of *εἰμί*, see Matthiä, *Gr. Gr.* 306. On the infinitive of purpose after adjectives and phrases which denote capacity, ability, zeal, fitness, readiness for any purpose, and their opposites, see Jelf's *Gr. Gr.* 667. a. This infinitive has for its subject the word with which the adjective agrees, and may be compared with the accusative of closer specification. The MS. *I.* reads *γ' ἵτοιμος*. — With these words, Tekmessa, accompanied by Eurysakes and the Chorus, quits the stage. SCHOL.: μετακίῃται ἡ σκηνὴ ἐπὶ ἐξήμου τινος χωρίου, ἴδρα ὁ Αἴας, ἐνπερίστας τὸ ξίφος, ἥσιν τινα πρὸ τοῦ θανάτου περιφύεται, ἰαυὶ γιλοῖον ἢ καφὸν ἐισιθόντα περιτρίβει τῷ ξίφι. "Ἔστι δὲ τὰ τοιαῦτα παρὰ τοῖς παλαιαῖς σπάνια · εἰδῆσαι γὰρ τὰ πειραγμένα δι' ἀγγίλων ἀπαγγίλλειν. Τί οὖν τῷ αἵτιον; φθάνει Αἰσχύλος ἐν Θηήσαις τὴν ἀνείρεσιν Αἴαντος δι' ἀγγίλου ἀπαγγίλλας. ἴσως οὖν κρινόμενιν βουλόμενος καὶ μὴ κατακολουθεῖν τοῖς ἰστέρου τινὸς ὑπ' ἑψιν ἴθνηι τὸ δρώμενον, ἢ μᾶλλον ἐκπληῆξαι βουλόμενος · εἰκὴ γὰρ κατηγορεῖν ἀνδρὸς παλαιῶ οὐχ ὅσιον. Brunck observes, that the

departure of the Chorus and the change of scene is a fault in the construction of the play, *quod vitari nulla ratione potuit, si quidem Ajax coram spectatoribus mortem sibi consciscere debebat; in ceteris omnibus Tragici nostri fabulis chorus nunquam a scena abscedit nisi absoluta actione.* To this criticism, Lobeck excellently objects, that, "in the *Eumenides* of Æschylus, and the *Alkestis* and *Helena* of Euripides, the Chorus leaves the stage, either on account of the change of scene or for some other purpose (see Monk to *Alkest.* 672), and that this was not forbidden by ancient usage is shown by the use of the *periaktoi*, and by the observation of the Scholiast that it was rare *παρὰ τοῖς παλαιαῖς*. Generally, indeed, the aid of messengers, from a practice first introduced by Æschylus, who τὸ ὑπὸ σκητῆς ἀποδείκνυν ἱπνιόησιν, ὡς μὴ ἐν φανερῷ σφάττοι, Philostr. *V. Ap.* 6. 11. 244, was made use of, partly to avoid the exhibition of spectacles which might revolt the feelings of the spectators, and partly on account of the difficulties attendant upon their representation. Lest, however, we should form exaggerated notions of the delicacy of the Athenians upon this point, we may mention that Euripides did not scruple to display the head of Pentheus to his audience, after his barbarous destruction by his sisters and his mother. In our own tragedy, the difficulty presented by the open nature of the stage was evaded by a special adaptation of the scenery, which, representing the outskirts of a grove, removed Aias as far as possible from the front of the proscenium to its remotest interior, and yet permitted the spectators to behold, somewhat indistinctly, in order to preserve the illusion of his distance, his fall upon his sword. On this hypothesis we are enabled to explain how it subsequently happens that the two divisions of the Chorus do not behold the corpse of Aias, whilst passing through the *εἴσοδοι*, on their return to the Orchestra, whilst Tekmessa, on the contrary, as she advances from the interior of the stage, is exposed to a full view of the catastrophe, and points out the body of her lord as lying in her own immediate neighborhood, *Αἶας ὅδ' ἡμῖν κείται*, at v. 853 sq. The Chorus (v. 847) describes the place from which her cry of horror was first heard as a *νάος*; or *grove*, and the inference which we may draw from this expression is sustained by the language of Cicero *ad Herenn.* 1. 11, *Ajax in silva* postquam rescivit quæ per insaniam fecisset, gladio occubuit. To heighten the effect of this scene upon the audience, Sophokles probably availed himself of that artificial representative of Hektor's fatal gift, (which we take occasion to observe enacts as conspicuous a part in this Tragedy as the fatal shirt of Nessos in the *Trachinian Virgins*.) described by Achilles *Tat.* 3. 20. 77, as commonly

employed by actors *πρὸς τὰς κибδήλους σφαγᾶς, οὗ ἐ σίθηρος εἰς τὴν κόπην ἀνατρέχει.* That actors who impersonated the hero of our tragedy used this 'instrument of mimic death,' as it is termed by Petronius, c. XCIV., is evident from the following citations. HESYCHIUS: *Συσπασσὸν τῶν Τραγικῶν τι ἰγχιερίδιον ἱκαλιῖτο, ὡς Πολέμων φησι, τὸ συτρέχειν ἐν Αἴαντος ὑποκρίσει.* The same authority has also mentioned that it possessed two other names. *Ἀνδρομητὸν συσπασσὸν ἰγχιερίδιον παρὰ Τραγικῶς,* (evidently the same with that to which Achilles applies the epithet *ἀνατρέχον,*) and *Ἀηκτον συσπασσὸν ἰγχιερίδιον παρὰ Τερτυνίοις.* Lipsius, *Elect.* l. 18, and Carpzof, *Parad. Arist.* l. 7. p. 121, suppose that the *cluden* or *gladius scenicus* used by the ancient mimes was the same weapon, but are mistaken in asserting that it was also called *clunaculum*, since this sacrificial knife corresponds more nearly with the *παρὰμήριον*. See Hesychius, s. v. *Κλουιστήρ*. Spanheim to Julian. *Or.* l. 252. Ouden-dorp to Apul. *Apol.* p. 560. In addition to the weighty testimony of Polemon, above quoted, the Scholiast has recorded in his observations to v. 823, that Timotheos of Zakynthos attained such celebrity by the accuracy with which he represented the death of Aias as to be named *δ σφαγιεύς.*" LOBECK.

773. *Ὁ μὲν σφαγιεύς ἴστηκεν.* SCHOL.: *πῆξας δὲ τὸ ξίφος ταυτὰ φησι. σφαγία δὲ λίγις ἢ τὸν καιρὸν τοῦ ἀποθανεῖν ἢ τὸν διὰ τῆς σφαγῆς λάνατον.* A more accurate explanation is given by Pollux, VI. 192, *σφαγιεύς παρὰ Σοφοκλῆ καὶ τὸ ξίφος.* Compare Eur. *Androm.* 1193, *βουπόροι σφαγιῆς, ox-piercing, sacrificial knives.* At v. 970, *infra*, the word *φονεύς* is substituted in a precisely similar signification.

775. *ἀνδρὲς . . . μισηθίντες.* On the intense hatred borne by Aias to Hektor, see Hom. *Il.* 13. 809 sqq.; 17. 128. We have erased the comma which is inserted after *ἀνδρὲς* in the common copies, in order that the coherence of the words *ἀνδρὲς ξίνων μάλιστα μισηθίντες* may be more distinctly recognized. Lobeck is mistaken in supposing that *ἀνδρὲς* is redundant here, as at *Æd. Kol.* 109, *οἰκτιρέατ' ἀνδρὲς Οἰδίου τοῦ ἄθλιον εἶδωλον.* A mere glance at the connection of this verse with those which follow will suffice to show that it is placed in opposition to γῆ at v. 777, and that the sentiment intended to be conveyed by the poet is briefly this: *The instrument of slaughter will accomplish its end; for, in the first place, it is the gift of a man whom I regarded as my most hated foe (of Hektor), and, in the second, it is fixed securely in a country which entertains the most hostile sentiments to myself (in Troas).*

777. *ἐν γῇ πολιμίᾳ τῇ Τρωάδι.* SCHOL.: *περὶδωλον μὲν, ὅμως διὰ τὸ περιπαθεῖς, ὅτι ἐν πολιμίᾳ γῇ ὑπὲρ δυσμινούς ἀπόλλυμαι.*

779. *πρισιτίας*. SCHOL.: *ὑπρίπτας, διαχυρισάμενος, περιφίγξας ἐν τῇ γῇ*. Wunder approves the latter explanation, and interprets the expression *ἰὸ πρισιτίλλειν τὸ ξίφος, ita terræ infigere et abdere gladium, ut firmissime inhaereat*.

780. *Εὐνούστατον . . . θανῖν*. SCHOL.: *λίπειν τὸ ᾄσσει· ᾄσσει διὰ τάχους θανῖν*. The infinitive without *ᾄσσει* is frequently constructed with verbs and adjectives which express the notion of a qualification, or aptitude in point of sentiment or disposition, for the action it expresses. See notes to v. 673, *supra*, and the numerous illustrations cited in Jelf's *Gr. Gr.* 665, 666. On the employment of the intransitive verb *θανῖν*, see note to v. 762, above. Matthiä, *Gr. Gr.* 535, *Obs.*—*Εὐνούστατον*. TRICLINIUS: *οἱ μὲν τὸ εὐνούστατον πρὸς αὐτὸν, τὸν σφαγία, φασί. αἱ δὲ στίζουσιν εἰς τὸ ἰγὼ καὶ τὸ ἰξῆς νομματικὸν (scr. νομματικῶς) ἐκφίρουσιν, οὐδὲτις τὸ εὐνούστατον νοοῦντες πρὸς τὸ θανῖν*. "Beyond all doubt it is a neuter adjective, equivalent to *ἴσπερ εὐνούστατόν· ἴστιν*, as at Eur. *Suppl.* 1704, *καὶ δὴ παρῆται σῶμα, σοὶ μὲν οὐ φίλον*. Cf. Matthiä ad *Orest.* 30." LOBECK. If this remark is true, and *εὐνούστατον* is of the neuter gender, it must be referred to the preceding action of Aias, i. e. to the secure mode in which he had fixed the sword that was to slay him, lest the weight of his body, when falling, might turn the blade aside. We prefer, however, to connect it, as masculine, with *αὐτόν*, i. e. *τὸν σφαγία*, in the preceding verse. — On τῷδ' ἀνδρὶ for ἐμοί, see note to v. 78, *supra*.

781. *Οὔτω μὲν εὐσκευῶμιν*. *Hactenus bene instructus sum*. SCHOL.: *καλῶς παρεσκευάσμεθα, καὶ ἔχομιν πάντα ὧν διῷ πρὸς θάνατον*. *ἐκ δὲ τῶνδε· οἷον τὸ δι' αὐτὰ ταῦτα*. See note to v. 512, *supra*.

782–802. *Σὺ πρῶτος . . . παιδόμεν στρατοῦ*. In these verses the poet, with consummate judgment, represents Aias as invoking Zeus, Hermes, and the Erinyes. As the author of his race, he implores the former to prevent that his remains should lack the honor of a tomb. Next, he calls on Hermes to lull him softly to repose, and to grant him a tranquil and expeditious passage to the world of Shades. Lastly, he adjures the dread Eumenides to behold his ignominious death, and to revenge it on his foes.

782. *καὶ γὰρ εἰκός*. *For assuredly it is but reasonable*. On the reason for the introduction of this parenthesis, see note to v. 368, *supra*.

783. *οὐ μακρόν*. *Non magnum*. The superlative of this adjective is used in a similar sense at *Æd. Tyr.* 1301, *μίζονα δαίμων τῶν μακίστων*. — *γίγας λαχύν*. The MSS. La. Lb. Δ. and Triclinius read *λαβύν*, which is adscriptum also in the MS. Γ. The common reading has been

shown to be unobjectionable by Valcknäer to Eur. *Phæn.* 444, and Porson to Id. *Hek.* 41. See *Il.* 4. 49; 24. 70. The tyro will observe that the verbs *λαγχάνειν* and *τυγχάνειν* are generally constructed with the accusative in the sense of *to obtain, meet with, gain* (see Hermann ad Vig. p. 762; Matthiä, *Gr. Gr.* 535, Obs. 1), and with the genitive in the signification of *to aim at, reach after*, and so *to become possessed of*, a thing.

786. Πιστῶτα περὶ ξίφι. On *περὶ*, used here in its strict local signification to denote the relation of circumference to a centre with the collateral notion of close connection, see Jelf's *Gr. Gr.* 632; Krüger, *Griech. Sprachl.* 68. 32; Nitzsch to *Odys.* p. 243; Disson to Pind. *Nem.* VIII. 23; *Isthm.* III. 54; Liddell and Scott, s. v. B. 2; and compare Hom. *Il.* 8. 86, *κυλινδόμενος περὶ χαλκῷ*; 16. 570, *περὶ δουρὶ ἥσπαιρι*; 21. 577, *περὶ δουρὶ πισπαρμίνῃ*; *infra*, 854, *κρυφαίῃ φασγάνῃ περιπτυχής*; Ar. *Vesp.* 523, *περιπαισῶμαι τῷ ξίφι*.

788. Ἐφθῶ . . . περίβλητος. On the apparent redundancy of this expression, see note to v. 712, *supra*. — *κυσὶν* . . . *εἰωνοῖς θ' ἔλωε*. Compare Hom. *Il.* 1. 4; 8. 379; 17. 241; *Æsch. Suppl.* 807, *κυσὶν δ' ἔπειθ' ἔλωεα κἀπικυρώεις ἔρσι διῶπιον οὐκ ἀκίνομαι πύλιν*. See Blomfield, *Gl. ad Æsch. Theb.* 1015, and the commentators to Virg. *Æn.* 9. 485, *Heu terra ignota canibus date præda Latinis alitibusque jaces*.

789. Τσαῦτά σ' . . . προστρέσω. SCHOL.: *τσαῦτά σι. προστρέσω δὲ κατευκτικῶς λίγω, προστρέσταιμι* (cf. v. 1117, *infra*) γὰρ οἱ ἰκίται. Suidas, s. v. *Προτρέσω*, all the manuscripts, and the greater part of the old editions, read *προτρέσω*. There can be no doubt, however, that *προσ-τρέσω*, for which we might have expected *προστρέπομαι* (see note to v. 424, *supra*), is the genuine reading. Compare *Æd. Kol.* 50, *ὦν σε προστρέσω φράσαι*; Eur. *Suppl.* 1195, *τοὺς θεοὺς πρόστρεψι*; Soph. *Fragm.* 724, ed. Dind., *οἱ τὴν Διὸς γοργῶσιν Ἐργάνην στατοῖς λίκνισι προστρέπεις*; *Æsch. Eum.* 205, *καὶ προστραπίσθαι τοῦσδ' ἰκίστιλλον δόμους*. The Scholiast is mistaken in regarding the pronoun as the dative. *Προσ-τρέπω*, in the sense of *ικίστῶ*, is constructed with a double accusative. See Jelf's *Gr. Gr.* 582. 1; and compare Hom. *Od.* 11. 529, *ἰκίτους πολλά μιν*; *Elektr.* 1370, *προῦσταν πολλά σε*; Eur. *Phæn.* 293, *προσπίτω Ἰβας σε*.

790. Πομπαιῶν. SCHOL.: *τὸν ψυχοπομπῶν*. This epithet is applied to Hermes in allusion to his office of conducting the souls of the dead into the infernal regions. Diogenes L. VIII. 31, *τὸν Ἐρμῆν ταμίαν εἶναι τῶν ψυχῶν καὶ διὰ τοῦτο πομπαιῶν λίσσασθαι καὶ ἱμνολαῖον καὶ χθόνιον*. Eur. *Med.* 759, *ἀλλὰ σ' ὁ Μαιῆς πομπαιῶς ἀναξ τελάσας δόμους*. See Griffiths

to *Æsch. Theb.* 855; Elmsley to *Eur. Med.* l. c. — On the adjective *χθόνιος*, see the interpreters to *Æsch. Choeph.* 1, and compare *Elektr.* 111, *ὦ χθόνι* 'Ερημ; *Hor. Od.* l. 10. 17, Tu pius lætis animas reponis sedibus; *Virg. Æn.* 4. 239; *Ovid, Fast.* 5. 663 sqq.; *Id. Met.* 1. 671. With the invocation of Aias to this deity, Lobeck compares *Val. Max.* 2. 6. 8, tum defusis Mercurio libamentis et invocato numine ejus, ut se placide (*ἀσφαδέστως*) in meliorem sedis infernæ deduceret partem, cupido haustu mortiferam traxit potionem. *Silius It.* 7. 140, Dii longæ noctis, quorum jam numina nobis Mors instans majora facit, precor, inquit, adeste Et placidi victos ardore admittite manes.

791. *Ἐν ἀσφαδέστω. Without a struggle.* SCHOL.: ἀσκαρίστω καὶ σπασμὸν μὴ ἔχοντι, ἀντὶ τοῦ συντόμου· ὅπως καιρίας τῆς πληγῆς γινομένης μὴ προεργινίσθαι σπασμὸν, μηδὲ πολλὴν ἐν τῇ θανάτῳ διατερίβην. καὶ παρ' Εὐριπίδῃ· 'Ο δ' ἰσφάδαζεν οὐκ ἔχων ἀπαλλαγάς. Σφαδάζειν δὲ ἔλγειν τὸ σπᾶσθαι καὶ σφαικελίζειν. In illustration of the sentiment expressed in this passage, Brunck has aptly quoted *Æsch. Agam.* 1292, *ἰαυύχομαι δὲ καιρίας πληγῆς τυχεῖν, ὡς ἀσφάδαστος, αἱμάτων εὐθησίμων ἀπορρήνυντων, ὄμμα συμβάλλω τόδε.*

793. *Καλῶ δέ.* See note to v. 592, *supra.* — τὰς αἰεὶ τι παρβίους. SCHOL.: *μοιχὸν ἵσσι τὸ λίγιν τὰς 'Ερινύας αἰεὶ παρβίους· νῦν δὲ τὰς ἀδωροδοκῆτους καὶ οὐχὶ χρεασθῆναι δάροις δυναμίνους ὑπὸ τῶν ἀδικούντων.*

794. 'Αἰεὶ θ' ἰρώσας πάντα. Compare *Ced. Kol.* 42, τὰς πάνθ' ἰρώσας *Εὐμεινίδας*; *Æsch. Eum.* 68; *Klausen's Theol.* p. 53. The majority of the manuscripts, and *Suidas*, s. v. *Προτρέπω*, read αἰεὶ δ', and this particle may be defended by *Elektr.* 1099, and the numerous instances in which δέ follows εἰ, collected by *Matthiä, Gr. Gr.* 626. The reading in the text is supported by the authority of the MSS. *Ien.* *Mosq. b.* and the editions of *Triclinius.* See note to v. 994, *infra.*

795. 'Ερινῦς. Nearly all the manuscripts read 'Ερινῦς, and at v. 801, below, 'Ερινύς. We have followed the MSS. *Γ. La.*, in the last of which *Elmsley* to *Ced. Kol.* 42 declares that the single *v* is invariably found. — On the adjective *ταχύποδας*, *magnis passibus incedentes*, see *Liddell* and *Scott*, s. *Ταναύπους.* *SUIDAS*: *Ταναύπδας· ταχίας τὰς 'Ερινῦς φασι· τὸ γὰρ ταῖναι τοῦς πόδας ἵσσι τὸ βαδίσαι. τουτίσσι, τὰς πανταχοῦ τινούσας τοὺς πόδας.* Compare *Eustathius*, p. 763. 30. On the infinitive *μαθεῖν*, dependent upon *καλῶ*, v. 793, see *Jelf's Gr. Gr.* 664.

797. *Καὶ σφας . . . ἰλοίατο.* These four verses are cited by *Suidas*, s. v. *αὐτοσφαγή.* The MS. *Aug. B.* reads *καὶ σφᾶς*, which is approved by *Schäfer*; the MS. *Ien.* *καὶ σφᾶς*, on which see *Elmsley* to *Eur. Med.*

1345. In v. 800, the MS. Γ. reads *φιλάτων*. The reading in the text is supported by the authority of the manuscripts generally, and of Eustathius, p. 1961. 28. The MSS. Ien. Mosq. b. insert *τι* after *ἐχθρόων*. SCHOL.: τὰς αὐτοσφαγίης· ταῦτα ἀπίβη τῇ Ἀγαμέμνονι· ὑπὸ γὰρ τῶν φιλάτων ἀπέλιτο. ταῦτα δὲ νομιεύσθαι φασίν, ὑποβληθέντα πρὸς σαφηνίαν τῶν λυγρῶν. We cordially acquiesce in the opinion of the more ancient commentators to whom the Scholiast alludes. The spurious character of these verses is most clearly shown both by their *purport* and their *form*. The pronoun *σφας* can only refer to the word Ἀτρεΐδων in the antecedent verse. Yet, since Aias entertained equal, if not greater, hatred to Odysseus, it is impossible to suppose that he would have omitted the mention of his name in the imprecation which he is here represented to have uttered. So great an oversight no one will charge against our poet who has any familiarity with his writings. Secondly, the imprecation here put into the mouth of the dying Aias was not fulfilled in the subsequent history of his enemies, and its introduction, therefore, violates a law which, in all similar circumstances, is invariably observed by the Greek Tragedians. Neither Agamemnon nor Menelaos *was killed by his dearest descendants*; and that the death of Odysseus by Telegonos cannot possibly be foreshadowed in these words is an inference which is inevitable from the limitation of the pronoun. The assertion of Hermann, that Aias has included the name of his arch-enemy in that pronoun, although grammatical construction confines it to the sons of Atreus, in consequence of the intense anger and excitement under which he speaks, is disproved by the consideration, that there is not in his whole address one single trace of passionate emotion. On the contrary, as we have already seen in our note to v. 272, *supra*, he is represented as taking his departure from the world after full deliberation, in the calm and unfettered exercise of his own intellect and will, and as uttering his farewell to life in terms expressive of such intense though subdued affection for the varied objects around which his friendships and his loves had clustered in the animate and inanimate world around him, that the idea of this imaginary rage and frenzy seems completely inadmissible. Could it, however, be sustained, a fatal objection to the subsequent assumption of Hermann would still remain in the incontrovertible fact, that the heroes in Greek Tragedy never go to such lengths in their passion as to violate the laws of correct grammatical expression. For the numerous objections which lie against *the form* in which this spurious imprecation has been clothed, we must refer our readers to Wesseling's note, with the observa-

tions of Wunder in his *Emendd. in Trach.* p. 165, and content ourselves with calling attention to three points which furnish conclusive evidence of its unauthenticity. First, the employment of the verb *συναρπάζειν* in the sense assigned to it by the writer of these verses, and in application to the Hellenic Erinyes. Secondly, the use of the adjective *αὐτοσφαγής* in wholly opposite significations in two consecutive and correlative clauses of one and the same comparative sentence. We confidently submit, that no similar example can be found in all the surviving productions of our poet, and believe that the same challenge might safely be extended to the writings of every other classical Greek author. Thirdly, the introduction of the superlative form *φίλιστος*, which is never found in the Tragedians, nor in any writer of the age in which they lived. The words in this tragedy which gave occasion to this wretched interpolation are, beyond all question, those addressed by Teukros to Odysseus at v. 1327 sq., *Τοίγάρ . . . ἀναξίως*.

801. "Ιτ', ὃ ταχὺναι, κ. τ. λ. See note to v. 73, *supra*.

802. Γίνεσθι . . . στρατοῦ. SCHOL.: τὸ ἐξῆς· γίνεσθι τοῦ πανδήμου στρατοῦ, μὴ φιδίεσθι. "The Scholiast is mistaken in connecting the genitive *πανδήμου στρατοῦ* with the verb *γίνεσθι*; for this and the preceding verse are introduced without the addition of any copulative particle, and it would argue the most barbarous ferocity on the part of Aias to include, without any assignable cause, the whole army of the Achaians in his terrific imprecation. Had he said, *ὅν δ' ὃ ταχὺναι ποίνομαι τ' Ἐρινύς, γίνεσθι πανδήμου στρατοῦ*, such a sentiment might have been defended on the ground that he desired the whole host to suffer an expiation of the crime committed by their leaders. The absence of the conjunction represents him, on the other hand, as cherishing the bitterest hostility against the army itself, and for what reason it is impossible to gather from the context. Far more appropriate and satisfactory will it be to regard these words as a more energetic enunciation of the wish he had just before expressed, and as applied directly to the Atreidai: *ἴτ', ὃ ταχὺναι ποίνομαι τ' Ἐρινύς, γίνεσθι αὐτῶν*." HERMANN. We can by no means assent to the ellipse supposed by Hermann, nor to the argument by which he opposes the construction proposed by the Scholiast. Our reasons will be best learnt from vv. 242, 385, 433, *supra*, and from a comparison of the prayer of Chryses in Hom. *Il.* 1. 42. On the genitive itself, see Jelf's *Gr. Gr.* 537, and on its construction with the remoter verb, consult note to v. 275, *supra*; *Antig.* 535, *καὶ θυμυσίσχω καὶ φίλω τῆς αἰτίας*; *Œd. Kol.* 1330, *ὅς μ' ἰξίωσι κάπυσέλησιν πάτεραι*.

803. Σὺ δ', ὦ τὸν αἰπὺν, κ.τ.λ. *And thou, O Helios, who drivest thy car up the steep heaven.* Compare Eur. *Phæn.* 1, ὦ τὴν ἐν ἄστροις οὐρανοῦ τίμῳ ἴδον καὶ χρυσοκολλήταισιν ἱμβιβῶς δίφρῳ, "Ἥλιε, θεαῖς ἰσχυραῖς ἐλίσσων φλόγα. Nonnus, XXVII. 269, ἡγήν δ' ἐπὶ πίζαν ἰὰς ἰτίταιν ἰσώπας | ἀντιπύρῳ Φαίδοντι, καὶ ὑστατίν φάτο φωνή. | "Ἡλίε, φλογιγρῶς δι' ἄρματος αἰθρα τίμῳ, | στήσιν ἱμῶς εἰς δίφρον καὶ Ἰννισι Δηριᾶδῃ | "Ἴδων δοῦλα γίνεσθαι καὶ αὐτοδαίκτον 'Ορέοντην. Senec. *Herc. Oct.* 1516, O decus mundi, radiate Titan, | Dic sub Aurora positis Sabæis, | Dic sub occasu positis Iberis, | Dic ad æternos properare manes | Herculem et regnum canis inquieti. Claudian *de Prob. et Olyb.* 1, Sol, qui flammigeris mundum complexus habenis, Volvis inexhausto redeuntia sæcula motu, Sparge diem meliore coma, crinemque repexi Blandius elato surgant temone jugales. — On the accusative οὐρανόν, see note to v. 30, *supra*; Jelf's *Gr. Gr.* 558. 1; Bernhardt, *Synt.* p. 115.

805. χρυσόντων. *Aureis bullis seu bracteis superne ornatam.* See the learned note of Lobeck to this line.

807. τῇ τε δυστήνῃ τροφῇ. SCHOL.: καὶ ταῦτα περιπαθῇ καὶ ἀνθρώπινα· ὅρα γὰρ, ὅτι καὶ ὁ Ἡρακλῆς (*Trach.* 1148) ἐπὶ τοῦ θανάτου τῆς μητρίᾳ μισαπύμπισται, ἴπῳ καὶ πάνυ οἰκτρῶς αὐτὴν ἀνακαλεῖ. καλεῖ δὲ τὴν τάλαιναν. ὡς ἀντιλαμβάνομενος δὲ ἑαυτοῦ ἰσάγει· ἀλλ' οὐδὲν ἔργον ταῦτα ἐρησιῖσθαι μάτην. With the use of τροφῆς in this verse, compare Eur. *Phæn.* 45, Οἰδίπους Πολύβῳ τροφῇ δίδωσιν, *altori*; Theokrit. 27. 65, ἀλλὰ γυνὴ μάτηρ, τιπῶν τροφῆς, οὐκίτι κῶρα. On the omission of the article before γίγνεται πατρί, see Matthiæ, *Gr. Gr.* 268, *Obs.* 1.

810. οὐδὲν ἔργον. *Nilil opus est.* Consult note to v. 11, *supra*.

811. ἐν τάχῃ τινί. *With all possible despatch.* The indefinite pronoun *τις* is frequently added to substantives and adjectives, in order to emphasize the notion they express, i. e. to increase or weaken their power as the meaning of the word or the context may require. Cf. Plat. *Civ.* p. 432. C, δύσβατός τις ὁ τόπος φαίνεται. Hom. *Odys.* 10. 45, ὅσος τις χρυσός, *what wealth of gold.* So in Latin. Cic. *Acad.* 2. 1, incredibilis quædam ingenii magnitudo . . . ; habuit enim divinam quendam memoriam rerum. Id. *Or.* 62, Id nos fortasse non perfecimus; conati quidem sæpissime sumus. Id. *Tusc.* 2. 1, Ego autem necesse mihi quidem esse arbitror philosophari. Id. *Att.* 6. 5, Nunc quidem profecto Romæ es. See Jelf's *Gr. Gr.* 659. 4; Elmsley to Eur. *Med.* 548; Wunder to *Æd. Tyr.* 80; Ellendt, *Lex. Soph.* II. p. 832; Liddell and Scott, s. v. IV.

812. ὦ Θάνατε. Death is similarly personified at *Philokt.* 797, ὦ Θάνατε, Θάνατε, πῶς αἰὶ καλούμενος οὔτω πατ' ἡμᾶς οὐ δύναμ' ἰσχυρῶς ποτε. See Klausen's *Theol.* p. 60.

815. Καὶ τὸν . . . προσινίπω. The ordo verborum is καὶ σί, ὦ Ἥλιε, προσινίπω. See note to v. 721, *supra*. A similar transition from the construction with a verb transitive to the vocative of more direct address occurs below, v. 820 sq. On the association of the nominative form, τὸ σύντροφον γίνες, with the fifth case in v. 819, see note to v. 73, *supra*; Hermann to Eur. *Androm.* p. xv. sq. With the passage generally, compare Eur. *Hek.* 411, ὡς οὐποτ' αὖθις, ἀλλὰ νῦν παύσεται, ἀκτῖνα κύκλον θ' ἡλίου προσέψομαι, and the exquisite burlesque of Aristophanes in *Acharn.* 1184, ὦ κλεινὸν ἔμμα, νῦν παύσασθ' ἰδὼν λίσσω φάος γι τοῦμόν.

818. πατρίων. For πατρίου. Compare *Antig.* 793, τίδε νῆπας ἀνδρῶν ζῶναιμεν, *Ibid.* 863, ματρῆαι λίπτρων ἄσαι, and other examples of a similar enallage collected by Jelf, *Gr. Gr.* 440; Matthiä, *Gr. Gr.* 446, note 1; Dissen on Pind. *Ol.* xi. 5; Klausen on *Æsch. Agam.* 53; Bernhardt, *Synt.* 426.

819. Κλειναί τ' Ἀθῆναι. SCHOL.: τῶν Ἀθηναίων μίμνηται διὰ τὴν συγγίνην· καὶ ὅτι ἐν Ἀθήναις ἡ γωνιῇ ἡγωνίζετο ταῦτά φησιν, ἐπισπώμενος αὐτοὺς εἰς εὐνοίαν. See note to v. 200, *supra*.

820. Κεῖναι τι . . . Τρωϊκά. SCHOL.: ἐν ἀρχῇ ἔφη, πολέμια τῇ Τρωάδι (778, *supra*). ἐπὶ δὲ τῇ τέλει καὶ τὰς κρήνας καὶ τοὺς ποταμούς καλεῖ, παρ' οἷς μίλλαι τελευτᾷ. καὶ ἴσται εὐσιβοῦς ἀνδρὸς ἐξυμνίζειν πρὸ τοῦ θανάτου θιούς, τόπους, χῶραν, πατρίδα, ἀδελφούς, μῆτι μὲν εὐμνίας ἀποθανόντι· ἴσως δὲ καὶ ἐπιμαρτυρούμενος λίγῃ. καὶ τὰ Τρωϊκά πιδία προσαυδῶ. Compare the similar farewell addressed by Philoktetes to the fountains and rocks of Lemnos, in v. 1542 sq. of the tragedy which bears his name.

821. τρεφῆς. All the manuscripts, with the exception of the Codd. Γ. Δ. read τρεφῆς. See note to v. 369, *supra*; Blomfield, *Gl. in Æsch. Prom.* 748; Krüger, *Griech. Sprachl.* 18. 5, *Anm.* 1. — On the construction of the dative ἰμοί (*dativus commodi*) with the substantive τρεφῆς, see Jelf's *Gr. Gr.* 602. 3.

822. Τοῦτ' ὅμην . . . θροῦ. SCHOL.: περιπαθῶς καὶ τὸ ὄνομα ἀνακαλεῖται. διὸ δὲ ὑπονοῆσαι, ὅτι περιτίπτει τῇ ξίφει, καὶ διὸ κατεγὼν τινα ἰναί τὸν ὑποκρίτην, ὡς ἄξει τοὺς θιατὰς εἰς τὴν τοῦ Αἴαντος φαντασίαν, ὅσα περὶ τοῦ Ζακυνθίου Τιμοβίου φασίν, ὅτι ἦγε τοὺς θιατὰς καὶ ἰψυχάγων γὰρ τῇ ὑποκρίσει ὡς σφαγία αὐτὸν κληθῆναι. The MS. Flor. Γ. reads ἴσχατος θροῦ. See note to v. 773, *supra*. Aias falls upon his sword. That the apostrophe of Aias, so full of elevated tenderness and the passionate yearning for life, so characteristic of the ancient Greek, is one of the sublimest triumphs of human genius, is admitted on all hands. On purely artistic grounds, mod-

ern critics, following the cue first given by the master-mind of Lobeck, have expressed a strong opinion that the play ought to have ended here. And it may be conceded that with the death of Aias the interest of the tragedy to modern readers may be said to terminate. For in no other drama with which we are acquainted is that interest so undivided as in this. From whatever point we view the action or the dialogue, our attention is riveted to the hero, and to him alone. If we ascend into Olympus, we find that he is prominent in the regards of the stern goddess who lends her aid to his destruction; if we transport ourselves to the situation of Tekmessa, Teukros, Odysseus, or the Chorus, his varying vicissitudes of feeling, his malady, restoration, remorse, and subsequent movements, are the single object of our care. And if we mingle with the Athenian crowd who thronged to witness the exhibition of this most glorious work of art, it is impossible that we should fail to note that their sympathies and emotions cluster round the mighty sorrows of the son of Telamon, and are all concentrated on him. Whatever stand-point we select, the majestic Aias is the object which attracts our gaze, and anxiety as to the mode in which the poet will portray the close of his grand and fearless life, the irrepressible feeling which "o'ersways our hearts." All is subordinate to Aias: we think and feel for him alone; and with the catastrophe which follows his magnificent farewell to life the spell is broken and the enchantment gone. As an apology for what follows, Hermann has remarked that usage and the whole spirit of ancient tragedy forbade the poet to omit the customary lamentation for the death of the hero, or to leave his auditors in uncertainty as to the burial of his remains, whilst in the vindictive cruelty imputed to Menelaos, as a type and illustration of Lakedaimonian feeling and manners (see notes to vv. 989, 1071, *infra*), there must have been something eminently captivating to Athenian ears. A far more weighty reason, as it appears to us, remains to be alleged, and it is this, that *the scenes which follow are a necessary supplement to the previous construction of the play, and to the poet's delineation of the character of Aias*. In relation to the first, it will be sufficient to observe that the part taken by Tekmessa, Eurysakes, and Odysseus in the action, and the frequent reference to Teukros in the dialogue, compel the poet to gratify the curiosity he had excited as to their subsequent adventures and behavior. The apprehension expressed by Aias, also, in regard to the sepulture of his remains, forming, as it doubtless did, a large and essential element in the mingled hope and fear with which the audience had watched the development of the plot, claimed, in conformity with Greek ethics, to be set at rest. If,

on the other hand, we look to the Sophoklean conception of the hero, we shall be almost induced to think that the poet would have constructed, not a tragedy, but a prolonged monologue like Lykophron's *Kassandra*, if the play had terminated with his death. Had Aias been one of those heroes who are impelled to action not so much by the exercise of their own intellect as by mere external considerations, this might have been appropriate, for in that case the fates of those with whom or against whom he had acted would, beyond all uncertainty or doubt, be decided by his own. But the circumstances in the present case are widely different, for a deeper investigation of the intention of the poet will show that the mental conflict resulting from the disappointment of his hero in the trial for the arms is the origin and pivot of the whole tragic action. The complete and circumstantial exposition of the effect this had in producing the death of Aias was not, however, compatible with the scope and limits of the play, and was purposely concealed in some degree from the observation of the spectators, that the uncertainty as to the final termination of the action, which was so requisite to the interest, might not be forestalled. So carefully is this provided for, that the whole army, and the will of the divinities as expounded by the prophet Kalchas, are represented as favoring to a large extent the expectation that Aias would survive. The hero perishes by his own hand, in pursuance of a resolution whose calamitous result cannot be referred to divine or human interposition; and those with whom he was united by the tenderest ties of friendship or of love, amidst all their compassion for his sufferings, are nevertheless depicted as devoid of all real sympathy with his own mental purposes and feeling. Hence it happens that the dramatic action, which up to this period had been confined entirely to the mind of Aias, is, as it were, transferred to the emotions which his suicide awakens in the minds of other men. Emancipated from the restraint occasioned by his living presence, the passions of the survivors are roused into full and spontaneous development, and, that an adequate reason for this outburst might be apparent on the surface, the prohibition of the Atreidai with regard to his interment, is dexterously made use of by the poet. Lest the interest, however, which had hitherto rested solely upon Aias, should too abruptly terminate, his corpse remains upon the stage, with all the attendant circumstances pertaining to his death, and the subsequent litigation is carried on in its immediate presence. Finally, we would observe that the laws of Grecian art required that the poet should render satisfaction to the wounded sense of justice which the adjudication of the arms, and the dire catastrophe it had evoked, must have produced in the minds

of the spectators of this play, no less than in those of the surviving partisans of Aias. We have abundant reason for believing that the adjudication of the arms did not obtain unqualified or universal approbation, and it was doubtless the general opinion, that Aias, by his voluntary death, had rendered more than satisfaction to the law which he had violated: For this reason, therefore, it was absolutely necessary for Sophokles to add the remaining scenes, in order to renew the former glory of his hero, and to reduce to concord and agreement the discordant opinions entertained by those with whom whilst living he was associated, respecting his guilt and its deserts.

824. Πόνος . . . φέρει. SCHOL.: λίσσις ἡ πρὸς, ἢ ἡ, ὁ πόνος πρὸς τῷ πόνῳ πόνον φέρει. καὶ ἵσσι τὸ μὲν πόνος πόνῳ ἀρχαῖον, ὡς ἔργον ἰσ' ἔργῳ, τὰ δὲ δεύτερον πόνον κινῶς, εἰς κάματον. Ἄλλως. οἱ ἀπὸ τοῦ χοροῦ προΐσιν, ὥστε ἐκ διαφορῶν τόπων κατ' ἑλλην καὶ ἑλλην εἰσοδόν, ζητοῦντες τὸν Αἴαντα, καὶ ἡ Τίσησσα ἐξ ἑλλαν, ἥτις καὶ πρώτη ἱσιτυγχάνει τῷ πτώματι, ὁ δὲ νοῦς· ὁ πόνος ἰσὶ πόνῳ πόνον φέρει. ὡς Ὅμηρος· Πάντῃ δὲ κακὸν κακῷ ἰστέρικται (Π. 16. 111)· καὶ ἐν Τραχινίαις· Νυξ γὰρ ἰσάγῃ καὶ νυξ ἀνωθεὶ διαδιδυγμένη πόνον (v. 29). Cf. *Æsch. Pers.* 1035, *δύσιν κακὰν κακῶν κακοῖς*. On the dative, see Porson to *Eur. Hek.* 586; Matthiä, *Gr. Gr.* 403. a, *Obs.* — We regard this line as extremely suspicious, for two reasons. The first, that it has no metrical correspondence with the following verses; the second, that there is something almost ludicrous in the sentiment it expresses. The words *ἰσὶ πόνῳ πρόγονοι πόνων*, which have been hitherto read in all editions at v. 1137, *infra*, are regarded by the majority of commentators as equally spurious, and can, therefore, afford no confirmation to the verse before us. It was probably introduced by some interpolator, on account of the introduction of *γάρ* in the next line, but unnecessarily, for that particle is often inserted without any antecedent proposition to which it can be referred. — The Chorus here return to the Orchestra, separated into two divisions; the one advancing from the right hand, the other from the left hand *εἰσόδος*, and subsequently reuniting in the centre of the stage. Hermann, Wunder, and Matthiä have arranged these verses, including the subject of this note, into a pro-odos, two pairs of strophic verses, and an epodos. The former scholar has, moreover, distributed them amongst five persons of the first Hemichorus, and two of the second (vv. 824–827, A. α'; 828, 829, A. β'; 830, A. γ'; 831, A. δ'; 832, B. α'; 833, A. δ'; 834, B. β'; 835, 836, A. ε'). See Böckh *de Trag. Gr.* c. 7; Hermann *de Choro Eumenid.* p. 9 sqq.; Id. *ad Eur. Alkest.* 77, 215, 883, and *Præf. ad Eur. Herak. Fur.* p. xiv. sqq.

827. Κούδεις πιστάται, κ. τ. λ. SCHOL.: οὐδείς οἶδ' ἐμὲ τόπος συμμαθεῖν, οἷον μαθητέα τὸ γιγνόντι οὐδείς ἐμὲ οἶδεν τόπος, ἀλλὰ μάτην περιῆλθεν. ἢ συμμαθεῖν ἀντὶ τοῦ διδάξει, εἰς μάθῃσιν ἀγαγίῃ τοῦ ζητουμένου. "Συμμαθεῖν hic transitivum est, et valet διδάξει." BRUNCK. "The words *με συμμαθεῖν* signify so that I may learn, and are an instance of a construction which occurs in almost every page of the Tragic poets. So in this tragedy, v. 636, *ἔξισταται* . . . φλίγυν. V. 762, *καὶ σπύσας* . . . μολύν. (Compare Ar. *Eqq.* 925, *ἰγὰ γὰρ εἰς τοὺς πλουσίους σπύσω σ' ὅπως ἂν ἰγγραφῇς*. *Ibid.* 1069, *νῦν δ' ἰνέλλαξιν θεὸς τὴν ταῦτ' ὕβριν πρὸς μῆλα καὶ πόμηναις πεισῖν*," ELMSELEY. The first interpretation proposed by the Scholiast is properly rejected by all the commentators; the second is approved by Brunck and Abresch, *Dilucc.* p. 237. Jacobs explains the sense of the passage to be the following: *Neque ullus locus eorum, quos lustravi, scit me aliquid in eo didicisse*; in other words, Nowhere have I learnt any thing in reference to the object of my search; or, All the places I have visited know that I have acquired no information there. Wunder confesses that he is unable to suggest any satisfactory explanation of these words. Hermann approves, in great part, the explanation of Elmaley, but adds, that, in constructions of this kind, the notion of agency or effecting is to be connected with the principal verb, and that the expression before us is therefore tantamount to *οὐδείς τόπος πιστάμενος ποιεῖ με συμμαθεῖν*. Consult notes to vv. 635, 762, *supra*. We agree with Elmsley that *πιστάται με συμμαθεῖν* is for *πιστάται ὥστε με συμμαθεῖν*. Nothing can be more common than the ellipse of this particle. Hdt. 1. 13, *συνέβησαν* . . . *τόνδε βασιλίῃν*, for which, on the other hand, we read in c. 82, *συνέβησαν* . . . *ὥστε τριηκοσίους ἱκατέρων μαχίσασθαι*. Thuk. 8. 76, *ἡ Σάμος παρ' ἱλαχίστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελίσθαι*, where the notion of purpose or effect might have been more clearly defined by *ὥστε*, as at *Ib.* 5. 14, or by *ὅπως* or *ᾧ*, with the optative. Plat. *Gorg.* 478. E, *οὐκοῦν οὗτος τυγχάνει ὢν, ὅς ἐν τὰ μίγιστα ἀδικῶν καὶ χρώμενος μεγίστη ἀδικίᾳ διαπράττειται, ὥστε μήτε νοθευτῆσθαι μήτε κολάζεσθαι μήτε δίκην δίδόναι*, but almost immediately after, *ὥσπερ ἂν εἴ τις μεγίστοις νοσήμασι συνισχόμενος διαπράττειτο μὴ δίδόναι δίκην*. From these examples it is clearly manifest that the naked infinitive is frequently added to single verbs or phrases to denote the purpose to which an action is directed, or the consequence which ensues upon it. Compare Hdt. 9. 39, *Πέρσας δὲ ὀρίοντες ὠρμημένους διώκειν τοὺς Ἕλληνας οἱ λοιποὶ τῶν βαρβαρικῶν τελέων ἄρχοντες*, with Xen. *Anab.* 1. 8. 25, *εἰς τὸ διώκειν ὀρμήσαντες*. Hence, then, *οὐδείς πιστάται με συμμαθεῖν τόπος* is equivalent in signification to *οὐδείς τόπος πιστάται*

εις τό μιν συμπαθεῖν, or ὡς τοι μιν συμπαθεῖν. See Jelf's *Gr. Gr.* 664, *Obs.*

828. Ἰδοῦ. The Scholiast and all the manuscripts read ἰδὼ ἰδοῦ, and in the following verse the Triclinian editions insert γὰρ before αὖ. It may, therefore, be suspected that both are due to some interpolator, who wished to construct the trimeter: ἰδὼ ἰδοῦ· δοῦπον γὰρ αὖ κλύω τινά. Wunder observes that the word ἰδοῦ is frequently employed by the Greek dramatists in order to direct attention to some sudden cry or noise. See his notes to *Philokt.* 187, and *Æd. Kol.* 1466.

829. δοῦπον. SCHOL.: ἐλπίζοντες τῇ Αἴαντι περισπῶν.

830. κοινῶν ἡμιλίαν. The MS. Ien. reads παρήσιαν, probably a corruption of παρευσίαν, and originally derived from *Elektr.* 1104, κοινῶν παρευσίαν. Elmsley, in *Add. ad Eur. Herakl.* 693, inserts a comma after ἡμῶν γι, upon the supposition of a change of construction from the genitive to the accusative. Lobeck asserts, in opposition to this view, that the accusative depends "a notione verbi ἰδεῖν, quæ imperativum ἰδοῦ sponte consequitur." That this explanation is inconsistent with the signification assigned to ἰδοῦ in the preceding note, and with the fact that the speaker, although using that imperative, really sees nothing, but merely hears a noise, to which he directs the attention of the other members of the Hemichorus, will be evident to all. We regard the accusative as dependent upon κλύεις, which must be mentally supplied from κλύω in the preceding verse. On the double genitive, see note to v. 53, *supra*.

831. Τί οὖν δὴ; This collocation is frequently met with after assertions whose truth is conceded by the questioner. Render, *Well, what then?* or, *Suppose it granted, what follows?* On the hiatus, see Buttmann's *Ausf. Griech. Sprachl.* 29, *Anm.* 1; Matthiä, *Gr. Gr.* 42. Porson to *Eur. Orest.* 692, and in *Advers.* 282, Dawes, *Misc. Critt.* 482, Blomfield to *Æsch. Theb.* 193, and Monk to *Eur. Hippol.* 875, deny that this hiatus is admissible in Tragedy, whilst the opposite opinion is defended by Brunck to *Philokt.* 733; Hermann to *Ibid.* 100, 905, 1078, and in *Elem. D. Metr.* p. 50; Seidler, *de Vers. Doctr.* pp. 79, 342 sqq. In comic trimeters examples of this kind are by no means rare, but in the Tragic *senarius* (although we read οὖ ἰδοῖ, *Æd. Tyr.* 959) they must be viewed with great suspicion.

835. Ἀλλ' οὐδ' ἡμοῖ δὴ, κ. τ. λ. The MSS. La. Lb. Γ. Δ. Dresd. a. Aug. B. read ἀλλ' οὐδὲ μιν δὴ, which is approved by Elmsley, Wunder, and Dindorf. Compare *Trach.* 484, 627, 1128; *Elektr.* 913; *Æd. Tyr.* 523; *Hom. Il.* 8. 238; *Plat. Protag.* p. 315. C; *Id. Phædr.* p. 231. D;

Xen. *Kyr.* 1. 6. 9 ; Hartung, *Griech. Partik.* II. 401 ; Heindorf to Plat. *Phaed.* 53. We have preferred the common reading, as more suited to the two foregoing verses. To the words οὐδ' ἰμοί, a negative particle must be mentally supplied. Cf. Eur. *Troad.* 664, ἀλλ' οὐδὲ πῶλος, ἥ τις ἂν διαζυγῇ τῆς συντραφίσσης, βράδιος ἔλκει ζυγόν, and the numerous examples collected by the commentators to *Trachin.* 126. — In place of βολών, the MS. La. reads βολῆς, with *ων* suprascriptum. The MSS. Dresd. a. b. Δ. and Aldus read *μολών*, for which Triclinius substituted *μολών*, and interpreted *ἐλθών*. The common reading is preserved in Bachmann's *Anecd. Gr.* T. II. 357, and is defended by Eur. *Orest.* 1263, τρέβον . . . τὴν πρὸς ἡλίου βολάς ; Joseph. *Antt.* XV. 11. 782, κατὰ ἡλίου βολάς, *orientem versus*.

836. Κίλιυθον. "In *Elektr.* 1273, ἰὼ χρέον μακρῇ φιλτάταν ἰδὼν ἰσαζιώσας ὧδέ μοι φανῆναι, which is a pregnant expression for ἵνα ἰδὼν ὅσους φανῆναι ; somewhat of the same kind is κίλιυθον φανίς in the present passage." PASSOW. Φανῆναι, in the sense of *apparere*, may frequently be rendered, when applied to the motions of the heavenly bodies or to men, by *venire* or *venisse*. Cf. v. 697, *supra*, ἡ 'φάνη ἰγὼ βραδύς ; *Æd. Tyn.* 737, σχιδὸν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς ἀρχὴν ἰφαίνου, *advenisti et potitus es*. *Antig.* 101 sq., ἀκτίς αἰλίου, τὸ πάλλιστον ἰσταπύλῳ φανῶ Θέβα . . . φάει, ἰφάνθης ποτι, *at length thou hast appeared, or come*. *Fragm. Inc.* LVI. 7, ὅταν πρὸ αὐτῆς ἐγγιστάτη φανῇ (σιλήνης ὄψις). In this sense, the accusative may be referred to such constructions as have been explained in note to v. 42, *supra*. See Bernhardt's *Synt.* p. 115 ; Jelf's *Gr. Gr.* 548. d, 558. l ; and compare v. 939, *infra*. — δηλοῖ φανίς. On the attraction of the participle as the complement of the predicate, see note to v. 445, *supra*.

837. Τίς ἂν δῆτά μοι. SCHOL. : ὅλος ὁ χορὸς εἰς τὴν συνελθὼν ταῦτά φησιν. The manuscripts and old editions exhibit τίς ἂν δῆ μοι. The reading in the text is the emendation of Hermann, and is adopted by Erfurdt, Lobeck, Wunder, and Elmsley. It is surprising that so simple and easy a correction did not occur to Brunck, who has sought to restore the metre by erasing δῆ. — μοι. *At my request, prithee*. So *Elektr.* 442, αὐτῇ, *at her hands, at her request*. Eur. *Hek.* 535, διζῆαι χιῶς μοι τάσδε. *Infra*, v. 989, Μειλίχως, ᾧ δὲ τόνδε πλοῦν ἰστέλλαμιν, *for whose sake*. See Jelf's *Gr. Gr.* 598.

838. τίς ἂν φιλοπῶνιν ἀλιαδᾶν. SCHOL. : τίς τῶν ἀλίων αἰὲ ἀγρυπνῶν ἰθισμένον διὰ τὴν ἄγραν, ἢ τίς διὰ Ὀλυμπίας ἢ ποταμῶν Ἰδρι, τουτίστι. Ναῖς, ἀπαγγεῖλαι, εἴ που λείψουσιν τὸν ὀμόθυμον. The MSS. Bar. a. b.

Mosq. b. Dred. b. Δ. read ἀλιαδῶν. On the Doric form of the case-ending in the words 'Αλιαδῶν and θιῶν, see note to v. 670, *supra*; Jelf's *Gr. Gr.* 81. 3; Greg. Cor. *de Dial. Dor.* 32, p. 226, τὰς γυνικὰς τὰς εἰς ὦν λεγούσας διὰ τοῦ αἰ προφίρουσι, καὶ Σοφοκλῆς ἐν Αἴαντι ἀλιαδῶν. SCHOL.: ἀλιαδαὶ οἱ παῖδες τῶν ἀλίων ἦγον οἱ ἀλιεῖς ὡς Ἀσκληπιάδαι οἱ ἰατροί, which would be an apt illustration, if physicians had been called Ἀσκληπιοί. The formation and signification of this and similar patronymics (κυρανίδης, *Antig.* 940; θιοὶ εὐρανίδαι, *Eur. Phœn.* 837) have been ably illustrated in the learned observations of Lobeck to this verse. On ἄγρας ἔχων, see note to v. 540, *supra*. "The second syllable of αὐπνοῦς is short. This verse is composed of a trochaic dipodia and a single dochmiac. Compare v. 857, ὦ τάλας, ὃ παλαίφρων γύναι. If Hermann (*de Metr.* p. 441), Bothe, Lobeck, and Erfurdt had been aware of this fact, they would have been spared the necessity of torturing the second verse of the antistrophe into a double dochmiac." ELMSLEY.

839. εἰς Ὀλυμ. θιῶν. Lobeck understands the Oreades and Dryades haunting Mount Olympos, in Mysia, which, as Strabo (*L. X.* 186, *T. IV.*) complains, the Tragedians ἀγνοογραφητοί usually confounded with Mount Ida. See note to v. 678, *supra*. — ἦν τῶν. SCHOL.: τῶν ῥιόντων, παρὰ τὴν ῥύσιν. The metre of this verse consists of a dactylic penthemimeres and a single dochmius.

840. Βασπορίων. SCHOL.: τῶν εἰς τὸν Βόσπορον ῥιόντων Τρωικῶν ποταμῶν. δύο δὲ εἰσι Βόσποροι· ὁ μὲν κατὰ τὴν Περσικὴν Ἰδα, ὁ δὲ Θρακικὴς, ὡς φησὶ Φιλίας. Εἰς τὸ αὐτό.] ἴσως τῶν Ἑλλησποντίων. The last supposition is confirmed by *Æsch. Pers.* 722, 745, and the Scholiasts to those passages. The common copies and Aldus exhibit Βασπορίων ποταμῶν Ἰδρις. The latter word is omitted by Erfurdt, on the authority of the MSS. Mosq. a. b. Elmsley prefers the addition of ἄναξ in the corresponding antistrophic verse, and Hermann thinks that the word is too poetical to have been added by the interpreters. He has therefore placed a comma after ποταμῶν, and inserted ἄρα in the antistrophe, which particle he pronounces to be "non modo apta, sed pæne necessaria." Against this reasoning it may be fairly urged, that the correcting hand whose active industry we have already noticed was evidently that of no unlearned man, and the introduction of ἄρα at v. 879, *infra*, will be seen by every reader to be altogether unnecessary, on account of its occurrence in the preceding verse, with which the words that follow are joined in close coherence by the pronoun τοῖα.

841. Εἴ ποῦ. *Alicubi, anywhere.* In such collocations as εἴ τις, the

conjunction does not express *doubt* of there being *any*; but is nearly equivalent to *ἔστιν*. So in Latin, *si quando* is often used in the sense of *aliquando*. Lobeck compares Oppian. *Hal.* III. 165, *φύγουσι καὶ φῶτα καὶ εἴ ποθι καρτερὸν ἰχθύν*. Synes. *de Regn.* p. 16. D, *αἱ σαῦραι μέλις εἴ πη ἰκνύσσονται*. See Ellendt to Arrian. *Alex.* IV. 17. 5; Wytttenbach to Plutarch. T. I. 980; Hermann ad Vig. p. 756 sqq.; Böckh in Plat. *Min.* p. 149; Heindorf to Plat. *Parmen.* 150. B. The expression probably originated in an ellipse. Hence Matthiä (*Gr. Gr.* 556, note 2, and 617. f) explains the construction in our passage to be really this: *ποθὶ πλαζόμενον λίσσων, εἴ ποθι λίσσου*. Cf. Philokt. 1204, *ἔλφος, εἴ ποθεν, ἢ γένον ἢ βελίον τι προεμίψασι, scil. εἴποθεν λαβεῖν δύνασθαι*. Xen. *Anab.* 5. 3. 3, *οἱ δὲ ἄλλοι ὑπὸ τι τῶν πολέμιων καὶ τῆς χιόνης καὶ εἴ τις νόσος, scil. ἀπώλατο*. Id. *Hell.* 4. 2. 21, *οὐκ ἀπίθανον αὐτῶν, πλὴν εἴ τις ἐν τῇ ξυμβολῇ ὑπὸ Τιγριατῶν*. Hdt. 9. 7, *ἡμῖν ἰστέ πολλὰ τι καὶ εὖ ἔχοντα, εἰ τίσις καὶ ἄλλοις Ἑλλήνων*, in place of which we find the plena locutio in Demosth. p. 701. 7, *ἰγὰρ δ' ἐπὶ τινὲ τοῦτο καὶ ἄλλοι προσηκόντως ἔρηται, νομίζω καὶ μοι νῦν ἀρόντων εἶπαι*. See note to v. 179, *supra*; Stallbaum to Plat. *Rep.* p. 497. E; Krüger to Xen. *Anab.* 1. 5. 1; Id. *Griech. Sprachl.* 65. 5. 9; Ellendt, *Lex. Soph.* L. 493; Jelf's *Gr. Gr.* 895. 2.

842. *σχίλια γὰρ ἰμί*. SCHOL.: *διὰ γὰρ πρῶγματα ἰμὶ τὸν ἱσιπῆως πλανηθέντα μὴ εὐθυδρομῆσαι εἰς τὸ τῆς ζητήσεως τίλος, καθὲρ ὁ Αἴας ἱσπῆσας τὴν ἴραδον· τοῦτο γὰρ ἂν εἴη εὖρειον*. On the employment of the predicative adjective in the plural number, see Jelf's *Gr. Gr.* 383; Reisig, *Comm. Cr. in Æd. Kol.* 326; Valcknäer ad Eur. *Hipp.* 370; Koen. ad Greg. p. 130; Hermann ad Vig. p. 739, 139. — "The expression *μακρῶν ἀλάστων πόνων* is identical in meaning with *μακροὺς ἀληθινὰς πόνους*, and the phrase *ἀλῆσθαι μακροὺς πόνους* is similar to *πόνους λατρεῖν* or *πόνων λατρεία* at *Trach.* 830." WUNDER. Compare Eur. *Androm.* 307, *παρέλυσι δ' ἂν Ἑλλάδος ἀλγιστοὺς πόνους, οὗς ἀμφὶ Τροίαν διπύτις ἀλάληντο νῆσι λόγχαις*, and see notes to vv. 276, 410, 414, *supra*.

845. *Ἄλλ' ἀμνηστὸν . . . ἴσθαι*. SCHOL.: *ἴφ' ἑαυτοῦ, οὐκ ἐπὶ τοῦ Αἴαντος· σχίλια ἂν εἴη μὴ ἱσιπτευχῆναι αὐτῷ, ἀλλ' ἠσθινηκῆναι μετὰ τῇ ζητήσῃ*. The MS. Δ. reads *μνηστὸν*, which is approved by Musgrave. Hermann renders, *turpe est me tantó labore nihil effecisse, virumque morbo debilitatum frustra quæsiuisse*, and observes that the indignation of the Chorus arises principally from the circumstance, that, although they are in full possession of health and strength, they have not been able to overtake a man who had just recovered from an attack of virulent disease, and cannot, therefore, be thought capable of having gone to a great distance.

In our judgment, the word *ἀμνηνόν* is due to an interpolator, and should be banished from the text. In this way the verse will correspond with the antistrophic verse, where *Ἀχιλλεύς*, introduced by Triclinius for the unattained purpose of restoring the metre, is an addition which contributes nothing to the sense; for in our play there has been such constant reference to the contest for the armor of Achilles, that the poet must have held himself absolved from all necessity of a renewed mention either of the nature of the weapons, or of the hero to whom they had belonged. If we, then, suppose that there is no lacuna in that verse, the only reason for the insertion of *ἀμνηνόν* in our own is at once removed. The word itself, as we may learn from the notes of Musgrave, Hermann, and Lobeck, only occasions difficulty. Taken in its most natural construction, it yields an inappropriate sense, for we should hardly expect that such an epithet as *faint*, *feeble*, would be applied to Aias. On the other hand, if we refer it, with the Scholiast, to the Chorus, the construction is deficient, since it wants an object, or, if *ἄνδρα* be that object, and the attributive adjective *ἀμνηνόν*, which is placed immediately before it in the same case, should be separated from it and regarded as the subject, the structure of the sentence becomes in that case altogether unnatural. The meaning intended by the interpolator is difficult of explanation. It may be that he wished to mark the mental prostration of Aias, or to intimate his probable departure from the world, because the adjective in question is used chiefly of the ghosts or shades of the departed. Beyond all doubt, he thought the naked *ἄνδρα*, without the article, too cold. But the brevity and abrupt termination of the lamentation when it has simply pointed out its proper object is in fine keeping with what we may presume to have been the condition of the Chorus after their laborious and anxious search, and the non-insertion of the article is fully vindicated by its absence in other passages, where its presence seems still more essential. See *Philokt.* 1228, and cf. Buttman to *Philokt.* 40.

846. *Ἰά μού μοι*. SCHOL.: *Τέκμησσα βοᾷ ἰπιτυχοῦσα τῷ σώματι, φαίνεται δὲ οὐδὲν ἴσαστος εἶσα τῷ χορῷ*. Tekmessa, as yet unseen by the Chorus, in her progress from the back of the stage approaches the grove and utters a cry of anguish on beholding the body of Aias. See note to v. 773, *supra*.

847. *πάρευλος*. SCHOL.: *ἰγγύς, παρὰ τὴν αὐλήν · ἡ θρηνητικὴ παρὰ τοὺς αὐλοὺς*. Eustathius, p. 1157. 54, *βοὴν πάρευλον . . . τὴν ἱξισυμίνην αὐλῇ ἢ πατὰ θρηνηδῖαν ἢ διὰ τὸ τραγίς*. Lobeck remarks correctly, that if *πάρευλος* were a compound of *αὐλός*, it would signify *dissonus*, like

παράχορδος, παρέμους (see note to v. 248, *supra*), and it is so used by Athenæus, IV. p. 164, F. Hence the first interpretation of the Scholiast is undoubtedly correct. Cf. *Æd. Tyr.* 785; *Fragm.* 446, ed. Dind., and see note to ξύναυλος at v. 584, above. On the word νέπες, *silva*, as distinguished from νέπη, *vallis*, see Schneider to Xen. *Anab.* 5. 2. 31; Böckh, *Explic.* p. 286; Ellendt to Arrian, T. I. p. 14; Lenz in Matthiä, *Miscell. Philolog.* T. 1. 2. No. 3.

848. Ἰὼ τλήμων. SCHOL.: τοῦτο ἐν τῇ ἰμφορνῇ γισομένη, ἵππερ δὲ λαὸς Χορός.

850. οἶκτος τῇδε συγκινεαμένην. By the noun οἶκτος we are to understand the piteous outcry of Tekmessa at vv. 846, 848. Cf. *Trach.* 863, πλύω τινὸς οἶκτου δι' οἶκτον ἀρετίως ἐρμωμίνου. *Æsch. Theb.* 51, οἶκτος εὐτίς ἢ διὰ στόμα. *Choëph.* 51, τόνδε πλύουσιν οἶκτον. On the participle συγκινεαμένην, see note to v. 123, *supra*.

851. Οἴχων'. See Buttmann, *Ausf. Griech. Sprachl.* 114; Hdt. 9. 98. The form οἴχωνα, which is read in *Æsch. Pers.* 13, although defended by Aldus, Dindorf, and Blomfield, is nevertheless suspicious. Cf. Krüger, *Griech. Sprachl.* B. II. p. 134; Veitch, *Irreg. Greek. Verbs*, s. v. — διακινεσθῆναι. *Deleta* or *perdita sum*. Cf. 1138, *infra*; *Æd. Tyr.* 1456; *Trach.* 1104; *Pind. Ol.* 11, 32; *Nem.* 3, 37; Blomfield, *Gl. in Æsch. Pers.* 720; Heindorf to *Plat. Protag.* p. 340. A. With the accumulated verbs of analogous signification in this verse, Lobeck compares *Plaut. Cist.* II. 1. 5, *exanimor, feror, differor*.

853. ἀρετίως νισοφαγής. Cf. *Trach.* 1130, τίθησκιν ἀρετίως νισοφαγής; *Plato de Legg.* VII. 792. E, ἀρετίως νισογινής; and on the pleonastic character of the expression see Jelf's *Gr. Gr.* 899. 2. On the employment of the local demonstrative pronoun ὅδε in the adverbial signification *hic*, i. e. *hoc loco*, see Jelf's *Gr. Gr.* 655; Matthiä, *Gr. Gr.* 471. 12; and compare vv. 1112, 1162, *infra*.

854. πρυφαίη. SCHOL.: ἀποκινεαμένην, ἐσθιδυκότες εἰς τὸ σῶμα. τὸ δὲ περιπτυχῆς κυριώτατα μὲν ἀνόμασται, ἡμῖν δὲ δυσμετάβλητον. τινὲς δὲ περιπικυλισμένης. See note to v. 786, *supra*. Tekmessa finds the body so deeply penetrated by the weapon, that she exclaims that it is *buried* or *hidden* in her lord.

856. Ὀμοι . . . ἀναξ, *. The MS. Γ. and Aldus read ἰώ μοι. The MS. Dresd. b. ἰώ μοί μοι, which is received by Brunck and Bothe. As the metre requires the insertion of a short syllable between ἀναξ and Τόνδε, we have placed an asterisk after the former word. Elmsley supplies μοι, but with considerable hesitation. Compare Eur. *Herakl.* 434, Οἴμοι, τί δῆτ' ἵτιρψας ὦ τάλαινά με Ἑλπίς ποτ', οὐ μίλλουσα διατιλιῖν χάριν; Another

instance of the omission of *μῆ* occurs in the present tragedy, v. 952, where recent editors have followed Toup's proposal, and introduced it into the text.

857. *Τίνδ᾽ συναύταν*. SCHOL.: ἀντὶ τοῦ ἰμί, τὸν Χορόν, συνήθως. The MS. Dread. a. reads *τίνδ᾽ σίν*.

858. *᾽Ω ταλαίφρων*. Aldus and the majority of the manuscripts read *ἰὼ τάλας, ᾧ ταλαίφρων*. The MSS. Lb. Γ. Δ. Par. C. and Triclinius read *ταλαίφρων*. See note to v. 606, *supra*.

860. *Τίνος ποτ' ἄρ' ἱεξι*. The common reading is *ἄρ' ἱπραξι*, against the metre. The emendation in the text is due to Hermann. HESYCHIUS: *ἱεξι· ἱπραξι*. Cf. *Philokt.* 684; *Æsch. Theb.* 629. "Render, *cujus manu necem sibi Aias consciverit*. It is exceedingly surprising that any commentator should have supposed that any other inquiry is addressed to Tekmessa by the Chorus. The words *αὐτὰς πρὸς αὐτοῦ* (on which see note to *Trach.* 877) in her reply evidently show that no other sense can here be borne. For the Chorus, although there is no doubt that it understood the words of Tekmessa, at v. 853, of the suicide of Aias, nevertheless supposes that a diligent inquiry should be made respecting the individual who at the solicitation of Aias laid violent hands upon his life. In the same way, at *Trach.* 889, the Chorus asks the nurse of Deianeira, upon receiving intelligence of her act of self-murder, who in the world could have fulfilled the prayer of her mistress and committed so monstrous a crime as her destruction. The allusion is doubtless to the custom prevalent in ancient times of procuring some confidential slave or faithful friend to inflict the fatal wound." WUNDER. On the omission of the article before *δύσμορος*, see note to v. 845, *supra*; Valcknäer to Eur. *Hippol.* 1066; Erfurdt to *Ed. Tyr.* 1266; Matthiä, *Gr. Gr.* 275. Cf. *Elektr.* 166, 450; Eur. *Troad.* 186; *Æsch. Prom.* 169.

861. *Αὐτὰς πρὸς αὐτοῦ*. Supply *χιμῆος*. Cf. *Trach.* 891, *αὐτὴ πρὸς αὐτῆς*; *Ibid.* 1132; *Antig.* 1177; Jelf's *Gr. Gr.* 635. 1; Blomfield to *Æsch. Prom.* 787. — *Ἐν γὰρ οἱ χθονί*. SCHOL.: αὐτὸ τὸ σχῆμα, φησί, δηλοῖ, ὅτι ὑφ' ἑαυτοῦ ἀνῆλθῃ· πᾶν δὲ ἀμυντήριον καὶ δόρυ καὶ ἰγχος καλοῦσιν οἱ νῶταροι. περιπατεῖς δὲ, ᾧ περιπίπτειν. Eustathius, p. 644. 47, Σοφοκλῆς ἰγχος περιπατεῖς ἰακίῳ ἰτόλμῃσιν, ᾧ περιπίπτωνιν Αἴας. HESYCHIUS: *πηκτὸς θάνατος· ὁ τοῦ σαλαμίνιου Αἰάντος τοῦ μανίντος, ὃς τῇ ξίφει ἰακίσιων ἀπίθανι*. PHOTIUS: *πηκτὸς θάνατος· ὁ τοῦ Αἰάντος· περιπάγη γὰρ τῇ ξίφει*. Lobeck compares *Ælian, H. A.* 15. 10, *ἄγκιστρα περιπαρήντα τοῖς ἰχθύσιν*; Libanius, *Decl. T. IV.* p. 1081, *ἰδόντις τῇ διέξῃ περιπαρίζονται*; Chrysost. *Opp. T. III.* 85. A, *ἑαυτῷ τὸ ξίφος περιπίπτει*. Cf.

Blomfield, *Gl. in Agam.* 225 ; Klausen to *Choëph.* 555. — *κατηγορεύ.* SCHOL. : σημαίνει, λίγει. Cf. *Æsch. Agam.* 271, εὖ γὰρ φρονούντες ἄμμα σου κατηγορεύ.

863. οἷος ἄρ' αἰμάχθης. SCHOL. : μόνος ἡματώθης. Cf. *Antig.* 1175, αὐτόχλιε αἰμάσσεται. See note to v. 708, *supra*. The MSS. Δ. Θ. read *ἰώ μοι*, and in place of αἰμάχθης, the MSS. Par. E. Δ. Bar. a. b. Aug. C. Dresd. b. exhibit ἡμάχθης. — ἄφρακτος. HESYCHIUS : ἀφύλακτος. Σοφοκλῆς Αἴαντι μαστιγοφόρον. Philostrate. *V. Ap.* 5. 35. 219, φιλῶν δι' πλειόνων, οὐδὲ ἀφράκτους χρεὶ ταῦτα πράττειν. Dindorf has edited ἄφρακτος, as more Attic, and this is supported by *Antig.* 958, where the MS. Laur. a. exhibits *κατάφρακτος*. On the genitive *φίλων*, compare *Antig.* 840, *φίλων ἀκλαυτος*, and consult notes to v. 308, 530, *supra*.

864. Πᾶ πᾶ. SCHOL. : τοῦτο κατ' ἄλλης ἀρχῆς · βουλόμηναι γὰρ τὸ εἶμα διάσσεσθαι τοῦτο λίγουσιν, δ διακωλύει ἡ Τίμησσα.

865. ὁ δυστρέπιλος. SCHOL. : δυσκίνητος, ἀμειψάρις, δς οὐχ εὖ εἰς ἐκφυγὴν τῇ πάθῃ · οὕτω λίγουσι καὶ δυστρέπιδόν φασιν Ἀττικοὶ τὸν ἀμειψάριον ἐν ἐργῇ ἢ διαδίσει ἢ φιλαργυρίᾳ, τὸν αὐτὸν δὲ καὶ ἀτρέπιλον. *Eis τὸ αὐτό.*] ὁ δύσκολος. *δυσάνυμος* · ὡς καὶ αὐτὸς λίγει ὁ Αἴας. See v. 405, *supra*. The common copies exhibit ὁ *δυσάνυμος*, but the article is omitted in the MSS. Bar. b. Harl. Mosq. a. b. and Suidas, s. v. *Δυστρέπιλος*. Cf. v. 902, *infra* ; Porson to Eur. *Orest.* 1297.

866. περιπτυχὴ φέρι. SCHOL. : περιλαμβάνοντι ἰδύματι. καλύνει τῇ φέρι περιπτυχῇ ποιήσασα. ἦθος γυναικὸς τὸ μὴ ἀσχήμους δικνύναι τὸ εἶμα.

867. παμπήδην. SCHOL. : παντιλῶς, ὅλον τὸ εἶμα. Cf. Theogn. 615 ; *Æsch. Pers.* 728 ; Id. *Fragm.* 151, ed. Dind. ; Nicand. *Alex.* 526 ; Plutarch, *Mor.* p. 1065, E. Eustathius, 1502. 49, οἱ παλαιῶι ("Philoxenos fortasse vel alius quis monosyllaborum venator." LOBECK) ἀπὸ τοῦ πῶ τοῦ πτῶμαι καὶ τὸ πῶ καὶ παμπήδην καὶ παμπησία, like στήδην, βλήδην, κλήδην, etc. Etym. M. p. 363, *ἰαπρήδην* ἀπὸ τοῦ ῥῶ τὸ λίγω, ὡς παρὰ τὸ τμῶ, τμήδην. This etymon is altogether incorrect ; *παμπήδην* is, like *πάμψαν*, a reduplicated form of *πῶν*, with the common adverbial ending -δην.

868. Οὐδὲις . . . βλείπειν. "Upon this verse Brunck makes the following observation : *major fortasse videretur vis sententiæ si legeretur ὄντις καὶ φίλος*. We prefer the explanation of the Scholiast : ὑπερβολικῶς, ἰσὶ οὐκ ἰσὺς ἐν τοῖς δεινοῖς τοῦς φίλους μαλακίζεσθαι.

869. Φυεῶντ' ἄνω πρὸς ῥίνας. "Vauvilliers and Wakefield, *Silv. Critt.* 1. 104, comparing Stat. *Theb.* 3. 90, Corruit extremisque animæ singul-tibus errans Alternus nunc ore venit nunc vulnere sanguis, direct us to write *πρὸς ῥίνας*. The alteration is unnecessary ; since, before hemor-

rhage can happen from the nostrils, the blood must be forced upwards to the nostrils." LOBECK. *Græca res est nihil relare*, and the communications of this verse are fully paralleled by the language of Hom. *Od.* 22. 18; Æsch. *Agam.* 1393; Dionys. *Antt.* XI. 37. 2252.

872. *ὥς ἀπμαῖος, εἰ βαιν, μίλου.* Such is the reading exhibited by all the manuscripts, Suidas, s. v. Ἀπμαῖος, and Moschopolus to *Il.* 2. 322. Brunck corrected *ὥς ἄν ἀπμαῖος*, and adds the following observation: *Sic omnino legendum. Ejecerat librariorum imperitia particulam ἄν, quæ salva structuræ lege abesse non potest.* "We spare ourselves the trouble of transcribing, and our readers the trouble of perusing, what Wakefield (*Silv. Critt.* II. p. 127), Hermann (*ad Vig.* n. 284), Bothe, Lobeck, and Erfurdt have written on this passage. All these critics justly reject Brunck's emendation, but seem to acquiesce in his interpretation, *quam intempestivus veniret!* If this rendering is correct, we agree with Brunck in believing that ἄν must be inserted in some way or other. But why may not μίλου be a real and proper optative, which, as is well known, never assumes ἄν? The passage may be thus translated: *Where is Teukros? If he comes at all, I wish that he may come in time to compose his brother's body. Utinam* is one of the thousand and one significations of the particle *ὥς*. So *Elechr.* 126, *κακῇ τι χερὶ προδόντων; ὥς ἡ τάδε πρὸς Ὀδυσσεύς, εἰ μοι θέμις εἴδ' αὖδ' ἄν.* *Ibid.* 1226. H.A. *ἔχω σε χερσίν;* O.P. *ὥς τὰ λοιπὰ ἔχουσ ἀνέ;*" ELSLEY. In opposition to this view, Lobeck contends that the "unnecessary addition of the words *si veniat* is exceedingly offensive, since it was certain that Teukros would presently return from his expedition"; and adds, that he "doubts if another example of the construction of the optative with the dubitative particle *εἰ*, such as the following, *ὥς, εἰ κομίσαιο, ταχίως κομίσαιο*, can be produced from any classical Greek writer." In reference to the first point, we would observe, that this learned scholar seems to have overlooked the fact, that Tekmessa knew that Teukros had already arrived from Mysia, and therefore that the employment of the optative with *εἰ* does not, in conformity with Hermann's rule, imply that the realization of the wish, *O that he may come just in time!* etc., is conceived as in the highest degree uncertain or impossible. See Nitzsch to Hom. *Od.* p. 47. In Xen. *Hell.* 4. 1. 38, *εἴθ' ὃ λῆσται σὺ τοιοῦτος ὢν φίλος ἡμῖν γίνεο*, Agesilaos cannot be considered as intending to represent to Pharnabazos his wish that the Persian satrap should join the Lakedaimonians as a mere supposition whose realization was, in his own opinion, all but impossible. That *ὥς* is frequently employed in an optative signification is sufficiently shown by the examples cited in Elmsley's note,

to which add Eur. *Hek.* 441, ὡς τὴν Λάκαιαν, ξύγγονον Διοσπόρον, Ἑλίην ἴδοιμι, Id. *Hippol.* 409, and other examples cited in Matthiä, *Gr. Gr.* 513; Hartung, *Griech. Partik.* II. 267. Generally αὖ is added, as in Demosth. *Phil.* 2 fin., ὡς δ' αὖ ἐξισταθείη μάλιστ' ἀκριβῶς, μὴ γένοιτο. See Jelf's *Gr. Gr.* 811, *Obs.* 3; Rost's *Gr. Gr.* p. 577; Valcknäer and Monk to Eur. *Hippol.* 203, 345; Markland to Eur. *Suppl.* 796. Lastly, with regard to the second point alluded to by Lobeck, it will be enough to quote v. 1119, *infra*, εἰ δέ τις στρατοῦ βίη σ' ἀποσπάσει τοῦδε τοῦ νεκροῦ, κακὸς κακῶς ἄθλαστος ἐκπίσει χθονίος. Ar. *Pac.* 1070, ἐξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίζων. Compare Hom. *Od.* 1. 47, ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γι ῥίξει. *Ibid.* 15. 359, ὡς μὴ θάνει, ὅστις ἴμοιγι . . . φίλος εἴη, καὶ φίλα ἴρδωι. Æsch. *Agam.* 1058. *Suppl.* 932, 948. Soph. *Philokt.* 323, 528. Render, therefore, *Utinam tempori, si accesserit, adsit ad funus interempti fratris curandum.*

873. *συγκαθαεργμέται*, to join in preparing for interment. SCHOL.: *παρασπείλαι*. Cf. Eur. *Elektr.* 1229, καθάρμοστοι σφαγῆς.

874. *οἶος . . . οἶως*. See note to v. 478, *supra*. With the sentiment expressed in this and the following verse, compare Shakspeare, *III. Henry VI.* Act. I. Sc. 4:—

“And, if thou tell'st the heavy story right,
Upon my soul, the hearers will shed tears;
Yea, e'en my foes will shed fast-falling tears,
And say, Alas! it was a piteous deed.”

879. Πάννυχια καὶ φαίδοντ'. SCHOL.: κατὰ νύκτα καὶ ἡμέραν. See note to v. 216, *supra*; Matthiä, *Gr. Gr.* 446. 8. On the various attempts to equalize the metre of this line with that of the corresponding strophic verse by those who read Βοιωτίων ποταμῶν Ἰδρις, see note to v. 840, *supra*.

883. ἀριστόχιρι . . . ἀγών. A contest to be won by the bravest arm. Cf. *Elektr.* 699, ἰσχυρῶν ὠκύπους ἀγών. *Æd. Kol.* 1062, ῥιμφοαρμάτοις ἀμίλλαις. *Philokt.* 1091, ἑλπίς σιτονόμος, i. e. ἑλπίς διανομῆς σίτου. Eur. *Phæn.* 348, παιδοποιὸν ἄδονάν. Pind. *Ol.* 11. 6, ψυδίωιν ἰσιπὰν ἀλυστόξινον. Id. *Pyth.* 6. 5, Πυθίωνιος ὕμνωι θησαυρός. See note to v. 49, *supra*; Matthiä, *Gr. Gr.* 446. 3, note c; Jelf's *Gr. Gr.* 435, *Obs.*; Bernhardt, *Synt.* 446. 8. On the supposed lacuna in the following verse, see note to v. 845, *supra*.

886. πρὸς ἥπαρ. On the use of this word to denote the seat of the passions, love, fear, grief, etc., see Valcknäer and Monk to Eur.

Hippol. 1070, Abresch to *Æsch.* 2. p. 434, and compare the language of Timaios Lokr. p. 100. A, τῇ ἀλόγῃ μίετος τὸ μὲν θυμοειδὲς (Ἰδρυται) περὶ τὰν καρδίαν, τὸ δ' ἐπιθυματικὸν περὶ τὸ ἥπαρ, with that of Plutarch, *Mor.* p. 450. F. — γυναιία. SCHOL.: ἡ ἰσχυρά. Lobeck compares Xen. *Hell.* 5. 4. 11, ὁ ἄνθρωπος πολλὰ γυναιῖα ἰσχύει. — In place of εἶδα, the MSS. Δ. Harl. Bar. a. b. Bodl. 2. read ᾗδε.

889. Τοιούτ' ἀποβλαφθεῖσαν ἀετίας. The MSS. Aug. C. Δ. read ἀποβληθεῖσαν. — ἀετίας. SCHOL.: γνησίῃ· οὐ γὰρ ἴστι χροικόν. This explanation evidently refers to the reading ἀετίου, which is suprascriptum in the MS. La., and is preferred by Bergke in *Mus. Rhen.* a. 1847, p. 151, who compares ἀετίας φρίνας, Eur. *Troad.* 417. On the separative genitive in construction with the participle, see Jelf's *Gr. Gr.* 531, and compare *Æsch. Agam.* 120, βλαβέντα λισθίων δρόμων.

893. σκόποι. SCHOL.: οἱ Ἀτρεΐδαι.

895. ἄναυδον. "*Nefandum.* In a similar sense we find ἄρρητον, at *Elektr.* 203, *Æd. Tyr.* 465, and at v. 213, *supra.*" WUNDER. Musgrave, rejecting this interpretation, emends ἀναιδῶν γ', and Bothe reads ἔργον ἄναυδον. See note to v. 856, *supra.* In the following verse, the MSS. Δ. Mosq. b. Aug. B. and Suidas, s. v. Ἀνάληπτος, read Ἀτρειδῶν. Consult note to v. 670, *supra.* — τῇδ' ἄχι. SCHOL.: τῇ παρούσῃ συμφορῇ. See Markland to Eur. *Suppl.* 1184.

898. Οὐκ ἂν . . . μίτα. SCHOL.: οὐκ ἂν ταῦτα ἐπράχθη οὕτω, μὴ θεῶν βουλομένων, ὥστε καὶ ταῦτά ἴστι προσδοκᾶν περὶ τῶν Ἀτρειδῶν. Ἄλλως. πρὸς τὸ ἐξημέριον ὑπὸ τοῦ χοροῦ, Ἄλλ' ἀπίστευοι θεὸς, φησὶν, οὐκ εἰκὸς συλλήψασθαι ἡμῖν τοὺς θεοὺς, ἐπὶ οὐδ' ἂν ἐπράχθη ταῦτα. For the signification of the verb ἴστη, see note to v. 199, *supra.* — μὴ θεῶν μίτα. *Dius non volentibus, nisi Dii ita visum est.* To the observation of the Chorus, *May Heaven avert the realization of your fears*, Tekmessa replies, *You speak in vain*: how can you express the wish that the gods will restrain the injustice of the Atreidai, when they themselves are the authors of all these misfortunes. Compare her language at v. 900 sq., where she imputes her wretchedness to the direct contrivance and agency of Athene, from a recollection, doubtless, of the conversation between Aias and that goddess at v. 91 sqq. (which her own words at v. 288 sqq. prove that she had overheard), and from the direct statement of Aias to the same effect, v. 378 sqq.

899. Ἄγαν γ' . . . ἤνυσαν. Such is the reading of the MSS. Lb. Δ. Θ. Harl. Mosq. b. Dresd. b. Lips. a. b. Ien. Heidelb. and Aldus. The MSS. La. Γ. omit the particle γ', and this is approved by Dindorf. The

Membranæ read ἄγαν δ'. For ἤνυσαν, which the Scholiast refers to the enemies of Aias, but Hermann to the gods, the MSS. Ien. Mosq. b. exhibit ἤνυσας, with the gloss *ἰταλίσσας*. Triclinius, in order to supply the syllable which is wanting to complete the metre, proposes καὶ μὴν ἄγαν ὕπ. ἄ. ἤνυσαν, a suggestion which is worthy of its author. Brunck, Lobeck, Schäfer, and Erfurdt read ἄγαν δ' ὑπερβριθίς τὸδ' ἄ. ἤνυσαν. Elmsley preferred to either of these readings, ἄγαν ὑπ. γὰρ ἄ. ἤν., and adds that his former conjecture, ἄγαν γι, *χὺπερβριθίς ἄ. ἤν.* (compare *χὺπερβριθόεσσα*, Eur. *Suppl.* 344), appears hardly worth mentioning. "If we accept the explanation of the Scholiast, *μίγα καὶ βαρὺ ἤνυσαν οἱ πρῆξαντες τὰ πρὶ τὸν Αἴαντα, ὅ ἐστιν, οἱ αἵτιοι τούτων*, we have no alternative left us except to substitute *δί* for *γί*, in the following sense: *Esto, ut id diis auctoribus fecerint: at nimis grave malum effectum dederunt*. On the other hand, if ἤνυσαν makes reference to the gods, as is most probable, γι must be retained as serving to confirm the truth of the preceding observation: *nimis profecto grave malum perfecerunt*. In support of this opinion, what can be more appropriate than the language of Tekmessa in the verse next following, *sane Pallas, Ulixis gratia, tantum edidit malum?*" HERMANN.

902. *κλεινώπαν θυμὸν*. SCHOL.: *οἷον οὐκ ἐν τῇ φανερῇ, ἀλλ' ἐν σκέτῃ ἥδη βλιπόμενον, καὶ μίλανα, καὶ οἷον κικρυμμένον καὶ δόλιον, καὶ οὐχ ἀπλοῦν θυμὸν ἱφυβρίζει. ἔξωθεν δὲ ἡ κατὰ τὸ δὲ ἡμᾶς λίσσι, ἢ ἡ κατὰ τὸν θυμὸν ἱφυβρίζει ἡμᾶς*. On the form of the adjective *κλεινώπης*, see Lobeck to this verse; on its employment to illustrate mental and moral peculiarities, see note to v. 210, *supra*; Dissen's *Pind.* II. 644; Dobree's *Advv. Blomf. Gl. in Æsch. Pers.* 119; and compare Hom. *Il.* 17. 499, *φρίνας ἀμφιμολαίνας*, Solon. *Fragm.* 31. 6, *μίλαινα φρήν* (as in Hor. *Sat.* 1. 4. 85, *Hic niger est*), M. Antonin. 4. 28, *μίλαν ἡθους*, and the proverbial expression of Pythagoras, *μὴ γυίσσθαι μιλανούρων*, with Plutarch's explanation, *τουτίστι μὴ συνδιατρίβειν μίλασιν ἀνθρώποις διὰ τὴν κακοήθειαν*, *Mor.* p. 12. D. On the accusative with the verb *ἱφυβρίζει*, which Hermann explains by *ἔχει ἱφυβρίζων*, and Ellendt by *ἀποδιπνύει ἱφυβρίζων*, see Jelf's *Gr. Gr.* 583, 156; Bernhardt, *Synt.* p. 119; Matthiæ, *Gr. Gr.* 423. 4. Neither of the explanations hitherto given has, however, satisfied us as to this construction, and we therefore suppose that there is some corruption in the text. The sense seems to be this: *atræ mentis contumelias jacit*; as in Eur. *Phæn.* 180, *αὐτὸ δ' ὅς τὰ δῖν' ἱφυβρίζει πόλις Καπανεύς*; — On the particles *ἡ ἰα*, see p. 116, note to v. 172; Hartung, *Griech. Partik.* I. 444, 451, II. 62, 101; Dissen to *Pind. Isthm.* 7. 3; Brandreth to Hom. *Il.* 5.

416. — πολύτλας ἀνής. "The epithet πολύτλας is not here applied to Odysseus in the same sense as that in which it is employed by Homer, but to signify that he was accustomed to leave nothing unsaid, untried, or undared which could assist the execution of his purposes. Compare the description given of him by our poet in *Philokl.* 633, ἀλλ' ἴσ' ἱκίοντα πάντα λικτά, πάντα δὲ τολμητά." JAEGER. On the omission of the article, see notes to vv. 845, 860, *supra*; Porson to Eur. *Orest.* 1297.

903. μαινομένοις ἄχισιν. SCHOL.: τοῖς διὰ τὴν μανίαν συμβιβηκόσιν. Cf. v. 59, *supra*; *Trach.* 980; Eur. *Phæn.* 1030, ἴφρις ἄχια πατρίδι φόνια. The dynamic dative, in conjunction with verbs or phrases which express mental emotion and the occasion of their outward exhibition, may be rendered by *at* or *on account of*. Cf. vv. 505, 905, 986; Eur. *Troad.* 407; Ar. *Eqq.* 696; Xen. *Anab.* 1. 3. 3, μὴ θαυμάζειτι ὅτι χαλπῶς φέρω τοῖς παροῦσι πράγμασιν; Plat. *Hipp. M.* p. 285. E, εἰκότως σοὶ χαίρουσιν οἱ Λακιδαιμόνιοι. See Jelf's *Gr. Gr.* 607; Krüger to Xen. *Anab.* 5. 5. 24. The more usual construction with the verb γιλᾶν may be seen at v. 79, *supra*.

904. κλύοντες. SCHOL.: τὰ ἄχνη κλύοντες. On βασιλῆς, for which the MSS. La. Γ. Θ. read βασιλῆς, the MS. Dresd. b. βασιλεύς, and the MS. Par. D. βασιλῆς, see note to v. 369, *supra*. In the preceding verse the manuscripts, without exception, exhibit τοῖς, and the editions which follow the recension of Triclinius τοῖσι. When there is no emphasis on the article, this form is rarely found to occupy a position in the verse, in which, to use the words of Hermann, "eam numerus non delitescere patitur." Elmsley, comparing τῷδ' ἄχνη, at v. 896, *supra*, proposed the reading in the text. Hermann prefers σοῖσι.

905. Οἱ δ' οὖν. The common reading is οἷδ', which is retained by Lobeck, and defended by Ellendt, *Lex. Soph.* II. p. 263. The MS. Suidæ Leid. s. v. Βλίσκοντες reads οἱ δ' αὖ. - Cf. *Æd. Tyr.* 669; *Trach.* 329; Bergler to Ar. *Acharn.* 186. On the use of οὖν as a consecutive particle to introduce a consequence based upon the intimate connection between the inference and the premises, and representing them almost as one thought, see Hartung, *Griech. Partik.* II. p. 310; Ellendt, *Lex. Soph.* II. p. 435; Jelf's *Gr. Gr.* 737. 2. — γιλόντων. Cf. Gregor. Cor. p. 175; Thom. Mag. ad v. Χρήσθων; Pierson to Moeris, p. 15; Elmsley to *Iph. Taur.* 1480; Bornemann to Xen. *Anab.* 1. 4. 8; Matthiä, *Gr. Gr.* 198. The imperative endings -όντων for -ίτῳσαν, -έντων for -άτῳσαν, and in the passive and middle voices -εθων for -εθῳσαν, are not, however, invariably preferred by Attic writers. See Krüger to Thuk. 1. 34. 1. On the sig-

nification and construction of the verb *ἰπικαίρειν*, see note to v. 136, *supra*.

906. *Ἰσως τοι, καὶ βλίσσοντα. Spero profecto, etiamsi viventem.* SCHOL.: καὶ νῦν βλίσσοντα εἶπιν ἀντὶ τοῦ ζῶντα· διὸ τὸ χ. πρόσκειται. Cf. v. 1011, *infra*; *Æd. Kol.* 1438; *Philokt.* 1349. The *plena locutio* would be βλίσσοντα φῶς. See Gataker ad M. Antonin. X. 34, p. 380. So at *Elektr.* 1079, the words τὸ μὴ βλίσπειν ἵτοιμα signify *ad moriendum prompta*, i. e. *mortem non defugiens*.

907. *ἐν χρεῖα δόρος.* "*Quum indigebunt ejus hasta, i. e. virtute ejus bellica.* Cf. Eur. *Rhes.* 601, οὔτε σφ' Ἀχιλλίως οὔτ' ἄν Αἴαντος δόρου μὴ πάντα πέρσαι νυῦσταθμ' Ἀργείων σχίσθαι. The expressions *ἐν χρεῖα τινὸς εἶναι*, *χρεῖαν τινὸς ἔχειν*, *εἰς χρεῖαν τινὸς ἰλθῆναι*, denote, wherever they occur, *indigere*, *opus habere*, or *destitutum esse aliqua re*. Cf. *Philokt.* 162, 1004; Eur. *Hek.* 976; *Med.* 1319; *Andr.* 368; *Suppl.* 115, 191; *Alkest.* 722." WUNDER. A more exact rendering would be, *in the need or press of battle*. That *δόρου* is often used metaphorically in the meaning of *war or battle*, may be learnt from Hom. *Il.* 16. 57, 708, and the numerous instances which Valcknäer to Eur. *Phæn.* 762 has collected from the writings of the Tragic Poets. Compare Polyb. 4. 52. 3, καὶ τὸ δόρου κηρύκσιον *πίμπειν πρὸς τινα*, *to tender war and peace*.

908. *Οἱ γὰρ . . . ἐκβάλῃ.* The MS. I. reads *ἐκβάλαι*. See note to vv. 107, 531, *supra*. Krüger, *Griech. Sprachl.* 54. 17. 3, observes correctly, that the conjunctive without *ἄν* is more frequently found after *πρὶν* and *μήχρ' (εἰ)* than the other temporal particles, especially in Thukydides and the poets. *Πρὶν ἄν τις ἐκβάλῃ* would signify, *priusquam forte amiserit*, which is not the meaning of the poet; *πρὶν τις ἐκβάλῃ* expresses, on the contrary, this thought, *tum demum, quum amisit*. "In the ancient editions, and in those of Brunck, Lobeck, Schäfer, and Erfurdt, a comma is very improperly interposed between *ἔχοντες* and *οὐκ ἴσασι*. These three words signify *do not know that they have*. Bothe omits the comma, but adopts Brunck's version: *nam stulti bonum tenentes manibus, non ante id animadvertunt, quam amiserint*. We should not have noticed this error in the punctuation of this passage, if we did not wish to call the attention of our readers to the construction of *εἶδα*, to which we shall have occasion to advert in our note on v. 1025. Cf. vv. 1099, 1254. See, also, *Æd. Kol.* 797, with Brunck's note." ELMSLEY. We do not object to the construction *ἔχοντες οὐκ ἴσασι* in the sense proposed by Elmsley, *habere se nesciunt*, but, on the other hand, would also state that the comma after *ἔχοντες* is perfectly admissible, and allows the same construction of the words as that which.

has been explained above. For the words before us would, if the punctuation of Lobeck were retained, be equivalent to *ἔχοντες, οὐκ ἴσασιν ἔχοντες*. The consideration which should press most strongly on the student is not how certain words *may be* constructed, but how the sense of the passage and the intention of the writer *require* them to be constructed. Hence, whilst at one place the interpretation *nesciunt se habere* might be the most appropriate, at another, the rendering *quum habeant, habere se nesciunt* might be yet more suitable. With the sentiment contained in these verses, the editors compare Plat. *Rep.* 432. D, *ἄσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε ἔχουσι*. Liban. *Epist.* MDCCIV. 684, *κείμενοι ἐν χερσὶν οὐκ εἶδώς, δὲ γινώσκονται ἀπαιθόν*. Pythag. *Carm. Aur.* 55, *ἀγέθων πύλας ὄντων οὐκ ἰσορῶσι*. Plant. *Captiv.* 1. 2, *tum denique homines nostra intelligimus bona, quum, quæ in potestate habuimus, ea amisimus*. Ego, postquam gnatus tuus potitu' st hostium, expertus, quanti fuerit, nunc desidero. Horat. *Od.* 3. 24. 31, *virtutem incolumen odimus, sublatam ex oculis quærimus invidi*. Shakspeare, *Much Ado about Nothing*, Act IV. Sc. 1 :

“ For it so falls out

That what we have, we prize not to the worth
Whiles we enjoy it ; but being lacked and lost,
Why then we rack the value, then we find
The virtue that possession would not show us
Whiles it was ours.”

910. Ἐμοὶ . . . γλυκύς. SCHOL. : μᾶλλον ἡμοὶ πικρὸς τίθησκιν ἥπερ ἐκείνοις γλυκύς· ἵπσι ἂν ἰπιθύμῃ ἔτυχιν· οὐκ ἂν οὖν ἐπιγγιγῶν αὐτῷ οἱ ἰχθῆροι, ὡς αὐτοὶ τῆς ἀπωλείας αἴτιοι γινόμενοι. The MS. La. reads ἦ. “Musgrave compares Hom. *Il.* 1. 117, βούλομ' ἐγὼ λαὸν οἶον ἔμμεναι, ἢ ἀπολείσθαι. Brunck and Erfurdt are silent. Would not a better sense be produced by reading *εἰ κείνοις γλυκύς*? We have already proposed the same correction in v. 179, *supra*.” ELMSLEY. Nitzsch, to Plat. *Ion.* p. 69, takes offence at the omission of the comparative μᾶλλον, and asserts that the particle ἦ is not comparative, but disjunctive: *mihi acerba sive illis dulcis ejus mors acciderit, ipsi vero felix fuit*; and that the stress of the sentence is laid upon the copula δέ, αὐτῷ δὲ τρεπνός. This explanation would require that ἦ should be placed twice. His objection to the ellipse of μᾶλλον is shared, as it would seem, by Elmsley, who, through that excessive partiality for the particle *εἰ* which he has betrayed both at v. 179, *supra*, and in his note on *Æd. Tyr.* 112, has proposed an emendation which accords but poorly either with the meaning of the passage or the character and disposition of Tekmessa. Absorbed in the exclusive ut-

terance of her own feelings, she simply states that the death of *Aias* has brought more anguish to herself than pleasure to his enemies. According to Elmsley's correction, the sense would be, *If it is gratifying to them, and pleasing to him, it grieves me.* The common reading, which is defended by Eustathius, p. 1521. 42, and Suidas, s. v. Γαῖῶνες, is equivalent to ἐμοὶ πικρὸς τίθησιν, καὶ μᾶλλον πικρὸς, ἢ πίνεις γλυκύς. That the comparative ἢ is sometimes used after μᾶλλον omitted, may be learnt from Hom. *Il.* 11. 319, Τρωσὶν δὲ βόλισται δούναι κρείττος ἥσπερ ἡμῖν. Hdt. 9. 26, οὕτω οὖν ἡμᾶς δίκαιον ἔχουν τὸ ἴσιον κίρας, ἥσπερ Ἀθηναίους. Lysias *de Aff. Tyr.* 1, ζητοῦσι κτεδαίνειν ἢ ἡμᾶς πείθειν. Cf. Jelf's *Gr. Gr.* 779, *Obs.* 3; Ellendt, *Lex. Soph.* I. p. 757; Schafer ad Bos. *Ell. Gr.* p. 758; Kritz to Sallust. *Cat.* VIII. 1; Matthiä ad Cic. *pro Rosc. Amer.* 20. 55; Arnold to Thuk. 3. 23, upon whose observations Göller remarks, "*Ad comprobendam omissionem adverbii μᾶλλον nihil valet locus Soph. Ai.* '966 (910), quem Arnoldus adfert, ubi positivus πικρός; accipiendus est pro comparativo ea ratione quam Hermannus ad Vig. p. 884 sq. exposuit."

912. ὅσπερ ἤθελεν. Wunder remarks upon these words, that they might have been omitted, *salvo sensu*, on account of the preceding expression ὡς ἡράσθη τυχεῖν. We most heartily wish that all such criticism had been spared. Sophokles says nothing, "quod salvo sensu omitti poterat." The slightest attention to the meaning of Tekmessa will indicate the reason which induced the poet to emphasize the thought she was anxious to express by the apparent repetition of it which these words contain. See v. 650, *supra*, and compare v. 1058, below; *Elektr.* 519; *Æd. Tyr.* 338; *Antig.* 468. On the genitive with ἡράσθη, see Jelf's *Gr. Gr.* 498.

913. Πῶς δῆτα . . . πάντα; This and the four following verses are given to the Chorus in Aldus and some few manuscripts; how incorrectly may be learnt from the word σίγησον at v. 919. The MSS. La. pr. Lb. Γ. Δ. and Aldus read εἰ δῆτα, which is preferred by Porson, *Pref. ad Hek.* p. xxxi., who corrects the remainder of the verse as follows, εἰ δῆτα τοῦδ' ἔν' ἰγγιλιῶν ἂν πάντα; Elmsley, *Cens. Porsoni Hek.* p. 72, conjectures that the true reading is τοῦδ' ἂν ἰγγιλιῶν ἂν πάντα. The common reading is unobjectionable. Porson's assertion, to Eur. *Hek.* v. 1214, that the Tragedians do not say ἰππιγγιλιῶν κατὰ τινος is sufficiently disproved by Lobeck, who cites *Elektr.* 835; *Philokt.* 328; *Æd. Kol.* 1339.

914. Οὐκ. See Jelf's *Gr. Gr.* 611, and on the sentiment consult note to v. 895, *supra*. — οὐκ κίνοισιν, οὐ. "This use of the negative particle is elegant. See our observations on v. 444, *supra*. The second οὐ is commonly followed by ἀλλά. Cf. Ar. *Acharn.* 421; Demosth. *De Fals. Leg.*

pp. 372. 13; 399. 24; 413. 16; 421. 17, &c. Sometimes, however, as in the passage before us, this is not the case. Cf. Ar. *Ran.* 1308; Menander ap. Athen. p. 434. C." ELMSLEY. See Matthiä, *Gr. Gr.* 608; Krüger, *Griech. Sprachl.* 64. 5. 4.

915. Πρὸς ταῦτ' . . . διοίχεται. "These three verses, for two conclusive reasons, ought long since to have been banished from the text. The first is, that they contain an unnecessary and offensive repetition of a sentiment which has already been expressed with far more emphasis and power at the commencement of this address; and the second is, that they destroy the metrical correspondence of the verses in this interchange of dialogue and lamentation between Tekmessa and the Chorus. For in this portion of the play, the verses from line 824 to 875 form a system, whose distribution into song and dialogue is repeated in a precisely similar arrangement of the verses which commence at line 876 and terminate at line 914." SCHÖLL. — *in κινῶς*. Equivalent to *κινῶς*, i. e. *ματαιῶς*. See Jelf's *Gr. Gr.* 622. I. a. — 'Ἄλλ' ἰμοὶ . . . διοίχεται. Lobeck compares *Trachin.* 41, πλὴν ἰμοὶ πικρὰς ὀδῖνας αὐτοῦ προσβαλὼν ἀποίχεται.

As these are the last words uttered by Tekmessa, we take the present opportunity of calling the attention of our readers to the exceeding beauty of the poet's delineation of her character. It is difficult to exaggerate the touching perfection which so often blesses the world in the form of woman, but we doubt exceedingly if a higher ideal of the feminine nature can be found than the gentle and devoted "spear-won bride" of Aias. How vulgar are his heroisms when placed in contrast with her retiring modesty and grace! How preëminent and entire her love! One thought alone occupies her mind, one hope alone is busy at her heart, from which one prayer whose purport never varies rises to the gods, — the preservation and the safety of her most beloved Aias. On his life her all of earthly happiness depends. Her parents had long since perished amid the horrors of a siege which had reduced her ancestral home to desolation; she has no other protector against the contingencies of the most unhappy of all earthly fates, and the vindictive malice of her husband's foes. Who, in reading her appeal to Aias, and more especially the beautiful lines, *Τίς δῆτ' ἰμοὶ γίνοιτ' ἂν ἀντὶ σοῦ πατήρ; Τίς πλοῦτος; ἰν' εἰ παῖς ἔγωγ' εὐζομαι* (vv. 493, 494), can fail to recall the language of Andromache (*Il.* 6. 429), immortal as the passion which inspired its utterance, *Ἐκτορ, ἄταρ σύ μοι ἴσσι πατὴρ καὶ πότνια μήτηρ* "Ἦδε κασίγνητος, σὺ δὲ μοι θαλὴρ παράκοιτις? When imminent danger threatens the life of him upon whom her whole hope and love are fixed, how beautifully does she recall, with

some violence to the modesty which breathes in all she utters, the "tender grace of a day that is dead," in the pathetic allusion to the past enjoyments of their mutual love (v. 495 sq.). What words could portray more strikingly the exquisite and most womanly attributes of her character than her own language at v. 465, which we present in the translation of Professor Felton:—

"And therefore, ever since

Thy bed I shared, my thoughts dwelt lovingly on thine."

This love knows neither diminution nor eclipse. However harsh the words of Aias, she is neither chilled by his silence nor overawed by his threats: her one, long, earnest prayer is for *his* life and welfare. With the thoughtfulness of a true mother's love, she removes her little son from the presence of his raging father, and for so doing is subsequently rewarded with the expression of her husband's thanks (v. 511). Let us, moreover, notice the trusting confidence of her true, woman-like affection. Without a thought of the necessity for additional corroboration, she implicitly believes and confidently reaffirms every statement that the hero in his darkest moments makes. She not only exculpates him from blame, but shares his resentment against his foes, and, long after Aias in the full possession of his faculties had ceased to reiterate his former charges against the Atreidai and Odysseus, heaps imprecations upon them, as, to her thought, the murderers of her lord. And when the catastrophe has happened, how real and sincere her anguish! How characteristic of such love as hers that she should welcome the remembrance, that, after all, Aias had perished, not by the machinations of his foes, but of his own free choice, and that this event, notwithstanding the legacy of anguish it had bequeathed to her, was pleasant to himself (v. 910). We feel it a relief that the poet has not attempted to depict the fulness of that grief which Tekmessa buried in her Aias's grave; that he has simply foreshadowed it in the simple words, the last she utters in this play, *Αἴας γὰρ αὐτοῖς εὐκρίτ' ἴστίιν. Ἀλλ' ἰμοὶ λιπὼν ἀνίας καὶ γόους διοίχεται* (v. 916 sq.). In all this, there is nothing excessive or misplaced. Sophokles has drawn entirely from nature, and all he writes is founded on its truth. The purity, the firmness and depth of soul, the impassioned eloquence, and, above all, the sustained affection which, whilst it meets us first and leaves us last, gives form and substance and grace and the breath of life and love to every part of the poet's conception, conspire to render Tekmessa our ideal of female loveliness and truth. And for the consolation of those who are concerned at the false and senseless attacks which some detractors so con-

tinually urge against the modesty and virtue of female life in ancient days, we cannot forbear repeating, that the Sophoklean delineation bears the character of exactest portraiture. It is evident that the poet paints from life; the countenance may have been made to shine, and the raiment made white and glistening, —

“The idea of her life has sweetly crept
Into his study of imagination,
And every lovely organ of her life
Has come apparelled in more precious habit,
More moving delicate, and full of life,
Into the eye and prospect of his soul,
Than when she lived indeed,” —

but the identity of face and form with that of the source from which he drew is still left evident to all.

918. Ἰὼ μοί μοι. SCHOL.: διὲ γινίσθαι βόην, ἣν ἀκούσας ὁ χορὸς, ἐφίστησι γνωρίζει τὸ φθίγμα τοῦ Τυόκρου βοῶντος.

920. ἄτης τῆσδ' ἐπίσκοπον μίλος. SCHOL.: σημαντικόν, ἴφθρον, οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἰστοχασμίνον. HESYCHIUS: ἐπίσκοπα· τὰ συγχάνοντα τοῦ σκοποῦ. “The word ἐπίσκοπος denotes strictly ὁ ἐπὶ σκοποῖν βάλλον. Accordingly, we find τοξότης ἐπίσκοπος and ἐπίσκοποι οἰστοί, Themist. XVIII. 217. B (see Wernsdorf to Himer. *Ecl.* XIV. 3; Wyttenbach to Julian. p. 161 sq.; Jacobs to Achill. Tat. p. 573); and hence there seems no impropriety in applying it as an epithet of things, *quæ cum aliqua re congruunt eique consentanea sunt.*” LOBECK. Musgrave aptly compares Æsch. *Eum.* 902, XO. τί οὖν μ' ἀνωγας τῆδ' ἰφθυμῆσαι χθονί; AΘ. Ὅσοῖα νίκης μὴ κακῆς ἐπίσκοπα. With the genitive, compare v. 154, *supra*; Plat. *Gorg.* 465. A, τοῦ ἡδῖος στοχάζεσθαι. Jelf's *Gr. Gr.* 506.

921. Ὡ φίλτατ' Αἴας, κ.τ.λ. Teukros, who had been detained from repairing, immediately upon his return from Mysia, to the tent of Aias, in consequence of his detention and violent treatment by the Grecian soldiers, and who probably had not thought it necessary to accelerate his movements on account of the measures which, in compliance with the friendly admonitions of Kalchas, he had already taken to secure the confinement of Aias, now appears and learns that he has come too late to save his brother's life. Great as was the shock of news so contrary to the hopes with which he came to seek his presence, it is nevertheless to be observed that the sight the dead body inspires no burning thirst for vengeance on the men whose injustice had driven Aias to the commission of the fatal deed, but

only solicitude for the future fate of the young Eurysakes. Some critics have contended that his appearance in this tragedy is altogether unnecessary, and that the part he plays is suited only to the "novum πάθος" of a second tragedy (see Schöll. pp. 521, 528 sq.), whilst others pronounce him a mere loquacious brawler. We reply, that Sophokles had no choice left him in the matter. However wide the scope which was permitted to the dramatists in individual matters of detail, they had no power to set the myths upon which their tragedies were built completely at defiance, and their excellence was tested by the skill with which, in the evolution of their plays and the subjective operations of their own minds, they adapted and interwove the objective details of the traditionary legend. How, then, could Sophokles, in a tragedy founded upon the insanity and death of Aias, where he had introduced a chorus of Salaminians, Tekmessa, Eurysakes, Odysseus, and the Atreidai, have omitted his own father's son, whom every one of his hearers knew to have accompanied Aias to Troy, to have fought by his side, and to have retired, self-banished, from his ancestral home, on account of the unjust blame imputed to him in connection with his brother's act of self-destruction? The only point, therefore, really meriting discussion is the character and part assigned him by the poet in this play. How judiciously he is represented to have started on his foray upon the conclusion of the contest respecting the armor of Achilles (for his presence in that assembly is evident from v. 1079, below), we have already pointed out. That the cyclic poets could have adopted any other course seems scarcely credible. For by what gifts of mind or means of persuasion could he have been portrayed as able to avert his brother's death? In the play before us, at all events, the tears and prayers addressed to Aias for that object by Tekmessa and the Chorus are assuredly enough to prevent our wishing that those of Teukros, which would have been equally ineffectual, had been superadded. His eager and earnest anxiety to serve his brother in his hour of grief is sufficiently set forth, and the objection urged against the depth and sincerity of his fraternal love, on account of the delay which happened in his progress to the presence of Aias, is at once removed by the recollection of his entire ignorance of the suicidal purposes he entertained, and by considering that the period of his detention in the camp was occupied in the warm defence of his calumniated brother, in an eager refutation of the slanderous stories with which he was on all sides assailed,—in exposing his own life to the most imminent peril by his affectionate efforts to disarm the hostility of the Greeks. Throughout the whole progress of the play, repeated expressions

have depicted the anxiety with which his arrival had been expected by Aias and the Chorus. In the hottest pressure of his sorrows, Aias had vehemently demanded the presence of his brother (v. 329); when confirmed in his unhappy purpose to deprive himself of life, he makes renewed mention (v. 538) of the absent Teukros, as the perpetual and fearless guardian of his wife and child, and enjoins upon the Chorus (v. 652) that they should convey to him his wishes upon this point, and his injunction that he should manifest kind feeling to themselves; and lastly, in his dying speech, he implores Zeus (v. 784 sqq.) to send intelligence of his death to Teukros, that his remains might not want the honor of a tomb. At v. 762, Tekmessa commands the Chorus to hasten the arrival of Teukros, and again, at v. 871 sqq., betrays her extreme anxiety for his presence and the consoling support of his good offices, in the words, *Τίς σε βαστάσει φίλων; Ποῦ Τιῦκρος; ὡς ἀκμαῖος, εἰ βαίῃ, μέλοι, πιστῶν' ἀδελφὸν τόνδε συγκαταρμήσει.* The whole action of the play at this point is suspended in eager expectation of the arrival of the hero to whom Aias had so emphatically committed all his nearest interests. How faithfully he fulfilled his trust, how successfully he accomplished all the dying wishes of his brother, will be apparent as we proceed. As to his character, we would observe in brief, that, whilst in some respects he closely resembles Aias, he is represented as of a sweeter and softer disposition, as a sincere worshipper of the gods, as devoid of haughtiness, and, indeed, of self-reliance, unless assured that the position he may take accords *εἰς τὴν δίκαιον* (v. 1069). Schöll, p. 563, has correctly said, *Er ist sichtbar ein Charakter von grösserer Klarheit und Gütigkeit*, and he might have added, *but of less power, intensity, and depth*. Between the two there is an antagonism of character so clear and sharp as to be evidently intentional. In those points in which Aias is preëminent, Teukros is inferior, — that is, in strength, endurance, self-confidence, and pertinacity of purpose; whilst the virtues which adorn the latter — gentleness, kind feeling, reverence for the gods, and self-restraint — are wholly wanting in the former. They both agree in their hatred of all authority and their contempt for feebleness of mind or body. Were the lights and shades which are so prominent in each blended and united into the formation of one character, “non homo, sed deus, evaderet.” As it is in the nature of Greek tragedy to select for its heroes men of superior excellence and dignity, who yet labor under some one fault or foible, by which, however illustrious in other respects, they are hurried to destruction, it is an admirable proof of the consummate art of Sophokles that Teukros should be represented as achieving success

and glory in virtue of his possessing those qualities of character in which Aias is deficient. Of his bravery there was the less need of special illustration, on account of his own desire to exhaust every term of eulogy in setting forth in this respect the surpassing excellence of Aias. A modest allusion to the part he bore in connection with his brother in repelling the attack of the Trojans upon the Grecian ships (v. 1226) is sufficient to quiet every doubt that has been suggested here. Nevertheless, this mild and genial man shrank from no danger in the execution of his brother's commands, and speaks in no affected terms of the honor he should acquire if compelled to sacrifice his life on his behalf (v. 1248 sqq., ἵππ' ἐκάλόν μοι τοῦδ' ὑπερπενομένην θανάτῳ, κ. τ. λ.). The introduction of such a character was a necessary supplement to this play; for as every tragedy, by a beautiful law of Grecian art, is required to terminate with some abatement of the intense feeling its more pathetic details had elicited, — in a certain kind of reconciliation, if we may so speak, between the auditor and the suffering whose representation he has witnessed, — and it was in the very nature of Aias to cherish his antipathies with the most obdurate and invincible pertinacity, it became absolutely essential for the poet to introduce a character who, by harmonizing all angry and tumultuous emotion, should conduct the action to a peaceful and satisfactory termination. Hence, then, the observations of Schöhl respecting the necessity for a new *πάθος* are either incorrect or greatly overcharged. The single circumstance that Teukros makes his brother's calamity his own, is sufficient evidence of his *πάθος*. For the sake of that dear object he endured all things, submitted to every insult, and considered himself more than compensated by the attainment of his burial. A last objection yet remains: — that, in the strife between Teukros and Menelaos, many things are said which are altogether impertinent to the present tragedy. To some extent this may be true; but we must not forget how important a part this very circumstance enacted in the delineation of the characters of those who make their appearance at the close. In order to exhibit to the eyes and ears of all the pusillanimity and cowardice of Menelaos, the poet designedly describes him as pouring forth vituperation and complaint unworthy of a king. Nor is Teukros made so free from all infirmity as not to be betrayed, by the fervor of his zeal and love for Aias, into some extravagances of language and deportment. But it cannot be inferred from this that a new *πάθος* has been introduced. For, on the intervention of Odysseus, a tomb is conceded to Aias, not on account of the justice or propriety of his behavior to the Greeks, but on account of old recollections of his desert and heroism. See

v. 1274 sqq. Why it should be asserted, on account of the manner in which Teukros returns the insults of Menelaos, that the action becomes languid, and may be said to break down altogether, we do not see, especially since the original cause of quarrel, the sepulture of Aias, is kept conspicuously in view even in the most violent passages of the wordy war, and it was esteemed the highest impiety and injustice to restrain the dead from burial (v. 1094 sqq.). It will occasion our readers much surprise, that German critics of unparalleled learning and sagacity should charge it as a fault upon our poet that he has deviated from the tragic *ἰδία*, and should forget, that, if he had not pursued this course, he would have sunk into the languor and inanity of the tragedies of the French dramatists, whose damning error is, that the general *ἰδία* is barren of all *ὁλῆ καὶ ἱκανα*. — ᾧ ζύναιμον ἔμμα. Wunder compares *Elektr.* 903, *συνήθεις ἔμμα*, and other examples collected by Matthiä, *Gr. Gr.* 430. Add *Philokt.* 172. Klausen to *Æsch. Choeph.* 218, after remarking that *Ἰσμήνης κἀρα* is periphrastic for *Ἰσμήνη*, adds, “Eadem ratione interit propria verborum notio in ζύναιμον ἔμμα, *Soph. Ai.* 921.” See Fischer ad Well. *Gr. Gr.* pp. 269 – 290; Jelf’s *Gr. Gr.* 442. d.

922. Ἀρ’ ἠμπολόηκας. SUIDAS: *ἐπώλησας, ἐκίρδανας. λίγισται δὲ καὶ ἐπὶ φαύλου τροπικῶς ἀντὶ τοῦ περιποιήσας. Ἄρ’ ἠμπολόηκας, ὥσπερ ἡ φάτις κρατιῖ.* “Since the general signification of *ἐμπολῶν* is *ἐμπορεύσθαι* or *πραγματεύσθαι*, we may assume that it might have been employed in the meaning it evidently bears in this passage, *ἀρα πώραγας, ὥσπερ ἡ φάτις κρατιῖ.* In the same manner, Hippokrates *de Morb.* IV. 12, p. 608. E, T. VII. p. 358, T. II. (ed. Kühn.), *ἢν τοῦ ἀποσάτου μὴ διαχωρίοντος κρασίη μία τῶν ἄλλων ἱκμάς, κάλλιον ἐμπολήσει ὁ ἄνθρωπος, melius se habebit*, in the same sense as the expression *βίλτιον ἀπαλλάσσει.* Id. *Epidem.* VI. 716, 719, T. III. So, too, apparently, in *Æsch. Eum.* 622, *τὰ πλεῖστ’ ἐμύϊμον’ ἠμπολοηκώς.* LOBECK. The Scholiasts interpret in nearly the same words as those of Suidas. Matthiä ad Eur. *Kykl.* 254 renders, *An lucrum fecisti*, i. e. adeptusne es id, quod optabas et in lucro ponebas? Hermann approves the translation of Lenting to Eur. *Androm.* p. 244, *Ἄρ’ ἠμπολόηκά σ’*, *Num te morando prodidi, nec tuam vitam servavi?* *Ἐμπολῶν* is strictly *lucrum vendendo facere*, and thence, in a more general sense, *emere*; but also *venum dare*. See Polluc. III. 124; VII. 9. HESYCHIUS: *ἐμπολῶ· πραγματεύεται. ἠμπολόησιν, ἀπίδωτο.* Johnson’s Scholiast writes as follows: *ἀντὶ τοῦ ἀπημπολόηκας, ἥγουν πώραγας, πρεδίδωκας.* None of these explanations are entirely satisfactory. We think, from the language of Teukros at v. 970, *infra*, *Ἄρ’ ἐξίπνυσας*, and from

Eur. *Phæn.* 1228, where ἀτιμωλῶν ψύχην evidently means *to barter away life*, that the verb ἠμπόληκας would be best rendered, *vitam cum morte commutavisti*.

927. Τί γὰρ . . . Τροάδος; SCHOL.: καὶ πρὶν ἀκοῦσαι τῶν ἰντολῶν ὁ Τυῖκρος, ἰδιῶς τὴν περὶ τὸν παῖδα κηδεμονίαν ἀφ' αὐτοῦ φρονίμως. The tyro will observe that two or even more interrogatives, without the copula, may be connected with one predicate. Cf. vv. 101, 1129; *Philokl.* 42; Jelf's *Gr. Gr.* 883. 1; Matthiä, *Gr. Gr.* 630. 1. — On κυρεῖ, see notes to vv. 9, 314, *supra*.

929. ὅσον τάχος. "The Schol. Ven. IX. 193 observes, ὅσον τάχος Ἀττικοί, ἡ δὲ συνήθεια ὡς τάχος. Both forms are found in the Tragedians." LOBECK.

930. Δῆτ' αὐτὸν ἄξις διῶρε. "The Scholiast to v. 947 supposes that these words are addressed to Tekmessa. If this opinion is correct, we must suppose that the injunction ἴδ' ἐκκάλυψον in that line is laid upon some servant or attendant of Teukros." WUNDER. "No editor has noticed this instance of a trimeter iambic beginning with a word which cannot commence a sentence. The true reading seems to be, Διῶρε' αὐτὸν ἄξις δῆτα." ELMSLEY. "Beware of making any alteration. For when a sentence commences at or near the close of a verse, the metre of the two verses is so closely connected, that, both at the termination of the first and the commencement of the second, a license is permitted which is not granted under other circumstances except in the middle of the senarius. See my *El. de Metr.* p. 118 sq. A very analogous example occurs below, v. 1033, Καὶ σοὶ προφρονῶ τόδε μὴ λάπτειν, ὅπως | μὴ τόδε, κ.τ.λ. There the particles ὅπως μὴ cohere so closely, that the sense will in no way bear their separation from each other. Why has not correction been thought necessary in this instance? Is it that the particle μὴ is not regarded as one of those words which are incapable of being placed at the beginning of a verse? Add Eur. *Hipp.* 1391. At *Ced. Tyr.* 1084, οὐκ ἂν ἐξέλθοιμ' ἔτι | ποτ' ἄλλος, Elmsley has fallen into the same mistake." HERMANN. See Dindorf's note to Ar. *Nub.* 399. In the following verse, ὡς κινῆς σκύμνον λιαίνης, Tekmessa is called a lioness, as the wife of Aias. SCHOL.: καλῶς τῇ παραδείγματι χρῆται· οἱ γὰρ κυνηγοὶ τηρεῦσι τὸν καιρὸν, ὅποτε ἱερῆμοι τῶν μητίεων γίνονται οἱ σκύμνοι. κινῆς κατὰ πρόληψιν. See Lobeck to this verse.

932. Τοῖς θανοῦσί τοι . . . ἐπιγγιλᾶν. "In all probability this was a proverbial expression. Ἐπιμβαίνουσιν, ὃ δὲ λίγεται, κειμίνους, Aristid. *p. quatuorv.* T. II. 265; Philostrat. *V. Soph.* I. 32. 625; τοῖς πιπτωκόσιν ἐπιμβαίνουσιν, Liban. *Decl.* T. IV. 178." LOBECK.

934. τοῦθι . . . μίλιν. See note to v. 653, *supra*.

935. ἀνὴρ κείνους. The MSS. Γ. Θ. read *κεῖνους*; the MSS. La. Lb. *κεῖνα*. On the inferential force of the particle *ὅν*, see Jelf's *Gr. Gr.* 737. 2; Porson to Eur. *Med.* 585; and compare *Philokl.* 1306; *Æd. Kol.* 1199; *Æsch. Choeph.* 95.

938. 'Οδὸς θ' ἰδῶν πασῶν. This is the reading of the Membranæ and the majority of the MSS. The MSS. La. (eraso á) Lb. Γ. Δ. read *ἀπα-εῶν*. Turnebus has edited *ὁδὸς τ' ἀνιάσασα δὴ πασῶν ἰδῶν*, which is supported by the authority of one or two manuscripts. Brunck, on account of the absence of the cæsura in the common reading, prefers *ἰδῶν θ' ἀπα-εῶν ἰδὸς ἀν. δή*.

939. ἦν δὴ νῦν ἴβην. "The Edinburgh Reviewer (Vol. XIX. p. 79) observes, that the metre requires *νῦν* to be considered as an enclitic. See a note on *ἄκουε δὴ νυν* in the *Mus. Crit.* Vol. II. p. 189." ELMSLEY. The note referred to, from the same pen, is to Eur. *Iph. Taur.* 1009: "*ἄκουε δὴ νυν*. Scribendum *δένυν*, ut in *Orest.* 231, 1179; *Ar. Ran.* 372. Eadem correctio fiat infra 1145; *Suppl.* 857; *Iph. T.* 753; *Kyhl.* 440; *Hel.* 1041; *Ion.* 1539; *Herakl. Fur.* 1255; *Soph. Elektr.* 947." More correctly a writer in the *Phil. Mus.* I. 227: "In *δὴ νυν* after an imperative, *νυν* is always enclitic; in *νῦν δὴ* or *δὴ νῦν* with an indicative, it always bears the meaning of time." See Jelf's *Gr. Gr.* 719, 720. 2. — On the accusative ἦν sc. *ἰδόν*, see notes to vv. 42, 836, *supra*.

942. 'Οξεία . . . θιοῦ τινός. SCHOL.: οὐ ποινῶς τὸ ἐξὺ ἐπὶ τῆς φήμης, ἀλλ' ὁρμὴν ἰσχυρὴν ἐπὶ τοῖς ἀξιωματικοῖς προβιβηκίσι. τὸ δὲ ὡς θιοῦ, ἦται ὡς ἀπὸ θιοῦ, ἢ ὡς περὶ θιοῦ· τοῦτο δὲ πρὸς τὴν φήμην μόνον, ἐπὶ γίνεσθαι βλάβεσθαι διὰ τῶν ἐξῆς. "Read *θιῶν τινός*. The tragic poets usually say *θιῶν τις* rather than *θείς τις*. See vv. 430, 1001; *Æd. Tyr.* 42, 396; *Antig.* 598; *Trach.* 119; *Philokl.* 196; *Elektr.* 696. In the same manner *ἰχθρῶν τις* is better than *ἰχθρός τις*, *φίλων τις* than *φίλος τις*, etc." ELMSLEY. In opposition to this dictum, Lobeck cites Hom. *Od.* 10. 141; Pind *Isthm.* 8. 21; Apollon. Rh. II. 438; *Theokrit.* 20. 20; and a number of passages from prose-writers, not one of which is to the point, as Elmsley's observation is limited to the Tragedians. See, however, *Æsch. Agam.* 672, *θείς τις, οὐκ ἄνθρωπος, αἰῶνες θυγών*, Eur. *Med.* 248, *ἢ πρὸς φίλον τιν'*, and consult Bast. *Ep. Crit.* p. 214. Matthiä, *Gr. Gr.* 230. The true distinction is that laid down by Hermann: "Ita recte dicas (*θιῶν τις*), servari aliquem ab aliquo deorum, ubi quum sponte intelligatur, deos esse, qui servant hominem, illud tantum spectatur, non illum certum quendam, sed aliquem deorum esse. Sed ubi deum esse, non hominem dicere voles, singulari uteris."

— “To *ὡς* *θεοῦ* *τινός* supply *βάζοντες*, in the same way as at *Trach.* 768, *ἀετίκολλος ὥστε τίκοντας*, the participle *καλλῶντος* is to be understood, and render, *celeriter velut deo divulgante percrebuit mortis tuæ fama*. Allusion is doubtless made in these words to the prayer of Aias to Zeus at v. 784, above, Πίμψον τιν' ἡμῖν ἄγγιλον, κακὴν φάσιν Τύσπερ φέροντα, and the swift rumor testifies to the fulfilment of his dying supplication.” LOBECK. On the genitive σου, see note to v. 220, *supra*.

944. δέιλαιος. The MSS. La. Lb. Γ. Δ. Θ. and Aldus read *δύστηνος*.

947. Ἴδ' ἐκπάλυψον. SCHOL.: πρὸς τὸν χορόν φησιν ἢ τινὰ τῶν θεαόντων· ἡ γὰρ Τίκμησσα ἐπὶ τὸν παῖδα ἀπήι. See note to v. 930, *supra*. With the general sentiment, Lobeck aptly compares Eur. *Med.* 1311, ἐκλύει ἄρμούς, ὡς ἴδω διαλυῖν πακόν. *Hippol.* 803, ἐκλύσας ἄρμούς, ὡς ἴδω πικρὰν θίαν.

948. Ὡς δυσθίατον . . . πικρᾶς. Eustathius, p. 409. 45, ὁ Σοφοκλῆς ἐν στίχῳ ἐπὶ οὐκ ἄκησι διπλὴν θίσθαι συντάξις, εἰπὼν, ὃ δυσθίατον ὄμμα καὶ τόλμης πικρᾶς. ἔχων γὰρ φάναι, ὃ δυσθίατον ὄμμα καὶ τόλμη πικρά, ὅμως ἐξήλλαξε τὴν φράσιν διὰ τὸ καὶ οὕτω καὶ οὕτω δύνασθαι λήγισθαι, εἶον, ὃ δυσθίατου καὶ ὄψις καὶ τολμήματος, καὶ πάλιν, ὃ δυσθίατος ὄψις καὶ τόλμημα. “So also Theokrit. XV. 124, ὃ ἔβινος, ὃ χερυσιός, ὃ ἐκ λιυκῷ ἰλίφαντος αἰστώ . . . φέροντος. Tryphiodor. 395, ὅμοι ἱμῶν ἀχίων, ὅμοι πατρῶϊον ἄστν. Liban. *Declam.* T. IV. p. 1015, ὃ κάλλους υἱῶν, ὃ πλοκάμων ὄρα, ὃ προσώπου χάριτις, ὃ στήρων φιλάτων. Eur. *Med.* 496, φῦ διζῆ χιρ', ἥς ἐν πόλλ' ἱλαμβάνου, καὶ τῶνδε γονάτων. In this last example, however, another construction may be obtained by erasing the comma after ἱλαμβάνου.” LOBECK.

949. κατασπίρας. SCHOL.: δαιμονίως καὶ τὸ σπείρας, οἶον, ἀρχὴν κακῶν παρασχών· ἢ τὸ σπείρας ἐπὶ πλήθους κακῶν ταυτίον. See Dissen to Pind. *Nem.* VIII. p. 479.

950. Ποῖ γὰρ μολεῖν μοι, κ. τ. λ. “Suidas, s. v. Ποῖ, reads *με*. Elm-sley, *Addend. ad Herakl.* v. 693, observes correctly, that, whether we adopt the reading *μοι* or *με*, the participle *ἀρῆξαντ'* is nevertheless to be regarded as in the accusative case. See his observations on Eur. *Med.* 553, and on *(Ed. Kol.* 1435.” HERMANN. It frequently happens, even in prose-writers, that the accusative of the participle is referred to the infinitive, either as subject or predicate, when the accompanying substantive or pronoun, which might also have been joined to the infinitive in the accusative, is constructed according to the government of the primary verb. Plat. *Lach.* 186. D, παρακλιύομαι σοι μὴ ἀφίσθαι Λάχνητος . . . ἀλλ' ἱρωτᾶν, λίγοντα, κ. τ. λ., where παρακλιύομαι σοι μὴ ἀφίσθαι would

have been equally correct. Xen. *Anab.* 1. 2. 1, *Ξενίας . . . ἥκιν παρήγγυλιν λαβόντα τοὺς ἄνδρας*. See Jelf's *Gr. Gr.* 675. b; Krüger, *Griech. Sprachl.* 55. 2. 7, and *Index to Xen. Anab.* s. v. Accusative; Lobeck to this verse; Klausen to *Æsch. Choeph.* 391; Porson to *Ar. Plut.* 286.

952. Ἦ πού μιν Τηλαμών. SCHOL.: ἄμα μὲν πρὸς τῆς ἱστορίας, ὅτι ἐκβίβληται, ἄμα δὲ καὶ πρὸς τὸ πιθανὸν τῆς ὑπονομίας. All the manuscripts and Suidas, s. v. *Εὐπρόσωπος*, exhibit ἡ σου Τηλαμών, *contra metrum*. The reading of the text, which has been received by all modern editors, is due to the emendation of Toup and Küster. See note to v. 850, *supra*; Elmsley to *Eur. Med.* 1275; *Edinb. Review.* XXXVII. p. 69. — It was extensively believed amongst the ancients, that the death of Aias was attributed to the neglect of Teukros by Telamon. Cf. Pausan. 1. 28. 12, *Τεῦκρον πρῶτον λόγος ἔχει Τηλαμῶνι οὕτως ἀπολογήσασθαι, μηδὲν ἐς τὸν Αἴαντος θάνατον ἐργάσθαι*. Schol. *Pind. ad Nem.* 4. 76, *ὁ γὰρ Τεῦκρος ἰδὼν μετὰ τὴν ἄλυσιν Ἰλίου ἐς Σαλαμῖνα, καὶ ὑπονοηθεὶς ὑπὸ τοῦ Τηλαμῶνος, ὡς αἴτιος γιγνοῦς τοῦ φόνου τῷ Αἴαντι, φυχὸν ἔπειτα τὴν Κύπρον καὶ ἔσχειν αὐτῆς τὴν ἀρχήν*. See the annotators to *Hor. Od.* 1. 7. 25, and to *Cic. de Orat.* II. 46.

955. Μηδ' εὐτυχοῦντι. *Not even when in happy circumstances.* — ἥδιον γιλαῶν. The MS. La. reads ἴλιον (γρ. ἥδιον); the MS. Lb. ἴλιον; the MS. Γ. ἴλιον; and the MSS. Δ. Aug. B. ἴδιον, the latter with the gloss οἰκίῳ. "Homo ἀγέλαστος nunquam ἠδὲν γιλαῶ, sed fieri potest ut aliquando rideat ἥδιον τοῦ ἰωθέτος." LOBECK.

956. Οἶστος τί κρύψει; SCHOL.: οἶον τίνος ἀπόσχειτο λόγου.

957. Τὸν ἐκ . . . νόθον. *That I the bastard son of his slave won in war.* "The expression *δέρνυ πωλέμιον* signifies *booty taken in war*, or in the present instance a *γυνὴ δωρίλωτος*. Compare v. 210, *λίχος δουριάλωτον*, where Tekmessa is meant. The allusion here is to Hesione, who was both a *δωρὲς γίγας* (see note to v. 410, *supra*), and of foreign birth; on which account Teukros, who was her son, fears that he may be called νόθος by his father. According to Attic modes of thinking, the sons of an Athenian citizen by a mother who, however illustrious her descent, was yet of foreign extraction, were stigmatized as illegitimate, and by the laws of Solon were forbidden the *jus civitatis*. See *Cuper. Obs.* 1. 26. (Add C. F. Hermann's *Manual of Grecian Antiqq.* 118.) The epithet νόθος, although not in an invidious sense, is applied to Teukros by Homer, *Il.* 8. 284, in order to distinguish him from Aias. In the words before us he predicts a twofold accusation on the part of Telamon; that through

cowardice, and a traitorous desire to enjoy his brother's inheritance, he has betrayed him to his death; for νόθοι, so long as any legitimate children survived, were not admitted to a share of the paternal wealth. See *Ar. Avv.* 1648, and the observations of the Scholiasts there." JAEGER.

959. ὡς τὰ σὰ . . . νόμιμι σους. "The words τὰ σὰ κράτη do not signify, as Brunck supposes, *opes tuas*, but *imperium tuum*. Cf. *Æd. Tyr.* 237, γῆς τῆσδ', ἥς ἐγὼ κράτη τι καὶ θρόνους νόμω. *Elektr.* 651, δόμους Ἀτρειδῶν σκηπτρά τ' ἀμφίπαισι τάδε. It is almost unnecessary to observe that the optative νόμιμι is here correctly employed, on account of the participle *περδόντα*, or rather of the sense denoted by the participle, ἵτις *περῶδωκα*." WUNDER.

961. δύσεργος. *Ad viam proclivis*. SCHOL.: τὸ μὲν δύσεργος ἐν φύσει· λίγην γὰρ αὐτὸν αἰὶ σκυθρωπὸν· τὸ δὲ ἐν γήρα βαρὺς ἐς ἰριτασιν. For irascibility increases with advancing years. *Cic. ad Att.* XIV. 24, *amariorem me facit senectus; stomachor omnia*. With the expression ἐν γήρα βαρὺς, Lobeck compares *Æd. Tyr.* 17, ἐν γήρα βαρὺς; *Ælian. V. H.* IX. 7, βαρὺς ὑπὸ γήρας. On the force of the preposition, see note to v. 463, *supra*. Wunder to *Philokt.* 60.

962. πρὸς οὐδὲν . . . θυμούμινος. "*Levissimam quamque ob causam ad jurgia irritabilis*." BRUNCK. On the words πρὸς οὐδὲν, for no cause, for the slightest reason, see Matthiä, *Gr. Gr.* 591. β.

963. ἀπορρίψθησμαι. The MSS. La. corr. Lb. Δ. Θ. Bar. Laud. Ven. Dresd. b. Aug. B. Lips. a. read ἀπορρίψομαι. A similar diversity in the reading of the manuscripts is found in *Eur. Hek.* 335, *Androm.* 10; but in *Æsch. Suppl.* 487, *Soph. Elektr.* 512, all the books exhibit ἰρρίφθην. See Porson, *Adv.* p. 195, Buttmann, *Ausf. Griech. Sprachl.* 100, *Anm.* 10. Cf. v. 788, *supra*. On the proleptic predicate ἀπωστής, see note to v. 69. "The poet represents Teukros as here predicting, in conformity with events which subsequently happened, what would be his future fate. For returning from the Trojan war without his brother, his father refused him a reception in his native land, he was driven into exile. See *Vell. Paterc.* 1. 1; *Virg. Æn.* 1. 619." JAEGER. See other authorities cited in note to v. 952, *supra*.

964. λόγοισιν. SCHOL.: ταῖς τοῦ πατρὸς λοιδορίαις.

966. παῦρα δ' ὠφιλήσιμα. The common reading is παῦρα δ' ὠφιλήσιμοι, which is defended by Toup ad *Suid.* II. p. 87, who adds the following explanation: in *Troade multi sunt inimici, et qui ὠφιλήσιμοι, in paucis ὠφιλήσιμοι sunt!* Lobeck cites *Demosth.* 430. 5; *Isokrat. Ep.* IV. 414. 7; *Diod. XIII.* 41; *Dionys. Antt.* 70. p. 1678, where the ex-

pression *πολλὰ χρήσιμος* is found. Add Menand. *Fr.* p. 170, *ἵνα χρήσιμος*. Demosth. p. 193. 26, *ἀλλὰ οὐδὲν χρησίμη*. In our passage, however, such an interpretation is wholly inadmissible. The true reading was first restored by Johnson.

968. *πῶς ἀποσπάσω*. SCHOL.: *πῶς, φησί, τὸ σῶμα ἀπὸ τοῦ ξίφους ἱλκύνω; συμπληρῶσαι δὲ βούλεται καὶ θάπτειν αὐτόν· καλῶς δὲ τῇ μὲν Τιμήμεσση περιῆψι τὸ σπινάσαι αὐτόν, ὡς γυναικί, τῇ δὲ Τεύκρῳ, ὡς ἀνδρὶ καὶ ἀδελφῷ, τὰ δίδοντα ποιῶν περὶ τὸ σῶμα*. The MS. La. omits *ε'*.

969. *Τοῦδ' αἰόλου κνώδοντος*. SCHOL.: *τῆς ἀκμῆς τοῦ ξίφους, τῆς ὀξείας εἰς τὸ καίνειν, ὡς ὀδοῦς· ὀδοῦσι γὰρ περιβάλλεται ὀξίσιν· ἀπὸ δὲ τοῦ ἀκρου τὸ ξίφος δηλοῖ*. Choeroboschus ap. Bekker. *Anecd. Gr.* p. 1395, *παρὰ Σοφοκλεῖ τοῦδ' αἰόλου κνώδοντες ἀντὶ τοῦ ξίφους*. Cf. Antig. 1233, *διπλοῦς κνώδοντας*. Nicet. *Annal.* XV. 5. 302, *τὸν σφαγία κνώδοντα*. The word *κνώδων* (from *κνώ*) denotes strictly the cross-bars or projecting teeth on swords and hunting-spears (Silius, *Pun.* 1. 515; Xen. *de Ven.* 10. 3; Polluc. 5. 22), but is here used synecdochically, like the Latin *mucro*, to signify a sword. Lobeck doubts whether *αἰόλος κνώδων* means a *dark*, i. e. a *bloody sword*, or is to be understood in the same manner as the Homeric expressions *αἰόλος ζωστήρ*, *θώρηξ*, etc. Wunder's opinion, in note to v. 147, *supra*, is, that the epithet *αἰόλος* refers to the changing hues of light and shade on a well-polished blade. It appears to us that it points rather to the hilt, and that *πικροῦ*, *piercing*, belongs to the blade.

970. *Φοίβας*. See note to v. 773, *supra*. Musgrave to Eur. *Ion.* 1252. — *ἄρ'*. This particle, whose origin and primary meaning are still undetermined, is often used in poetry (more frequently with the imperfect) to express the full discovery of a truth which previously had not been fully apprehended, but is now actually visible. Hermann renders by *ergo*, *then*. In Xen. *Kyr.* 7. 3. 6, *ταῦτα ἀκούσας ὁ Κύρος ἐπαίσατο ἄρα τὸν μηρόν*, Hartung explains it to mean an *unexpectedly vehement* action. Jelf, or rather Kühner (*Gr. Gr.* 788. 5) thinks it implies the *discovery of a mistake*, and that the action of Cyrus is a proof of his perception of it, whilst Klotz reduces it to the notion of *conformity to the nature of things*, and adds: *non mirum est Cyrum postquam mortem hominis familiaris audivit, femur percussisse; quo luctum proderet, sed rebus ita comparatis prorsus consentaneum, ut etiam hoc loco ἄρα fere igitur significet.*" With its position in our verse, compare *Elektr.* 935, *ἐγὼ δὲ σὺν χαρᾷ λόγους τοιούτους ἔχουσ' ἱσπευδον, οὐκ ἰδὺν' ἄρα ἵ' ἡμιν ἄτης*. *Ibid.* 1185. — On the collocation of the substantive in the same clause with its relative pronoun, see Matthiä, *Gr. Gr.* 474. a, and the numerous examples cited in Lobeck's

note. — ἰδεις. "Videbas, i. e. intelligebas. 'Ορᾶν and ἰδῆν frequently signify, not so much *oculis cernere*, as *mente videre* or *intelligere*. Cf. *Æd. Tyr.* 45, 284; *Æd. Kol.* 1730; *Philokt.* 98, 839. So also ἰσορᾶν, v. 127, *supra*. Consult Matthiä on Eur. *Bacch.* 1298; Siebelis on Pausan. T. IV. p. 137. They are greatly mistaken who suppose that ἰδῆν is here used for ἰδᾶ." WUNDER.

971. καὶ θανὼν ἀποφθίσιν. The manuscripts exhibit this reading without any variation. Suidas, s. v. 'Αποφθίσιν, interprets as follows: ἀποφθίσιν· ἀνελὺν, θανατῶσαι. Τῷ περὶ φησι πρὸς τὸν νεκρὸν τοῦ Αἴαντος· ἰδεις, ὡς χρεὶν ἱμελλί' εἶ' Ἐκτωρ καὶ θανὼν ἀποφθίσιν. From these remarks, Hermann concludes that the aorist infinitive ἀποφθίσαι is the genuine reading. Dindorf writes ἀποφθιῖν, but cf. *Æd. Tyr.* 538, γνωρίσοιμι. Matthiä, *Gr. Gr.* 181, *Obs.* 2. a. Krüger, *Griech. Sprachl.* B. II. s. 146.

972. Σκίψασθε . . . βροτοῖν. The MSS. Bar. a. b. Laud. Dresd. b. and Aldus omit τήν. Brunck restored τήν τύχην from other manuscripts, although not the first to do so, for it so appears in three editions at least, the two Juntine and the Frankfurt. The insertion of the article is necessary to the sense (cf. *Philokt.* 1098, *Æsch. Pers.* 438, etc.), and, as Porson to Eur. *Or.* 412 remarks, contributes greatly to the music of the verse.

973. Ἐκτωρ μὲν, κ. τ. λ. The MS. Suidæ Leid. s. v. Ἀντιγυῖς and the old editions exhibit εὖ δὲ τοῦτ'. On the exchange of gifts between Hector and Aias, see Hom. *Il.* 8. 308, ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρέην, σὺν κολῷ τε φίρων καὶ ὑδμήτω τελαμῶνι· Αἴας δὲ ζωστήρα διδοὺ φάινει φαινόν. — ἰδωρήθη. See Jelf's *Gr. Gr.* 368. 3; Ellendt, *Lex. Soph.* s. v.; Elmsley to Eur. *Herakl.* 757.

974. Ζωστήρι. That Hector was bound to the chariot of Achilles by means of the very girdle which had been given him by Aias is a statement at variance with the Homeric representation in *Il.* 22. 397, but is ingeniously introduced by Sophokles in illustration of the sentiment contained in v. 629, *supra*, ἰχθρῶν ἄδωρα δῶρα κοῖν ὀνήσιμα. Wesseling compares Anthol. Pal. VII. 151, Ἐκτωρ Αἴαντι ξίφος ὤπασιν, Ἐκτορι δ' Αἴας ζωστήρ· ἀμφοτέρων ἡ χάρις εἰς θάνατον. See Hygin. *Fab.* CXII.; Schöll, *Einkleitung*, S. 72. — περισθίς, strictus. SCHOL.: ἱεραφθίς, ἱεδομηνίς. With the pregnant force of the preposition in the expression περισθίς ἱππικῶν ἔξ ἀντύγων, which Musgrave denies to be Greek, compare *Il.* 10. 475, ἔξ ἱπποδριάδος ἱμᾶσι δίδιντο; *Ibid.* 23. 398, ἐκ δίφρου ἰδης; *Od.* 22. 175, 192; Jelf's *Gr. Gr.* 646. c; Krüger, *Griech. Sprachl.* 68. 17. 5; Schäfer ad Demosth. p. 13. 17. On the word ἀντύξ, denoting strictly the rail or rim

of the chariot to which the reins were commonly fastened when the chariot was stopped, but here signifying the chariot itself, see Liddell and Scott, s. v., and compare *Elektr.* 746; Eur. *Phœn.* 1193.

975. 'Ενάπτει' αἶν. *Continua tractatione laceratus est.* The MSS. Δ. Θ. Par. E. Bar. b. Harl. read ἰγνάμπτει'. Aldus and the majority of the manuscripts exhibit ἰγνάπτει', whilst the reading in the text is found in the MSS. La. Lb. Aug. B. Dresd. b. and the MS. Suidæ Leid. s. v. Περιθσίς. See Eustathius, p. 150. 31; Dorville, *Misc. Obs.* IX. p. 118; Hemsterhuis ad Lucian. T. I. p. 86; Blomfield, *Gl. in Æsch. Pers.* 582. According to the grammarians, ἐνάπτω was the form used by the more ancient Attic writers, and γνάπτω by the later. Cf. Greg. Cor. *de Dial. Att.* 85; Polluc. VII. 37; Pierson to Moer. p. 31; Jacobs to Anth. Pal. pp. 29, 103; Brunck and Dobree to Ar. *Plut.* 166; Porson to Eur. *Hek.* 298; Schneider to Plat. *Civ.* T. III. 279; and Lobeck to this verse. Here, again, Sophokles is at variance with the representation of the Homeric Epos (*Il.* 22. 395-405), according to which the body of Hektor sustained no laceration, but was simply covered by the dust through which it had been dragged. In *Il.* 24. 14-21, we are told in express terms that the indignity described in our passage was averted by the intervention of Apollo, when his remains were, on a subsequent occasion, dragged thrice around the tomb of Patroklos. — ἔς τ' ἀπύψυξεν βίον. *Until he had breathed forth his life.* The temporal conjunctions are constructed with the indicative, when a precise and definite time is objectively assumed for the occurrence of a certain or actual fact. Xen. *Hell.* 1. 1. 3, ἰμάχοντο, μίχρεις οἱ Ἀθηναῖοι ἀνέπλιυσαν. Id. *Kyr.* 7. 5. 6, ξυνίeron ἀπίοντες, ἵσσι ἐπὶ ταῖς σκηναῖς ἰγίνοντο. Id. *Anab.* 2. 5. 30, Ὁ δὲ Κλίαρχος ἰσχυρῶς κατίστανιν, ἵσσι διαπράξατο. Cf. *Æsch. Prom.* 458; Soph. *Elektr.* 753; *Antig.* 415; Jelf's *Gr. Gr.* 840. Homer (*Il.* 22. 361-395) describes the death of Hektor to have occurred before Achilles despoiled him of his arms, whilst the language of Sophokles would lead us to infer that he bound him, while yet living, to his triumphal car, and lacerated his body by continual dragging, until he at length gave up the ghost. See Heyne's *Excc. ad Virg. Æn.* 2.

977. θανασίμω. See note to v. 491, *supra*.

979. Κάκιστον . . . ἄγριος. Hermann, Wunder, and other editors, erase the comma after Ἀἰδης, in order that the accusative κάκιστον, scil. ζωοσσηρα, may be made to depend on δημιουργίς, in conformity with the construction explained in Matthiä, *Gr. Gr.* 422; Bernhardt, *Synt.* p. 114. We think the addition of the adjective ἄγριος an insuperable obstacle to

the reception of this view, and consider the accusative of the pronoun to be placed under the government of *ιχάλλουσιν* by the brachylogical figure termed *zeugma*, in which a verb that in sense belongs only to one subject or object is connected with several. See Dorvill. ad Chariton. p. 395; Græv. ad Flor. III. 21. 26; Jelf's *Gr. Gr.* 895. d. — *δημιουργὸς ἄγριος*. "Qui solet esse rerum mortiferarum faber." LOBECK.

980. Ἐγὼ μὲν οὖν. The MSS. Laud. Mosq. a. Aug. B. C. Lips. a. and Aldus read Ἐγὼ μὲν ἄν, which is preferred by Hermann and Dindorf. With the sentiment, Wunder compares Æsch. *Agam.* 1463, τί γὰρ βροτοῖς ἄντι Διὸς τελεῖται; τί τῶνδ' οὐ διοικραντόν ἴσται;

983. Κεῖνος . . . στεργίται. SCHOL.: τὰ ἑαυτοῦ δόγματα· γίγναι δὲ τοῦτο καὶ παροικισκόν. Monk to Eur. *Alkest.* 545 corrected κῖνος τὰ κί-νου, which has been adopted by Lobeck and Hermann. It derives some support from the language of the Scholiast and the reading κῖνος τὰ κῖνου of the MS. Δ. κίῖνα, quæ ibi et apud ipsum sunt, i. e. let him rejoice in his own sentiments; τάδε, quæ hic et apud me sunt, which I have just uttered. On the use of the pronoun κῖνος, see Jelf's *Gr. Gr.* 655, *Obs.* 3; Bernhardt, *Synt.* p. 277; and with the sentiment itself, compare Eur. *Suppl.* 466, σοὶ μὲν δοκίματ' αὐτῷ, ἔμοι δὲ πάντια; Evenos *Epigr. App.* N. 23, σοὶ μὲν ταῦτα δοκοῦντ', ἴστω ἔμοι δὲ τάδε.

984. Μὴ τιῖνε μακράν. SCHOL.: ἀντὶ τοῦ μὴ ἀπότιναι, λόγον δηλονότι· τὸ ἀποτινῆναι γὰρ ἐπὶ λόγου λίσσεται, οἷον ἀπότιναι λόγον μακράν. See Wunder to *Elektr.* 1240, and compare *Æd. Kol.* 1120; *Trach.* 679; *Ar. Lys.* 1134; Ruhnken ad *Plat. Tim.* p. 162; Elmsley to *Med.* 1318; Boissonade to *Philostrat.* 645.

986. κακοῖς . . . ἀνέη. On the construction of γαλῶν with the dative, see note to v. 903, *supra*. With the employment of ἀ δὴ for αἶτι or οἷα δὴ, Lobeck compares Demosth. *Ep.* V. 1490. A, ἀ δὴ ὑπολαμβάνων. *Plat. Phædr.* p. 244. E, ἀλλὰ μὴν νόσον γε καὶ πόνων τῶν μεγίστων, ἀ δὴ παλαιῶν ἐκ μνημάτων ποθὲν ἢν τισι τῶν γυνῶν, ἡ μανία ἀπαλλαγὴν εὔριτο. *Nicand. Alex.* 215, βοᾷς ἀ τις ἐμπιλάδην φῶς ἀμφιβρότην κῶδιαν ἀπὸ ξυφίσσιν ἀμνησίς. Add *Plat. Legg.* VI. 778. A. — ἐξίκατο. SCHOL.: ἐξίλθοι. Wunder renders, more correctly, *adveniat*. Cf. *Elektr.* 387; *Æd. Kol.* 353.

988. Τίς δ'. The MS. Lips. b. reads τίς ἴσται. — On the collocation of ἀνδρα and its attraction into the same case with the relative pronoun, see Porson and Schäfer to Eur. *Hek.* 1030; Jelf's *Gr. Gr.* 824. II. 1; and compare *Elektr.* 160; *Trach.* 430; *Philokt.* 1138, 1327; *Hom. Il.* 8. 131; *Pind. Ol.* 14. 21; *Cicero de Legg.* 3. 5. 12, hæc est enim, quam

Scipio laudat in libris et *quam* maxime probat *temperationem* reipublicæ ; Id. *Tusc.* 1. 18, *Quam* quisque norit *artem*, in hac se exerceat.

989. ὃ δὴ . . . ἰστίλαμιν. "Versis vicibus *Philokt.* 1037, ἰστί οὐπὸς' εἰς στόλον ἰπλισύσας' εἰς τόνδ' οὐνικ' ἀνδρὲς ἀθλίου." On the dative ὃ, *for whose sake*, see note to v. 837, *supra*. Matthiä, *Gr. Gr.* 629, 630.

991. Οὐτος, σι φωνῶ. SCHOL. : ὑβριστικὸν τὸ ἥθες Μενελάου · ἴσως ἐκ τῆς συνωμοσίας Ὀδυσσεύς. "Recte Schaeferus punctum post φωνῶ deleuit, jungens σι φωνῶ (*jubeo*) μὴ ξυγκομίζιν." ERFURDT. "The same punctuation is exhibited in my note on *Æd. Tyr.* 350. Compare also *Philokt.* 101, and v. 722, *supra*." ELMSLEY. "The editors generally follow Schäfer in removing the comma after φωνῶ, in order to connect φωνῶ σι μὴ ξυγκομίζιν, *jubeo te*, but they, nevertheless, quote no instance in support of such a construction of the verb φωνῶ, nor do they show why, in the absence of a verb signifying to *command* or to *forbid*, μὴ ξυγκομίζιν may not be taken as used for the imperative." LOBECK. "The punctuation of Lobeck must be rejected as altogether erroneous. For, in the first place, if the words σι φωνῶ stand alone, they can only signify *I call thee*. See v. 73, Αἴαντα φωνῶ · στίχῃ δαμάτων πάρος. Had Menelaos called Teukros to his presence, in the same way as Athene, in the verse just cited, summons Aias from his tent, there would be no obstacle in the way of our receiving such an explanation ; but since he comes upon the stage, and advances to Teukros, not to summon him into his presence, but to utter a command, he cannot be understood to say, *I call* or *summon thee* : whilst, on the other hand, if it should be thought that οὐτος, σι φωνῶ means *he, dich rede ich an*, it must first be shown that the words φωνῶν τινα are used by the Tragedians in this sense. In the second place, we are not acquainted with a single instance in which a Greek writer, after such a preliminary address as οὐτος, σι φωνῶ, has used the infinitive to express a command. If, on the other hand, we follow Schäfer in regarding the infinitive as dependent upon φωνῶ, we obtain a sense admirably suited to the context, and exceedingly appropriate to the character and position of Menelaos. That there is nothing objectionable in such a mode of construction is shown by v. 1033, *infra*, καὶ σοι προφωνῶ τόνδε μὴ θάπτειν, and by a similar employment of the verb αἰδᾶν, in the sense of *πεινῶν*, with the infinitive. Cf. *Elektr.* 233 ; *Æd. Kol.* 864, 932 ; and v. 72, *supra*." WUNDER. It will be sufficient to observe, in reply to the objection which has been urged by some eminent critics of our day against the appearance of Menelaos and Agamemnon amongst the *personæ* of this Tragedy, that the arrangement of the whole play, and the repeated mention of the Atreidai (cf. vv.

97, 98, 188, 241, 289, 369, 420, 436, 591, 631, 676, 796, 880, 896, 904, *supra*) leave no other alternative. The representation of the poet, that they must have perished by the hand of Aias, if Athene had not specially interfered for their protection, demands their appearance, if only for the purpose of enforcing punishment against the man who had been detected in the commission of an act of such unquestionable guilt. No mention whatever ought to have been made of them, if propriety required their exclusion from the scene; no statement that they were chargeable with the calamity upon which the action of the play is altogether based, and still less any intimation that Aias had been betrayed by the violence of his resentment into an attempt which was wholly indefensible, should, on such a supposition, have been even remotely hinted by the poet. Looking, too, to the connection which subsisted between them and Aias, as leaders of the expedition in which he had embarked, and to the fact that they were, in authority and station, the most distinguished persons in the camp before Troy, was it possible for Sophokles to represent them as totally devoid of all desire for vengeance upon the man who had sought their lives, as quite unconcerned amid the general tumult and excitement of the Greeks, as standing far aloof in undisturbed tranquillity, careless alike of their own fate and that of their deadliest foe? Schöll asserts, that the strife concerning the interment of the corpse of Aias is not even "*eine poetische Nothwendigkeit*." We agree with him, that the necessity for its introduction is not poetical: it is unavoidable and real. No other kind of punishment could now be inflicted upon Aias than his exclusion from the tomb, and on the haste with which his enemies would proceed to the infliction of this indignity Aias himself (v. 781 sq.) had confidently reckoned. So, too, the Chorus (vv. 984 - 986), when it first describes the approach of Menelaos, intimates plainly its fears concerning the object of his visit, and urges Teukros to consider at once in what way he will commit his brother's body to the grave, and hold parley with the enemy. Since, then, no doubt could possibly exist in the minds of the spectators as to the course which the Atreidai would pursue, as soon as intelligence had reached them of the death of their great foe, and the play had been so constructed previously as to require their appearance on the scene, we may, in passing, remark in this another reason for the introduction of a champion so stout, so zealous, so able, as Teukros. (See note to v. 920, *supra*.) There is little doubt, moreover, that the poet sought to gratify Athenian pride and prejudice by displaying in the broadest relief the injustice and arrogance of the Spartan character, as exemplified in the

conduct of Menelaos. (Cf. Wachsmuth, *Hellen. Alterthumsk.* I. 1, p. 68 sqq., 134 sqq.; Müller, *Dor.* II. p. 108; Böckh *de Trag.* Gr. p. 179; Bähr on Herod. VI. 108, p. 379.) For it will be observed that there is a marked difference between the more subdued bearing and deportment of Agamemnon, heartily as he, without doubt, shared his brother's hatred to Aias, and the coarse insolence and cowardly malignity of Menelaos. In the exuberance of his joy at the death of his enemy, he cannot forbear hastening in person to sneer at Teukros, and forbid funeral honors to the hero whom, when living, he did not dare to face. Although he states that he had come at the command of his brother, the ruler of the Grecian army, he takes pains to represent that the burial was forbidden by his own decree (v. 994, *δοκούντ' ἡμοί, δοκούντα δ' ὁ κείναι σφρατοῦ*); and this, for the unworthy purpose of heaping additional pain and insult upon Teukros, who in rank and dignity was equal to himself. The same contemptible arrogance is shown by his affectation of the plural number, when speaking of himself, in order to impart greater haughtiness to his diction. Nay, it is evident in his very step (v. 990).

"T is he; I ken the manner of his gait;
He rises on the toe; that spirit of his
In aspiration lifts him from the earth."

Compare particularly v. 996 sqq., 1011 - 1016, *infra*, in which verses his pusillanimity and mean jealousy of the superior valor of Aias, whom he insolently calls *ἄνδρα δημότην*, are no less conspicuous, than his impertinent assumption of superiority in the insulting language he levels at Teukros in v. 1064, *ὁ τοξότης λαίην οὐ σμικρὸν φρονεῖν*. His subtle malignity of purpose is detected and reproved by the Chorus at the conclusion of his first address (vv. 1035, 1036). He had the opportunity of showing in mild terms the justice and equity of his demand that punishment should be inflicted upon Aias, but he makes no effort to avoid the display (see v. 1031 sqq.) of the far greater pleasure he shall derive, as the enemy of Aias, from dishonoring his remains, than, as a judge, from bringing him to righteous and reasonable punishment. As a climax to the representations of his utter meanness, he is represented at v. 1079 as a convicted *κλίπτῃς ψηφοποιός*, and the mode in which he parries the accusation serves but to enhance its probability. With all this he is painted as a man who is wicked and despicable in purpose and intention, rather than in overt act and deed, as wholly deficient in the courage and boldness which sometimes rescue a villain from contempt, however worthy, in other respects, his qualifications for it.

993. ἀνήλωσαι. Brunck, on the authority of the MSS. Aug. B. Par. 1, has edited ἀνάλωσαι, and this has been received as more Attic by Erfurd, Bôthe, Dindorf, and other editors. "All the preceding editions and the other manuscripts read ἀνήλωσαι. The modern Atticists teach, that the verb ἀναλῶ or ἀναλίσκω preserves the vowel *a* unchanged in those inflections in which other verbs change it into *η*. If the reader wishes to know their sentiments at large, he has nothing to do but to follow the clew which is presented to him in Brunck's note on this verse. See, particularly, Valckenaer ad Eur. *Phæn.* 591, in whose words we subjoin the reason which is assigned for the immutability of the vowel in this verb: — *Litera verbi, semper producta, non erat augmenti capax, propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι, etc., repudiantes Attici scribere sueverant ἀνάλωκα, ἀνάλωσα, ἀνάλωμαι, etc.* We have two reasons for believing that the doctrine contained in these words is erroneous. In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects than in that corrupt jargon, which the Alexandrine grammarians considered as the standard of the Greek language, because it happened to be their own mother-tongue. If ἀναλῶ makes ἀνάλωσα on account of the long vowel, why do we find ἡρίστησα, ἡέλησα (*Æd. Kol.* 564), ἦσα, ἦξα, instead of ἀρίστησα, ἄβλησα, ἄσα, ἄξα? If the long *a* had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἄρα, ἀράμην, ἀλάμην, rather than ἦρα, ἡράμην, ἡλάμην, as the *a* is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα, &c., in inscriptions which were engraven long before the Attic dialect began to decline from its purity. The following words occur in the Choiseul inscription, which was engraven in the same year (Olymp. XCII. 3) in which the *Philoktetes* of Sophokles was acted: ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ ΕΠΙ ΓΛΑΥΚΙΠΠΙΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΕΠΙ ΤΕΣ ΒΟΛΕΣ ΕΙ ΚΛΕΓΕΝΕΣ ΗΑΔΑΙΕΤΣ ΠΡΟΤΟΣ ΕΓΡΑΜΜΑΤΕΤΕ. That is, Ἀθηναῖοι ἀνήλωσαν ἐπὶ Γλαυκίππου ἀρχοντος, καὶ ἐπὶ τῆς βουλῆς ἢ Κλειγυῆς Ἀλαίους πρῶτος ἱεραγμάτων. In the Sandwich inscription in the Library of Trinity College, Cambridge, which has been copiously illustrated by Taylor, we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the testimony of Libanius, which is produced by that judicious grammarian, Thomas Magister, in favor of ἀνάλωσαι." ELM-SLEY.

994. Δοκῶντ' ἰμοί, δοκῶντα δ'. The MSS. Par. C. T. Aug. B. C. read δοκῶντά θ', upon which Brunck observes, *Sic scriptum in C. T. quod aliorum librorum lectioni præstat δοκῶντα δ'*. "This alteration, which is adopted by Bothe, Lobeck, Schäfer, and Erfurdt, is the very reverse of an improvement. When the same word is repeated in this manner in both members of a sentence, the particle τς ought not to be admitted into the latter member, unless it appears in the former. The following passages, among others, may be produced in defence of the common reading of this verse: *Æd. Tyr.* 312, 1224, 1489; *Æd. Kol.* 1342, 1389, 1399; *Antig.* 807; *Philokt.* 663, 779; *Elektr.* 105, 267, 987, 1171, 1446. In all those which follow, it is expressed: *Æd. Tyr.* 4, 25, 66, 219, 259, 521; *Æd. Kol.* 141, 279, 610; *Antig.* 93, 200, 897, 1068; *Trach.* 791, 1197; *Philokt.* 1370; *Elektr.* 88, 193, 959. When τς is contained in the first member, it ought to be repeated in the second. (See note to v. 794, *supra.*) *Elektr.* 1098, Ἄε', ὃ γυναῖκεις, ἰεθά τ' εἰσηκούσαμεν, Ὁρῶς θ' ἰδοιποροῦμεν ἴδωα χερέζομεν; This reading is silently exhibited by Brunck. The preceding editions read δ' instead of θ', in this passage, and also in v. 794, above." ELMSLEY. On the suppression of αὐτῶ, i. e. Ἀγαμέμνων, the antecedent to the relative pronoun in the second clause, see Jelf's *Gr. Gr.* 817. 4; Schäfer to *Elektr.* 1060; Wunder to *Philokt.* 137 sq.; Stallbaum to *Plat. Civ.* p. 373. B; and compare *Antig.* 36, 873, 1335; *Trach.* 350; *Philokt.* 662, 957; *Eur. Orest.* 591. So very often in Latin writers. Sallust, *Cat.* 58, *maximum est periculum (scil. iis), qui maxime timent.*

996. ἐλπίσαντες . . . ἄγειν. The common reading is ἄξιν. Aldus and the MSS. Laud. Ven. Aug. Dresd. b. Lips. a. b. La. exhibit the reading in the text, the latter, however, with ξ suprascriptum. "The present infinitive is far better suited to this passage than the future. For Menelaos says this: *Quum sic existimassemus, nos talem eum ex patria huc adduxisse, qui socius nobis et amicus esset.* Compare v. 1041, below, ἥ σὺ φῆς ἄγειν τὸν ἄνδρ' Ἀχαιοῖς δῖοιο σύμμαχον λαβών;" WUNDER. The future infinitive is frequently a mere introduction of the transcribers. At *Æd. Kol.* 91, κάμπτειν, the true reading, has been displaced in many MSS. for κάμψιν. Compare v. 757, ἐλπίζει φέρειν. *Cæs. Bell. Civ.* III. 8, *magnitudine pœnæ reliquos detertere sperans.*

998. Ἐξυρόμεν ζητοῦντες ἰχθίω Φρυγῶν. *Quærendo invenimus Phrygibus inimiciorem*, as Chærem. *Stob. I.* 9, p. 236, ed. Heer., οὐκ ἴσται οὐδὲν τῶν ἐν ἀνθρώποις, ὃ, τι οὐκ ἐν χερίῳ ζητοῦσιν ἐξυρίσκται. Lobeck aptly cites *Ar. Plut.* 105, οὐ γὰρ εὐρήσεις ἰμοῦ ζητῶν ἴτ' ἄνδρα τοὺς τρέπους βελτίονα. *Id. Ran.* 91, γόνιμον δὲ ποιητὴν ἂν οὐχ εὖροις ἴτι ζητῶν ἂν. *Pind. Ol.* 13.

161, *εὐρήσεις λεινωῖν*. Lucian. *Nekyom.* 4, *εὕρισκον πισκοπαῶν*. Demosth. 469. 5, *οὐ δύναμαι σκοπούμενος εὔρειν*.

999. SCHOL. : *πρῶτον κεφάλαιον, ὅτι ἐπίβουλος ἦν τῶν Ἑλλήνων, διούτιον, ὅτι ἀπειθής. ἐντεῦθεν δὲ τὴν πρόφασιν τῆς ἀντιλογίας λήψεται ὁ Τισυκρῆς, ὅτι οὐκ εἰσὶν αὐτῷ βασιλεῖς οἱ Ἀτρεΐδαι.*

1000. *ὡς ἴλοι δορί*. SCHOL. : *γράφεται ὡς ἰλοιδόρει, ὡς λοιδορούμενος ἐπηγγίλατο, ταῦτα γὰρ εἶπεν ὁ Αἴας, than which it is impossible to conceive any thing more exquisitely absurd. At what time and in whose presence? Certainly not before the Greeks, for he attacked them in the dead of night in order that his onslaught might be the more unexpected. Not before he slew the cattle, for at the commencement of this play Odysseus is represented as merely suspecting Aias, and as being by no means sure that he had committed the offence. On the other hand, if the boast were made after its perpetration, and was communicated to Menelaos at the same time with the intelligence of his death, why should he introduce the mention of it by a term so opposite in meaning to the importance which he would have attributed to it, at the very commencement of a speech which is intended to magnify and in no respect to extenuate the guilt of Aias? Nevertheless, this reading has commended itself to the favor of Erfurdt and Bothe! Hermann suspects that the Scholiast was misled by the various reading *δόρει* for *δορί*, and adds, "Itaque abeat post-hac scriptura ista (ἰλοιδορεῖ), unde venit, ad errores librariorum."*

1002. *τήνδε . . . θανόντις*. SCHOL. : *κατὰ ταύτην τὴν τύχην*. Hermann explains the accusative *τύχην* upon the supposition that the poet has substituted the words *θανόντις ἂν προκείμεθα* for *ἐλάχομεν*. Compare *Antig.* 110, 1248. Wunder refers it to the participle *θανόντις*, considering the whole expression equivalent to *τοῦτον τὸν θάνατον, ὃν εἶδε ἱληχὴν τιτυχηκότις* or *ἐληχότις*. That there is no objection to the construction, *ἀπειράνομεν ἂν τὸν ὃν οὗτος ἱληχε θάνατον (μέρον, τύχην)*, or more briefly, *τὸν Αἴαντος ἂν θάνατον ἀπειράνομεν*, has been clearly shown in the learned *Dissert. de Fig. Etymolog.* in Lobeck's *Paraip.* p. 515. Consult notes to vv. 276, 410, 414, *supra*, and compare Hom. *Od.* 1. 166, *ἀπόλωλε πακὸν μέρον*. Nonn. *Paraphr.* 8. 45, *θανεῖν βρέχιοις μέρον*. Achill. Tat. 1. p. 122, *διπλοῦν θάνατον θανεῖν*.

1004. *Νῦν δ'*. *Nunc autem, nunc vero*. These particles are often used to express an opposition between an *imaginary* and *real* state of things. Cf. v. 425, *supra*; *Elektr.* 335; Jelf's *Gr. Gr.* 719. 2. — *ἰσάλλαξιν . . . πεισῶν*. See note to v. 637, *supra*.

1005. *πρὸς μῆλα*. "The grammarians have observed that Sophokles

has employed the word *μῆλα* in a still wider sense, to denote *beasts of chase*, since he has represented Achilles *πᾶν μῆλον θηρεῖν*. See Eustathius, p. 877. 51, p. 1648. 63. In the verse before us it must evidently be understood as including the *flocks of sheep and oxen*." HERMANN. The verse referred to in the preceding note will be found in Soph. *Fragm.* 911, ed. Dind. Jacobs imagines that Menelaos designedly employs *μῆλα*, in preference to *ἀγίλας*, in order to make his language more sarcastic.

1006. *αὐτὸν . . . σῶμα τυμβεύσαι τάφῳ*. On the phrase *τυμβεύειν τάφῳ*, which is equivalent in sense to *τάφῳ καλύψαι*, *Antig.* 28, see Wunder to *Elektr.* 399. — "The expression *τυμβεύσαι αὐτὸν σῶμα* is explained by the Scholiast as the *σχήμα κατ' ὅλον καὶ κατὰ μέρος*, and the same view is taken by Bernhardt, *Synt.* p. 120. Nothing can be more incorrect. Upon the same principle that Thukydides has said *τὸν πόιον . . . ἀπιδειξάμενος ἐξ ὧν αὐτὸν ὑποστυνόμενον*, might Sophokles have written *τὸν Αἴαντα οὐδαὶς τοσοῦτον εὐρίν ᾧσσι αὐτὸν τυμβεύσαι*. Since, however, he had placed *αὐτὸν* at the commencement of the sentence, he adds *σῶμα* for the purpose of more precise definition." LOBECK. Wunder compares *Elektr.* 696, *στάντις δ', ὅδ' αὐτοὺς οἱ τιταγμένοι βραβῆς κληροῖς ἱσηλαὶ καὶ κατίστησαν διφρεὺς*; v. 1091, *infra*, *τὸ σὸν λάβρον στόμα . . . τὴν πολλὴν βοήν*. Add Eur. *Iph. Taur.* 1429, *ὡς λαβόντις αὐτοὺς ἢ κατὰ στυφλοῦ πίστεας ῥήψωμιν, ἢ σπύλονφι πῆξωμιν δέμας*. See Seidler to Eur. *Troad.* 397. Not much unlike is Virg. *Æn.* 9. 486, *nec te tua funera mater produxi*.

1008. *χλωρὰν ψάμθον*, *yellow sand*. So Shakspeare, *Tempest*, Act I. Sc. 2: "Come unto these *yellow sands*." Hom. *Il.* 11. 631, *μίλι χλωρῶν*.

1010. *ἰξάρεθς*. See note to v. 75, *supra*. — On *βλείποντες*, *whilst living*, see note to v. 906, *supra*.

1012. *θανόντες γ'*. The MSS. Δ. Bar. a. b. and the books of the Triclinian recension incorrectly omit the particle *γ'*.

1013. *παριυθύνοντις*. SCHOL. REC.: *ἐκτρέποντις*. *ἀπὸ τῶν μὴ ἰόντων τινὰς βαδίζειν τὴν ἑαυτῶν ὁδόν, ἀλλὰ παρεκκλινόντων αὐτούς*. "In this passage the participle apparently denotes *compelling to obedience*, and *χειρεῖν* is added in the same sense as that in which we have seen *ἰε χειρός* to be used in v. 27, *supra*." WUNDER.

1015. *Καίτοι*, and *yet*. In this usage *καίτοι* corresponds very nearly with the corrective *quamquam* of the Latins. For an admirable explanation of its force in this passage, as introducing a statement apparently in contradiction with the character of Aias, see Jelf's *Gr. Gr.* 772. 1. — *κακοῦ πρὸς ἀνδρός*. *It is characteristic of a worthless man*. See notes to vv. 306, 557, *supra*. — *ἄνδρα δημότην*. *A plebeian*. These words are

placed as *appositu* to the subject of the infinitive *κλύειν*. In place of *ἄνδρα*, Reiske corrected *ἔντα*, which would probably have been added by a prose-writer, in order to avoid the iteration of the same word in the collocation *ἄνδρες ἄνδρα*. That this repetition was not offensive to ancient ears may be seen by referring to *Æsch. Agam.* 1638, *Eur. Ion.* 578, and other passages cited in Lobeck's note.

1016. *Μηδὲν δίκαιον*. SCHOL.: *μηδαμῶς δίκαιον εἶναι, τῶν ἐπιστατῶν ἢ τῶν ἀρχόντων ὑπακούειν*.

1017. *καλῶς φέροιτ' ἄν*. "Those things which *turn out well or ill*, thrive or fail, are said *καλῶς, εὖ, κακῶς φέρεσθαι*. *Xen. Œk.* 5. 17, *ἐν φερομένης τῆς γυναικίας*. *Id. Ages.* 1. 35, *αἰτίον εἶναι τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ*. *Thuk.* 2. 60, *καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ κατ' ἑαυτόν*." ERFURDT.

1018. *ἴθα μὴ καθιστήκη δίος*. SCHOL.: *καὶ Ἐπίχαρμος · Ἐνθα δίος, ἴσταυθα καὶ αἰδώς*. On the authorship of the verse quoted by the Scholiast, which is commonly attributed to the writer of the *Τὰ Κόρυα*, Wunder refers us to *Henrichsen de Cypr.* p. 69; *Müller de Cycl. Gr. epico*, p. 96, no. 17. — The MSS. *Aug. C. La. pr.* and *Aldus* read *καθιστήκει*; the MS. *Par. E.* *καθίστηκει*, which Brunck has received, *ex indole linguae*! as he says. The MSS. *Harl. Bar. a. b. Bodl. Laud. Par. D. Aug. B.* and *Dresd. a.* exhibit *καθιστήκει*, which is preferred by *Neue* and *Wunder*, because the optative is placed in the apodosis. The *indoles linguae* requires the conjunctive or the optative in the protasis. We prefer the former, because the sentiment expressed is general, and the condition is represented as objectively possible. When this is the case, we find *ἴα*, *ἦν*, or *ἄν* with the conjunctive, or the conjunctive with a relative adverb without *ἄν*, in the protasis, and the indicative of the present or future in the apodosis, if the consequence is described as *certain*; the optative with *ἄν*, if it is represented as *probable*; and the imperative, if enjoined as a *command*. See *Matthiä, Gr. Gr.* 524, *Obs.* 2, 4; *Jelf's Gr. Gr.* 852. 2, 853. b, 854. 2. b; *Dissen, Kleine Schrift.* p. 47–92 sqq. The Oxford translator aptly compares, in illustration of the sentiment expressed in these lines, the speech of *Odysseus* in council in *Shakspeare's (?) Troilus and Cressida*.

1019. *Οὐτ' ἄν . . . ἀρχουσ' ἴσι*. See note to v. 499, *supra*.

1020. *Μηδὲν φόβον . . . ἔχων*. "From the instances quoted in my note to v. 538, *supra*, it will be clearly seen that *περίβλημα ἔχων φόβον* is equivalent to *προβαλίσθαι*, or rather to *προβιβλῆσθαι φόβον*. But in the same way as he who prepares to defend himself by his shield from the missiles of the enemy is said *ἀσπίδα προβαλίσθαι*, so is an army represented *φόβον*

καὶ αἰδῶ προβάλίσθαι, when fear and modesty are its defence, since if these are its protectors, it can neither perish nor be conquered." WUNDER.

1021. *σῶμα γιγνέσθαι μέγα*. Even if he is by nature of gigantic form. See Jelf's *Gr. Gr.* 569. 2; Hermann ad Vig. p. 766. For the allusion, compare vv. 204, 1189.

1023. *Δίος γὰρ ὃ πρότερον*. SCHOL.: παρ' Ὀμήρῳ· αἰδομένων δ' ἀνδρῶν πολλοὺς εἶναι, ἃς πίθονται. (*Il.* 5. 531, 15. 563.) Cf. *Antig.* 675 sq.

1025. παρῇ. The common copies exhibit πάρα. The conjunctive is found in the MSS. La. Lb. Γ. Aug. B. Dresd. b., and is defended by Stobæus, *Floril.* 43. 77. See note to v. 1018, *supra*; Porson to Eur. *Orest.* 141; and compare Eur. *Elektr.* 978, ἔπου δ' Ἀπόλλων σκαίος ἦ; Cic. *de Or.* 1. 8. 30, neque vero mihi quidquam, inquit, præstabilius videtur quam posse dicendo tenere hominum cætus, mentes allicere, voluntates impellere, quo velit: unde autem velit, deducere. — "With ἔπου . . . ταύτης τὴν πέλιν, compare *Philokl.* 456 sqq., ἔπου θ' ἰ χιρίων τάγαθὸν μύζον εἶναι καίποθ' εἶναι τὰ χρηστὰ χὼ δυλὸς κρατῖ, τούτους ἰγὼ τοὺς ἀνδρας ὡ στήξω παρὶ. In both passages, the relative adverb ἔπου is placed in correlation to a substantive." WUNDER. — ἀ βούλονται. On the subject to the verb, see Matthiä, *Gr. Gr.* 295. 2; Buttmann ad Plat. *Men.* 12.

1026. Ταύτης νόμῳ . . . χρέον παρὶ. Elmsley, not only for the sake of removing a very disagreeable hiatus, but from the conclusion that the infinitive of the aorist without ἄν, when the notion of futurity is present, is a solecism, argues warmly in favor of the following correction: Ταύτης νόμῳ τὴν πέλιν χρέον παρὶ ἄν ἔξ οὐρίων (in Stobæus, *Floril.* XLIII. 17, ἔξ οὐρίων) δεμνοῦσαι εἰς βυθὸν πεισῖν. He asserts, that the number of examples in which ἄν is omitted will be very much reduced, if we pass over all those in which the infinitive of the aorist, like διξάσθαι in *Elektr.* 442, can be converted into the infinitive of the future by the alteration of a single letter, and that he has found only two instances in the tragedies whose correction is difficult. "Beyond all doubt, they are not to be corrected. In our own passage, if ἄν, which is not the case, had been found in the manuscripts and Stobæus, it must have been expelled. For the example compared by Elmsley, v. 1021, *supra*, ἀλλ' ἀνδρα χρεὸν, καὶ σῶμα γιγνέσθαι μέγα, δοκεῖν πεισῖν ἄν καὶ ἀπὸ σμικροῦ πακοῦ, furnishes a strong argument in proof of the inaccuracy of his reasoning, since πεισῖν ἄν is posse cadere, πεισῖν without ἄν, cadere. Now the first of these meanings is essential to the verse just quoted, and the second to our own. For it would be incorrect to say that a man, although he is robust and strong by

nature, *is accustomed to fall*, or that a state in which universal license exists *is able to fall*, but the meaning is that the latter does pass to destruction, and the former is not always assured of victory. That the infinitive of the aorist is not invariably said of a past, but also of a momentary or quickly evanescent action (in which signification the imperative of the aorist is always used), must, I think, be generally known, on account of the insertion by Buttmann, in the subsequent editions of his Grammar, of those observations which I had made upon this point in my review of the third edition of that work. Hence, therefore, this infinitive is also employed concerning future time, and there is no necessity that it should be limited to an association with verbs which comprehend in their own meaning the notion of futurity, like *μίλλω, ἐλπίζω*, for it is correctly constructed with those which, on account of their being equally applicable to the past, the present, and the future (e. g. *δοκῶ, νομίζω, οἶμαι, φημί*), Elmsley directs us to exclude. To the two examples which he confesses it extremely difficult, if not impossible, to correct (*Æsch. Theb.* 434 ; *Eur. Orest.* 1541, ed. Pors.), we may add another : *διχομήνοις λίγυις θανῖν σι*, *Æsch. Agam.* 1662. But such instances are in themselves of little weight, for, as a cloud sometimes produces darkness, so a whole army of them is often put to flight by a *καίρια πλῆγῃ* from one alone. Let the tyro, therefore, notice that there is an important difference whether, in constructions of this kind, we place the infinitive with the particle *ἄν*, or simply the infinitive of the aorist, or, lastly, the infinitive of the future. This difference will be most distinctly seen by turning the sentence into the construction with the *verbum finitum* in the indicative or optative. *Πίστειν ἄν, πιστεῖν ἄν*, express a sense which corresponds with *πίσται ἄν* or *πίσει ἄν*, i. e. the action of the verb is represented as possible or not possible, according as the condition on which it depends is fulfilled or not fulfilled ; whilst *πίσται* or *πιστεῖν* answer to the aorists of present and past time, *πίσται* and *ἔπισται*, and signify that something falls or fell at some indefinite time, a sense generally amounting to this, that something must be understood which from its very organization will fall or go down easily ; and, lastly, the future *πιστεύεται* is resolved by *πιστεύεται*, and declares that it will happen that the thing spoken of will fall. Whether *ἄν* is added or not, there is always this distinction in the employment of the infinitives of the present and aorist, that by the latter an *evanescent*, by the former a *continuing, state or action* is expressed. Cf. *Æsch. Agam.* 1658, *ἀλλ' ἰσὶ δακτύλῳ τὰδ' ἰέδιν*. If these remarks are properly understood, it will be seen that *πιστεύεται* is just as little appropriate to the meaning of this verse as *πιστεῖν*

ἄν, inasmuch as the sentiment is not applied to a particular state that is really about to perish, but to any state which contains in itself the causes of destruction. In the first passage quoted from Æschylus, *θανὺν ἄν* might have been used, if the poet had wished to express the fact less positively, but *θανιότατος* could not possibly have been employed, because his intention is not to affirm that Aigisthos *would certainly perish*, but that he was mortal; whilst in the second, neither *ἔξαι*, nor *ἔρδαν ἄν*, nor *ἔξαι ἄν*, nor *ῥίξαι*, could have stood, because he is speaking neither of a thing that *must be executed quickly*, nor of what the Argives *are able to do*, nor of what *they are really about to do*, since they are only suspected of the intention. Omit in our own passage the verb *νόμιζε*, and the sense of the words is perceived to be as follows: *ἴπῳ δρᾶν, ἃ βούλειται, πάρα, αὖτη ἡ πόλις χρέοντι περὶ τοῦ βυθίου ἵστανται*. In a note on Eur. *Med.* 362, Elmsley has recently expressed his approval of this explanation." HERMANN. See Jelf's *Gr. Gr.* 429; Krüger, *Griech. Sprachl.* 54. 6, *Anm.* 6. — *νόμιζε*. *Tibi persuadeas, be assured*. The imperative *πίστανται*, in v. 1024, is employed in a similar sense. Cf. Göller on Thuk. 5. 49. — *ἔξ εὐρίων δραμοῦσαν*. Though it has sped a prosperous career with (or in consequence of) favoring gales, by a metaphor drawn from nautical phraseology. Stobæus l. c. reads *ἔξ εὐρίας*. See note on v. 674, *supra*. For numerous illustrations of the expressions *ἔξ εὐρίων* and *ἔξ εὐρίας θύν*, *δραμῶν*, *πλῶν*, *νομίζονται*, *φίεσθαι*, see Lobeck's note, and compare the observations of the Scholiast on Ar. *Vesp.* 59, in allusion to our own and similar passages, *οἱ οἱ ποιηταὶ τὰς πόλεις πλοῖσι παραβάλλουσι καὶ Σοφοκλῆς* (*Æd. Tyr.* 23 sq.; *Antig.* 163, 994), with the language of Plato, *Pol.* p. 302. A, *πολλὰ πόλεις κατέπερ πλοῖα καταδύματα διόλλυνται*.

1028. 'Αλλ' . . . *παίριον*. SCHOL.: *πάνυ ἀσφαλῶς τὸ παίριον*. "This is said by Menelaos in perfect conformity with the principles and institutions of the Spartans, who built a temple to Fear close by the throne of the Ephori, τὴν πολιτείαν μάλιστα συνέχισθαι φόβῳ νομίζοντες, Plutarch. *Kleom.* 9, p. 808. D." LOBECK. The Oxford translator remarks upon this note, that the same sentiment is claimed as preëminently due to his own countrymen by Perikles, in his Funeral Oration, Thuk. 2. 37. Compare Lucan's character of Caesar, *Pharsal.* 3. 80, *gaudet tamen esse timori Tam magno populus et se non mallet amari*.

1030. *Οὐκ ἀντιτίσται*. The MSS. Ien. Mosq. b. read *μὴ οὐκ ἀντιτίσται*, *non esse non luituros*, from interpolation.

1032. *Ἄθῳι ἄβριστός*. "This adjective is undeservedly suspected by Purgold. Compare *ἄθῳι ἰσχυρός*, Lykophr. 109; *ἄθῳι θερὶ καὶ δυνάει*,

Plat. Civ. 7, p. 559. D; *θυμὸς φλογώδης*, Anonym. ap. Suid. T. I. p. 159; *ignitum ingenium*, Prudent. *Hamart.* 546." LOBECK. See note on v. 220, *supra*. — The MS. Γ. reads *μίγα φρονῶ*, with the omission of *αῖ*.

1033. *Καί σοι προφρονῶ*. Consult note on v. 991, *supra*.

1034. *εἰς ταφὰς πίσης*. Hermann, with some manuscripts and the old editions generally, reads *εἰς ταφάς*. "*Τάφαι* here, and still more plainly at v. 1053, below, is placed for *τάφαι*, either by an enallage of gender, if I may be allowed such an expression, peculiar to Ionic writers, or because places set apart for sepulchres may be termed *ταφαί* in the same way as the words *proseucha*, *ambulation*, *ταριχία*, *βόσις*, *ἄροσις*, *ἐξαίρεισις*, *ἔμβασις*, are usually applied in a mere local meaning. Strabo, IX. 412 and 414, *διέκνυται ἰσταῦθα ταφὴ τῶν τελευτησάντων*. Ælian, V. H. XII. 21, *εἰς τὰς πατρῆας ταφάς*. Cf. Epigr. Adesp. 632." LOBECK. — On the position occupied by *μή* at the commencement of the verse, see note to v. 930, *supra*; with the sentiment, compare Eur. *Phœn.* 1672, *σκαυτὴν ἄρ' ἰγγὺς τῇδε συνθάψις νεκρῶ*, and with the play of words in this and the preceding verse compare the punning refinements of the Sentinel on *δακνῖν*, *δοκνῖν*, and *δόκησις*, in *Antig.* 323.

1035. *μὴ γνώμας ὑποπτήσας σοφάς*. SCHOL.: *ἰπιδὴ τὰ περὶ τῆς ὑπαιθρίας ἄριστα ἠγωνολόγησιν. διακνῖται μὲν ὁ χορὸς πρὸς τὸν Τιῦκρον, ὑπισταλμῖνος δὲ διαλόγεται διὰ τὸ τοῦ βασιλῆως ἀξίωμα*.

1036. *ἐν θανῶσιν ὕβριστης*. "The same kind of expression is found in v. 1253, below, *θρασύς ἐν ἰμοῖ εἶναι*. Æsch. *Choeph.* 952, *ἐν ἰχθέρεϊ κότον πνῦν*. So, too, in Latin writers. Cic. *Parad.* 3. 1, *petulantem esse in virgine*. Id. *Phil.* 9. 4. 9, *crudelem in hoste, in cive esse*. In German we not merely say *gegen Jemand freveln*, but also *an Jemand freveln*. Cf. Kritz ad Sallust. *Cat.* 9. 2; Matthiæ ad Cic. *p. Sent.* 3. 7." WUNDER. Add. Jelf's *Gr. Gr.* 622, L a; Krüger, *Griech. Sprachl.* 68. 12, *Anm.* 4; Stallbaum to Plat. *Phæd.* p. 59. A.

1037. In the reply which Teukros now addresses to the speech of Menelaos, he attempts no denial of the fact that Aias had plotted against the lives of the Atreidai, but labors to prove that he is not justly obnoxious to the full extent of the accusations brought against him, on account of his having joined the expedition against Troy as a free and sovereign leader, who owed no fealty to the sons of Atreus (v. 1044 sq.). But perceiving that he had been betrayed by these assertions into a deviation from the truth, since Agamemnon had been duly elected the leader of the Greeks, he moderates his tone, and at v. 1043 sqq. so shapes his language as to give the impression that his previous observations were

intended to refer to Menelaos only. At v. 1052, the intensity of the feelings elicited by his allusion to the interment of Aias again overmasters his judgment, and at the close of his harangue, in a perfect tempest of emotion, he distinctly proclaims, that neither Menelaos nor "the other general," meaning Agamemnon, shall compel him to renounce his determination to bury his brother. His violence and bitterness are at last (v. 1058 sq.) so excessive, as to call down rebuke and remonstrance even from the Chorus (v. 1062 sq.).

1040. Τοιαῦτ' ἀμαρτάνουσιν . . . ἴση. See note to v. 414, *supra*; Jelf's *Gr. Gr.* 548. c, 565. As to the difference in the meaning of ἴση and λόγοι, Wunder explains the former by *verba* or *dicta*, the latter by *sermones* or *orationem*. See his note to v. 715, *supra*, and compare Thuk. 3. 67. 6, λόγοι ἴσται ποσμούμιναι.

1044. Ποῦ, "quibus locis, i. e. qua ex parte, quomodo." ELLENDT. Neue more correctly compares *Œd. Tyr.* 390, ποῦ εὐ μάντις ἦ σαφής; *Philokt.* 451, ποῦ χεῖρ τίθισθαι ταῦτα, ποῦ δ' αἰνῶν, ἴταν, κ.τ.λ. Add v. 1175, below. The particle in all these questions seems to convey a notion of *negation*. See Elmsley to Eur. *Herakl.* 371. In place of τοῦδε, the Scholiast apparently read τῶδε, but see Jelf's *Gr. Gr.* 518.

1045. ἡγίετ'. The MS. Pal. reads ἡγαγ', a great improvement to the music of the verse, as Elmsley had conjectured. See Porson, *Suppl. Præf. ad Hek.* p. xxxvi.; Hermann, *El. de Metr.* p. 115; Elmsley ad Eur. *Herakl.* 371, and in *Cens. Hek. Porson.* p. 77.

1047. Οὐδ' ἴδθ' ἴσω . . . τῶδε σί. SCHOL.: οὐδ' ἴσθιν ἴσω σοι πλείον προὔκιστο ταῦτον ποσμήν. "These words are interpreted by Hermann in the following manner: *Neque usquam tibi majus fuit imperii jus, quo illum dictis parentem haberes, quam illi, quo ipse te.* I do not agree. For *ισμός*, so far as I am aware, never signifies *jus*, and for this reason I explain *ισμός* ἀρχῆς by *lex imperii*, and consider the infinitive *ποσμήσαι*, in the sense of *regere* or *moderari*, as dependent upon the substantive ἀρχῆς. Tenkros says sarcastically, *Neque magis tu unquam lege tenebaris, ut in illum imperium exerceas, quam ille, ut in te.*" WUNDER.

1049. Ὑπαρχος ἄλλων, οὐχ ἔλων στρατηγός. "The Scholiasts differ exceedingly as to the explanation of the first of these substantives; the point in dispute being whether Menelaos is thus called as ὁ ὑπὸ ἀρχὴν ἄλλων ὢν, or as ὁ ἀρχων ἄλλων, τῶν Σπαρτιατῶν δηλονότι καὶ οὐχ ἡμῶν κρατῶν. Those who have approved the latter explanation no doubt had in recollection that the same individual is frequently styled both ὑπαρχος and ἱπαρχος (see Ellendt to Arrian, T. I. 258), but, retaining the old

error in regard to the pleonastic use of prepositions, did not remark that *ὑπαρχος* here, as also at Eur. *Hel.* 1452, is said of τὸν ὑπ' ἄλλοις ἄρχοντα, in the same way as *ὑφηνίοχος* denotes τὸν ὑπὸ τινι ἡνίοχον. See the accurate observations upon these compounds in Lehrs. de Aristarch. p. 115. That such is the meaning in which *ὑπαρχος* is here employed, is evident from the words *εὐχ ἔλων στρατηγός*, which stand in unquestionable opposition to this noun. That *ἔλων* is used for πάντων is apparent from the examples cited by Döderlein, Synon. T. IV. p. 359, and on this account Erfurdt's emendation, *ἔσλων*, is altogether unnecessary. Cf. Anth. Pal. 679. Anall. T. III. 126, πολύολβος ἔλων πλείον ἢν τρέφει Κύπριος. Nonnus, 47. 482, ἔλας εἴστροντι γυναῖκας. Liban. Decl. T. IV. 596, ἔλας ἂν μηχαναῖς ἰθρῶμην. Lucian. de Luct. 6. 209, T. VII., τὴν τῶν ἔλων διαποτίαν ἔχουσιν. Diodor. XII. 42, τὴν ἔλων ἡγμενίαν ἔχων. See Dorvill. ad Char. p. 370; Coray in Stochasm. Prodrum. p. 80." LOBECK. Wunder adds Demosth. de Fals. Leg. p. 388. 11, ὑπὲρ τῶν ἔλων πιστοῖς ἐρέτην ἄγειν. Id. c. Androt. p. 598. 13, τὴν γὰρ τῶν ἔλων σωτηρίαν. Diodor. Sic. I. 53, παρακληθῆναι πρὸς τὴν τῶν ἔλων δυναστείαν. The last five examples are sufficient evidence that *ἔλων* is here of the neuter gender.

1052. Κόλαξι. SCHOL.: ἀντὶ τοῦ νεύεσθαι. TRICLINIUS: ἐπὶ ἰνταῦθα ἡ κόλασις διὰ λόγων ἦν. διὰ τοῦτο τὰ ἔπη κόλαξ' ἐκείνους φησίν. Rader, *ista superba oratione illos castiga*. The expression τὰ εἰμ' ἔπη κόλαξι ἐκείνους is for ἐκείνην τὴν κόλασιν κόλαξι ἐκείνους, the accusative of closer specification being substituted for the true cognate accusative, from the wish of the poet to define in more precise terms the express character of the chastisement to be inflicted. See notes to 410, 414, *supra*, and on the addition of the accusative of the patient, see Jelf's *Gr. Gr.* 583. 95. Compare *Æd. Tyr.* 340, ἔπη δ' οὖν σὺ τήνδ' ἀτιμάζεις πόλιν; Thuk. 1. 42, δ' τὴν πόλιν ἔμνησα; Demosth. de Cor. 1229. 4, δ' αὐτοὺς ἐνικαμίσαντες καὶ ὅσα εἰς ἡμᾶς ἐβλασφῆμῃσαν; Plat. *Phædr.* p. 243. D, δ' ψίγειν τὸν ἔρωτα, all which passages, with several others, are quoted in Lobeck's note. — μὴ φῆς, *vetas*.

1053. Εἰδ' ἄτιρος στρατηγός. SCHOL.: τὸν περὶ τῆς ἐπιβουλῆς λόγον ἀποφύγου, ὡς δυσανάτριπτον· ἰνδιατρίβει δὲ τῷ ὅτι οὐ πάντων εἰσὶν οἱ ἄρχοντες.

1056. οἱ πόινου πολλοῦ πλίγ. SCHOL.: οἱ φιλοκίνδυνοι, οἱ πληρεῖς τῶν πόινων· λίγιν δὲ τοὺς μισθοφύρους· εὐχ ὅσπερ μισθοφύρος τις ἐπὶ μισθῷ ἰσταντίσκατο. "The explanation of Matthiä, οἱ πολυπονοῦντες, is more strictly accordant with the words of the poet than οἱ φιλοκίνδυνοι, as they are understood by the Scholiast." DINDORF. "Neue observes correctly, that

these words express compassion for those who were compelled to obey all the behests of the Atreidai." WUNDER. "Brunck, following the second explanation of the Scholiast, absurdly renders, *ut qui labori parcentes nulli merent stipendia*. On the contrary, the *οἱ φιλοκίνδυνοι*, who, impelled by the thirst for adventure, seek peril and renown, *Abenteuerer* (*daring adventurers*), are meant." HERMANN.

1057. Ἀλλ' οὐνιχ' ἔρκων. SCHOL. : τῶν γὰρ ἀριστίων συνιθόντων ἐπὶ τὴν τῆς Ἑλένης μνηστείαν, ὁ Τυδαρίως πάντας ἔρκους ἀπήτησεν συναγωνιζομαι τῇ γαμοῦντι αὐτήν. καὶ στρατεύειν, εἴ τις ἀρεταγὴ γίνυτο περὶ τὴν Ἑλένην τῇ γήμαντι. See also *Philokt.* 72, with the observations of the Scholiast there; Eur. *Iph. Aul.* 49 sqq.; Apollodoros, III. 10. 8. 9. — ἰνώμοτος. This is the reading of the MS. La. sec. Membr. Par. D. E. Mosq. a. Aug. C. ἰνώμοτος is exhibited by Aldus, and the remaining MSS. and old editions.

1058. οὐ γὰρ ἡξίου. *Non enim honorabat*. See Porson to Eur. *Hek.* 319, and add to the examples he has collected there, Eur. *Orest.* 1166, 1208; Æsch. *Agam.* 903. — τοὺς μηδίναις, scil. ὄντας, those who are mere nobodies, i. e. the worthless or insignificant. Eur. *Iph. A.* 371, τοὺς οὐδίναις. Cf. below, 1169; Valckenaer to Eur. *Phœn.* 601; Elmsley to *Herakl.* 168; Reisig, *Enarr. Œd. Kol.* p. cxxv.; Wex to *Antig.* 1322; Matthiæ, *Gr. Gr.* 437, Note 1; Jelf's *Gr. Gr.* 381, Obs. 3; Ellendt, *Lex. Soph.* II. p. 118.

1059. πλείους . . . ἤκισ. SCHOL. BAR. : πολλοὺς ὑπὲρ τας λαβὼν ὁ Αἴας καὶ τὸν Ἀγαμέμνονα ἦλθιν ἰσταῦθα. "Such an explanation is absurd. It is evident that one or more heralds accompanied Menelaos, as we have already indicated in our *Δράματες πρὸς ὧσα*." LOBECK. Eustathius, p. 780. 46, οἱ κήρυκες οὐδ' ἄλλως προσφωνοῦνται ἀλλ' ἀρεγὰ καὶ νῦν παριστάγονται πρὸς ὧσα, ὡς οἱ πολλὰ καὶ ὕστεροι ποιοῦσιν οἱ σκηνηκοί.

1060. Τοῦ δὲ σοῦ ψόφου . . . στραφίσην. *Streptitum tuum non curabo, dum (so long as) es, qualis quidem nunc es*. On the employment of the simple for the compound verb, see note to v. 721, *supra*, and on its construction with the genitive, notes to vv. 674, 701, *supra*; Jelf's *Gr. Gr.* 483, Obs. 3.

1061. ὥς ἂν ᾔῃ. Equivalent to ὥς ἂν ᾔῃ, *quamdiu eris, qualis sis*. Plat. *Phædr.* p. 243. E, ὥσπερ ἂν ᾔῃ, δ; εἰ. In illustration of the employment of ὥς ἂν in a purely temporal signification, *so long as*, compare *Philokt.* 1330, ὥς ἂν αὐτὸς ἦλθιν ταύτη μὲν αἴτη, τῇδε δ' αὖ δύνη πάλιν (*Hdt.* 8. 143, ἵσ' ἂν ὁ ἦλθας τὴν αὐτὴν ἰδοὺ ἴη, τῇπερ καὶ νῦν ἔρχεται); *Œd. Kol.* 1361, ὥσπερ ἂν ζῷ σοῦ φονίως μιμημένους. The tyro will observe that the

temporal conjunctions, in a purely hypothetical sense, are constructed with *ἄν* and the conjunctive, if the verb in the principal clause denotes time present or future, and with the optative, for the most part without *ἄν*, if the principal verb expresses time past. See, however, note to v. 531, *supra*. Brunck, Lobeck, and Schäfer emend *ἴστ' ἄν ᾔς*.

1062. *Οὐδ' αὖ . . . δάκνυι*. SCHOL.: *ὑποτίθῃσι τῷ Τεύκρῳ παύσασθαι τῆς κατηγορίας, καὶ μάλιστα ἐν τοιούτῳ καιρῷ, ἐν ᾧ ὑπεριβούλιυτός ἐστιν. ἢ τὸ ἐν κακοῖς τοῦτο δηλοῖ· οὐκ ἵσπερὶ ψυῖ ἢ συμφορὰ ἄλλο τι οὖν πρᾶσσιν, ἢ πλεὶς τὸ ἱστέος κακὸν γίνεσθαι.*

1063. *κἄν ὑπέρδικ' ᾔ*. *Be they never so just.* *Æsch. Agam.* 1396, *τὰδ' ἄν δικαίως ἴν· ὑπερδίκως μὲν οὖν . . . κρατῆρ' αὐτὸς ἱππίνι μολῶν*. These two verses were formerly assigned, the first to Menelaos, and the second to Teukros. The error was first corrected by Brunck, who has observed that they respond to the two verses (1035, 1036) which the Chorus addresses to Menelaos.

1064. *Ὁ τοξότης . . . φρονεῖν*. The common reading *συμπερὰ φρονεῖν*, although supported by the recognition of Eustathius, p. 851. 60, and the Scholiast to Ar. *Acharn.* 710, is inadmissible. For, as Porson accurately remarks to Eur. *Orest.* 64, *where a word ends in a short vowel, and two consonants follow it, which allow it to continue short, I believe that no instances undoubtedly genuine are to be found in which that syllable is made long*. The true reading is exhibited by the MS. Laur. a. Lobeck properly compares Eur. *Herakl.* 387, *Ἑστίν, σάφ' οἶδα, καὶ μάλ' οὐ συμπερὸν φρονεῖν*; Isokrat. *Pan.* 151. p. 72; Demosth. *Synt.* p. 173. 23; Aristot. *Rhet.* III. 351. T. IV. ed. Buhl. The sarcasm of Menelaos will be understood by remembering that the practice of archery after the Persian wars had lost the dignity it enjoyed in the heroic age, and in the days of Sophokles was regarded with contempt. Pausanias (I. 23. 4) relates, that it was at this period abandoned to the inhabitants of Krete, and Plutarch (*Apophth. Lac.* p. 874. T. VI.), in the words *οὐ μίλει μοι τοῦτο ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ὑπὸ γυνίδος τοξότου*, bears additional testimony to the contempt in which it was held by the Lakonians. See Eur. *Herc. Fur.* 158; Heyne to Hom. *Il.* 11. p. 187.

1065. *Οὐ γὰρ . . . ἐκτενέαμην*. *Non enim contemnendam hanc artem exerceo*. See Valckenaer, *Animadv. ad Ammon.* III. 14. On the position of the adjective when used with a predicative force, see Jelf's *Gr. Gr.* 459. 1.

1067. *Κἄν ψιλὸς ἀρχίσαιμι*. SCHOL.: *τὰ τοιαῦτα σοφίσματα οὐκ οἰκίᾳ τραγηδίας· μετὰ γὰρ τὴν ἀντίρρῃσιν ἱπικτιῖναι τὸ δρᾶμα θιλάσας, ἰψυχρεῖν*

σας καὶ ἴλυσαι τὸ τραγικὸν πάθος. Although we refrain from further observation, we trust that our silence will not be mistaken for approbation of such criticism. — On *ερίβρι* in the following line, see note to v. 478, *supra*.

1069. With the sentiment, compare Shakspeare, *II. Henry VI.*, Act III. Sc. 2 : —

“Thrice is he armed that hath his quarrel just ;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.”

1070. *κτείναντά μιν*. “If this verse stood alone, we should be inclined to read *κτείνοντα*, comparing Eur. *Androm.* 809, *πίσει τρέμουσα, μὴ . . . ἀποσταλῇ, | ἣ κατάνη, κτείνουσα τοὺς οὐ χεῖρ κτανεῖν*, on which passage see the annotators. But the criticism of Tenkros would hardly be applicable to *κτείνοντα*. There are also some passages in the tragedies in which an attempt or wish to kill is expressed by the aorist *ἔκτεινα* instead of the imperfect *ἔκτεινον*. In the *Ion* of Euripides, Krensa says to her son, v. 1291, “*Ἐκτεινά δ’ ὄντα πολέμιον δόμοις ἐμῇς*. So also, v. 1500, “*Ἐκτεινά σ’ ἄνυσσα*.” ELMSLEY. On this use of the aorist to express *conatus rei faciendæ*, see by all means Jelf’s *Gr. Gr.* 404, *Obs.*

1071. *Κτείναντα* ; κ. τ. λ. The MS. Γ. reads *ἦ καὶ ζῆς θανάον* ; “Excellently the Scholiast : *κτείναντα ὁ Μενέλαος ἔπειν, ὅσον ἰφ’ ἑαυτοῦ, ὁ δὲ τοῦ φωνῆς ἀντιλαμβάνεται. τὸ δὲ ποιεῖντο κωμῳδίας μᾶλλον, ἢ τραγῳδίας*. Nor shall we find any reader who will not pronounce the reply of Teukros ‘*subfrigida*.’ I am, however, far from ignorant that time alters our modes of expression as well as of feeling, and readily believe that many things which we read without emotion may frequently have excited whole theatres to enthusiasm.” LOBECK. “Where in all the world is the comic savor or frigidity of the passage before us? Are they to be found in the circumstance that Menelaos, in accordance with national habit, oversteps the actual truth, and charges Aias, not merely with the intention of killing him, but with having positively done so? This is impossible. Exaggerations of the truth, deliberate falsehood, malicious imputation, can and do occur in almost every tragedy. Hence it is necessary in the very representation of Truth, in the exhibition of a conflict against Fraud and Falsehood, that the overthrow of the vainglorious braggart should be clearly and distinctly recognized. Since, then, without sacrificing the dignity of tragedy, the poet was permitted to represent Menelaos as uttering the exaggerated expression that Aias had killed him, it is absurd to contend

that he has descended to the level of comedy in describing Teukros as showing up in few but striking words the Lakedaimonian fashion of exaggeration in its own proper light. Would the reply have been considered inconsistent with the elevated tone of tragic poetry if expressed as follows: *He has not killed thee, for thou art living still, but only had it in his thought to kill thee: great, however, is the difference between the wish to perform a deed, and the deed itself?* That, in place of such a lengthened rejoinder, Teukros should not only with brevity, but, as the whole circumstances connected with the past recurred to recollection, with asperity, reply, *Κρίναντα; δυνίς γ' ἔστας, εἰ καὶ ζῆς θανάω*, merits praise and approbation rather than censure. Wondrous as is the art displayed by Sophokles in all parts of his tragedies, his skill is nowhere more visible and triumphant than in the dialogue. The concentrated brevity which he there so frequently employs has, however, in many cases, occasioned great perplexity to his interpreters, and, in particular, has caused many passages in the concluding portions of this play to be but very imperfectly understood by those who have hitherto endeavored to explain them." WUNDER.

1072. *τῷδε δ' εἰχόμεαι.* But so far as he is concerned, I am no more. Compare Eur. *Alkest.* 666, *τίδηναι τοῦτ' εἰ.* Xen. *Kyr.* 5. 4. 11, *τὸ ἐσθμὶ εἰχόμεαι, τὸ δὲ ἐπὶ σοὶ εἴσωμαι.* Hdt. 1. 124, *κατὰ μὲν τοῦτου προθυμίαν τίδηναι, κατὰ δὲ τοῦς θεοὺς πρῶτις.* On the dative *τῷδε*, see note to v. 574, *supra*.

1073. *Μή νυν ἀτίμα.* As this is the only instance in the Attic tragedians in which the verb *ἀτιμᾶν* occurs, Elmsley directs us to write *ἀτίμου* or *ἀτιζέ*, and suggests that the author of the following scholion, which was first published in the Florentine edition of 1522, — *ἀτίμα, ἦγον ἀτίμους ποίω. ἀτιμάζω γὰρ τὸ καταφρονῶ. ἀτιμῶ, τὸ ἀτίμω ποίω. καὶ ἡμετέρων, ἐπὶ τοῦ αὐτοῦ κατὰ τὸν παθητικὸν παρεκκλίμινον ἐν τῇ τρίτῃ συζυγίᾳ,* — found *ἀτίμου*, the imperative of *ἀτιμῶν*, in his copy. Since, however, the verb *ἀτιμᾶν* is found frequently in Homer, from whom Sophokles above all other writers delights to draw, and has been used by Pind. *Pyth.* 9. 139, and Xen. *de Rep. Ath.* 1. 14, we cannot see that the common reading is in any way impugned by the objection above mentioned.

1074. *Ἐγὼ γὰρ ἄν ψίξαιμι.* "The tyro should observe the difference between three forms of expression, either of which the poet might have used here. The reading of the text signifies, *Egone deos reprehendam? Ich würde die Götter tadeln? (Shall I censure the gods?)* Had the particle *ἄν* been omitted, the expression would then be, *Egone reprehendum* or *repre-*

kenderim deos? Ich tadelte or ich hätte die Götter getadelt? (Did I censure or have I censured the gods?) i. e. Hoccine me facere vel fecisse putas? See *Od. Kol.* 1172. The third mode in which the poet might have written is Ἐγὼ γὰρ ψίγω θεούς; *Egone reprehendo deos?*" HERMANN. With this employment of the optative, compare v. 1281, *infra*, οὐ γὰρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους φθείρεις ἄν. Ar. *Avv.* 819, ἰγὼ θίμην ἄν. Id. *Vesp.* 1160, ἰγὼ γὰρ ἄν τλαίην; — νόμους. The MSS. Γ. and Aug. B. read γίνες, the latter with γγ. νόμους suprascriptum, and the MS. Lips. b. has νόμους in the text, but with γγ. καὶ γίνι suprascriptum.

1075. Εἰ . . . παρών. SCHOL.: ταῦτα καὶ ἐν Ἀντιγόῃ vv. 450 sqq., 1070 sqq.). Compare the language made use of at v. 1280 sqq. For παρών the MSS. Bar. a. b. read παρὼν. "It must not be supposed that the participle παρὼν contributes to the sense. On the contrary, it imparts this meaning: *Si hic ades, ut mortuos sepeliri prohibeas.* By these addenda a certain expression of indignant feeling is frequently intended, similar to that contained in our own phrase, *Wenn du kommst und die todten nicht willst begraben lassen (If you come and will not suffer the dead to be buried).*" HERMANN. Compare vv. 1100, 1322 below, and see Wunder to *Trach.* 418. On the use of οὐκ in a conditional clause, see Jelf's *Gr. Gr.* 744, *Obs.* Krüger, *Griech. Sprachl.* 67. 4, *Anm.* 1.

1076. Τούς γ' . . . πολέμιους. Scil. οὐκ ἰὼ θέπτειν. On the collocation αὐτὸς αὐτοῦ (for which the MSS. La. Γ. Bar. b. Mosq. a. read αὐτοῦ) see Elmsley to *Herakl.* 814; Jelf's *Gr. Gr.* 904. 1; Matthiä, *Gr. Gr.* 468. 6. — It will be observed that Menelaos in these words is again guilty of misstatement and exaggeration in representing Aias as peculiarly his foe, and hence the question which follows immediately from Teukros.

1078. Μισοῦντ' ἰμίε. The MSS. Bar. a. b. Mosq. Ien. Par. C. Harl. read ἰμίσουν, which is preferred by Brunck, Bothe, and Erfurdt. Wunder observes, that there is nothing objectionable in the omission of the pronoun ἐμί or μί, since the sentiment expressed by Menelaos is strictly this: *oderat aliquem, qui ipsum oderat*, i. e. *oderat me, qui ipsum oderam.* With the phraseology, compare Plat. *Legg.* III. 677. D, μισοῦντες μισοῦνται. Dionys. *Antt.* VIII. p. 506, μισοῦν τοὺς μισοῦντας. — In place of the common reading ἡπίστασα, the MSS. Aug. B. Dresd. b. read ἐπίστασα. Erfurdt properly observes, that the words, καὶ εὐ τοῦτ' ἡπίστασα, *tu quoque illud noras* (rather, *ac tu hoc noras*), are added for the purpose of displaying the futility of the question just proposed by Teukros, who could not possibly have been ignorant of the hatred which Aias bore to him. Hence the sarcastic reply of Teukros, v. 1079, *Sane noram: doloso enim suffragio tuo fraudatus est.*

1079. Κλίπτει γὰρ, κ.τ.λ. SCHOL.: μὴ ψήφῳ φασὶ κατακερδαίνειν τὸν Αἴαντα ὑπὸ Μενελάου. Pind. *Nem.* 8. 44, *πευφίαισι γὰρ ἐν ψάφῳ* Ὀδυσσεὺς Δαναοὶ διεκρίνυσαν· *χρυσίων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισιν*, on which passage Dissen observes as follows. "*πευφίαισι ἐν ψάφῳ* signifies, if I am not mistaken, *dolosis suffragiis*, for it was through trickery on the part of some of the arbitrators that Odysseus obtained the majority of votes. Amongst those who resorted to these unworthy means was Menelaos, of whom Teukros complains in Soph. *Ai.* 1114, comparing him with those jugglers who impose upon spectators by dexterously subtracting the pebbles from one side and adding them to the other. See Casaubon to Athenæus, I. p. 19. B. By this secret tampering with the calculi the victory was insured to Odysseus." Precisely the same explanation had been given long before by Musgrave, in his note to our verse. Compare Lys. ap. Polluc. VII. 260, *ψηφωπαικτοῦσι τὸ δίκαιον*. Render, (And justly did he hate thee,) *for thou wast detected secretly tampering with the judicial votes against him*. On the use of γὰρ in explanation of a premiss which is suppressed and must be mentally supplied, see Jelf's *Gr. Gr.* 786, *Obs.* 1; Krüger, *Griech. Sprachl.* 69. 14, *Anm.* 4.

1080. Ἐν ταῖς . . . ἱσθάλῃ. *This fault was committed by the judges, and not by me*. On the preposition ἐν, see Jelf's *Gr. Gr.* 622. 3; Matthiæ to Eur. *Hippol.* 323. — Brunck has edited οὖν from a few manuscripts, but οὖν is read in the majority of the ancient copies, and in the MSS. La. Lb. Lc.

1081. κλίψιαις πανά. See note to v. 188, *supra*. — For λάβειν, Aldus reads λάβεγ.

1082. τινί. On the use of the indefinite for the personal pronoun, see Jelf's *Gr. Gr.* 659. 2; Krüger, *Griech. Sprachl.* 51. 16, *Anm.* 8; Fischer ad Well. *Gr. Gr.* II. p. 230; Dindorf to Ar. *Ran.* 552; and our own note to v. 238, *supra*.

1084. Ἐν σοι, κ.τ.λ. Observe the brevity and emphatic force of the language here employed, and compare *Trach.* 1136, *ἔσαν τὸ χρεῖμ' ἡμαρτι, χρυστὰ μωμίσῃ*. Eur. *Phæn.* 402, *ἐν μὲν μίγιστον· οὖν ἔχουσιν παρρησίαν*. On the accusative after the verbal adjective in the second clause, see note on v. 684, *supra*; Jelf's *Gr. Gr.* 613. 3.

1085. Σὺ δ' . . . τιθάψισται. With the transposition of the subject of the dependent clause into the object of the principal clause, compare *Philokl.* 549, *ἤκουσα τοὺς υἱότας, ὅτι σοι πάντες εἶναι συνινυαστοληκόντες*. Eur. *Or.* 1557, *ἤκουσα . . . τὴν ἱμὴν ξυνάερον, ὡς οὐ τίθηναι*. Id. *Med.* 37, *δίδουα δ' αὐτὴν μή τι βουλίωσθ*. So in Latin. Cic. *ad Fam.* 8. 10,

Nosti Marcellum, quam tardus et parum efficax sit, for *quam tardus et parum efficax sit Marcellus*. Ter. *Eun.* 3. 5. 62, *Metuo fratrem*, ne intus siet. Id. *Adelph.* 5. 4. 20, *Illum*, ut vivat, optant. Liv. 42. 60, *Expectari nos arbitror*, ut respondeamus litteris tuis. Cic. *Tusc.* 1. 24. 56, *Sanguinem, bilem, pituitam, ossa, nervos, venas, omnem* denique membrorum et totius corporis *figuram* videor posse *dicere*, unde concreta et quomodo facta sint, — where consult the admirable note of Chase (pp. 147, 148).

1087. *Χιμῶντος ἐν πλεῖν*. On the construction of the article with the infinitive, see note to v. 114, *supra*; Jelf's *Gr. Gr.* 670. Lobeck compares the double accusative with *ἰφορμῶν* with such forms as *παρερμῶν τινά τι*, *παρεκαλλῖσθαι*, *ἐνάγειν τινά τι*, and refers us to his observations on Phrynichus, p. 439. — On *χιμῶντος* (*genitivus temporis*) consult Jelf's *Gr. Gr.* 523; Krüger, *Griech. Sprachl.* 47. 2; and cf. v. 21, *supra*.

1088. Ὡς . . . εὔρεται. "The dative is not used here in place of *οὗ* (which the poet would doubtless have written had he thought it equally appropriate), but to express the following sense: *cui*, i. e. *apud quem vocem non facile reperiri solet*." WUNDER. Lobeck has illustrated the sentiment by comparing Ar. *Lys.* 361, *φωνὴν ἂν οὐκ ἂν εἴχῃ*. Appian, *Bell. Civ. I.* 95, *οὐδὲ φωνὴν ἵτι οὐδὲν εἶχοντες ὅτ' ἐκπλέξουσιν*.

1089. *κρυφίως*. The MSS. Ien. Mosq. b. Δ. Heidelb. read *κρυφίως*, for which Brunck's manuscripts and Aldus exhibit *κρυβείως*. See Lobeck ad Phryn. p. 318; Elmsley on Eur. *Suppl.* 543; Buttmann, *Ausf. Griech. Sprachl.* 92, *Anm.* 11. On the practice here alluded to, see note to v. 238, *supra*.

1090. *Πατιῦν . . . γαυτῶν*. The MSS. Bar. a. b. Bodl. Harl. Θ. Laud. Ien. Aug. C. Lips. b. Mosq. a. b. and Aldus exhibit *γαυτίλῳ*, and this is supported also, as Hermann has pointed out, by the authority of the Scholiast to Hesiod, *Theog.* p. 252, ed. Heins. The reading in the text is defended by the best MSS. and by Eur. *Iph. Aut.* 340, *τῷ θίλοντι δημοτῶν*. Lobeck observes, that "Plato has either borrowed the sentiment of this sense, or a common proverb in *Theast.* p. 135. A, *ἐὰν δὲ πάντα ἀπαρτίσωμι, ταπεινωθήσιν τῷ λόγῳ, παρὶξόμεν ὡς γαυτιῶντι πατιῦν τι καὶ χεῖρεσθαι ὅ, τι ἂν βούληται*. A more undisguised imitation is also found in Synes. *Ep.* IV. 163. D, *μειδῶντι ὁ κυβερνήτης τὸ πηδάλιον καὶ καταβαλὼν ἑαυτὸν πατιῦν παρὶχι τῷ θίλοντι γαυτίλῳ*." — *παρὶχι*. Supply *ἑαυτόν*, *surrendered himself*. On the suppression of the pronoun see Heindorf to Plat. *Gorg.* 25; Stallbaum *ad eundem*, p. 476. D.

1091. *καὶ σὺ καὶ τὸ σὸν λάβρον στόμα, ἅτε cum tuis impudentibus dictis*. We might have expected the genitive *τοῦ τοῦ λάβρου στόματος* under the

government of the substantive βόήν. See note to v. 1006, *supra*. The accusative may be referred to a blending of two constructions, τὸ εὖ ἐν στίμα δὲ κατασβίβουσιν, and κατασβίβουσιν δὲ τὴν πολλὰν τοῦ σοῦ στόματος βόήν, which is eminently expressive of the indignation of the speaker. Cf. *Elektr.* 622, ὃ βεῖμ' ἀναιδής, ἢ σ' ἰγὼ καὶ τᾶμ' ἴση καὶ ἔδρα τᾶμα πᾶλλ' ἄγαν λίγιν ποῦν.

1092. Σμικροῦ ρίφους. "The allusion is to the hurricane or tempest caused by the meeting and sudden bursting of clouds, which the ancients called *λευφίας*, i. e., as the grammarians explain, *λε ρίφους ἀνιμος*. Cf. Senec. *Quaest. Nat.* 5. 12; Aristot. *Probl.* V. 26. p. 184, ed Sylb." WESSELING. Add Arist. *de Mund.* 4; Id. *Meteor.* 2. 6. 23; Alexis ap. Athen. 8. p. 338. E.

1094. δι γ'. "Vim autem δι γι particularum multi etiamnum parum videntur perspexisse: quarum quidem ratio ea est, ut aliquid adaugeant adversando. Cf. Eur. *Med.* 799, ubi Porsonis veram sententiam exemplis illustrat Elmslejus." REISIG. "Where the second speaker strengthens or corrects the sentiment of the former speaker, the particle γι follows δι, with a word sometimes intervening, sometimes not. 'I exceedingly dislike the unmeaning particle γι,' says Brunck. Be it so, provided that it is unmeaning; but in this collocation, it exerts its peculiar force." PORSON. Cf. Eur. *Orest.* 1234; Ar. *Eqq.* 355, 362, 363. Render, *Ay, but I have seen a man filled with folly, or but I moreover have beheld, &c.*

1098. Ἀδελφῶν. Such is the reading of the MSS. Par. 1. 4. Mosq. a. b. Lips. a. b. and Eustathius, p. 681. 5, and which we have preferred to Ἀδελφῶν or Ἀδελφῶν, as exhibited in Aldus and the majority of the MSS., because the vocative with Ἀ is an *address*; without it, an *appeal* or *attack*. Hence the omission of Ἀ is peculiarly applicable in *threatening* or *reproachful* or *vehement exhortation*. See Krüger, *Griech. Sprachl.* 45. 3, *Anm.* 1.

1099. ἴσθι σημαυόμενος. *Know that thou shalt be brought to ruin.* On the passive sense in which this future participle is here employed, see Elmsley and Brunck to Ar. *Acharn.* 807, ed Bekk., and on the construction see notes to vv. 446, 908, 1025, *supra*.

1100. παρών. See note to v. 1075, *supra*.

1104. ᾧ . . . παρῆ. *Who has it in his power to use compulsion.* We have preferred the reading παρῆ, which is exhibited by the MSS. La. pr. Lb. Γ. Δ. Aug. B. and Stobæus, *Flor.* 2. 28, to the Vulgate πάρε, for reasons which may be learnt from the note to v. 1018, *supra*.

1105. Ἀφιερώ νυν. SCHOL.: εὐδαμῶν δαίνεαι ἢ Τυῖνες · ἀμὰ δὲ, φησί,

αἰσχιστόν ἔστιν ἀνίχισθαι σοῦ φλοκαρῶντος. — On the genitive *ἀνδρός*, see Jelf's *Gr. Gr.* 485.

1107. *ἱεῖδες . . . ἀγών*. Lobeck observes correctly that the genitive is added in order to define with greater accuracy and precision the kind of contest predicted by the Chorus. Cf. *Trach.* 20, *εἰς ἀγῶνα μάχης*. Eur. *Phoen.* 944, *λόγων ἀγών*. Hom. *Il.* 17. 384, *νῆκος ἱεῖδες*. Xen. *Kyr.* 2. 3. 15, *εἰς ἱερὸν μάχης*. Pausan. 10. 21. 3, *εἰς ἀγῶνα πολέμου*. Lucret. 4. 841, *certamine pugnae*. — Upon the departure of Menelaos, the Chorus advise Teukros to take instant advantage of the opportunity afforded by his absence, to bury Aias. The Oxford Translator draws attention to the circumstance, that nothing is said respecting the burning of the body; and that this distinction was denied on the authority of Kalchas (*Philostrat. Heroica*), who declared the holy element of fire to be polluted when applied to the cremation of the remains of suicides.

1108. *ταχύνας σπιῦσεν*. Equivalent to *ἐν τάχει σπιῦσεν*, in the same way as *Philokl.* 1223, *ἐν σπουδῇ ταχύς*. Cf. *Æd. Tyr.* 861; *πέμψω ταχύνησσαν*. Priscian, XVIII. p. 269, compares the similar construction in the Latin phrases *loquere dicens*, and *stude properans*. See Jelf's *Gr. Gr.* 698. c.

1109. *κοίλῃν πάντιν τιν' ἰδεῖν*, i. e. *εἰς* or *πρὸς* *κοίλ.* *πάντ* *τιν' ἰδεῖν*, on which construction and its signification, see note to v. 376, *supra*, and compare *Antig.* 30, *εἰωνοῖς . . . εἰσερῶνι πρὸς χεῖριν βορέῃς*. "Ἰδεῖν is added to impart this sense: *fac ut quam celerissime huic cavam fossam, in qua condatur, circumspicias*. The words *κοίλῃν πάντιν* are repeated in v. 1341, *infra*." HERMANN. "Musgrave aptly compares Theokrit. 15. 2, *ἴεν δῖφρον, Εὐνία, αὐτῇ*. The use of *videre* is very similar in Latin writers. Ter. *Heaut.* 3. 1. 50, *asperum, pater, hoc vinum est; aliud lenius sedes vide*. Cic. *Tusc.* 3. 19, *demus scutellum dulciculae potionis; aliquid videamus et cibi*." WUNDER.

1110. *ἴδῃα βροτοῖς*. SCHOL.: *τὸν ἰσόμενον τῷς ἀνθρώποις τάφον αἰμαίνεσθαι*. On the position of the article in this sentence, see Jelf's *Gr. Gr.* 459. 4.

1111. *εὐρώμενα*. SCHOL.: *σισημμένον, σκυληκώδη*. Cf. Liddell and Scott, s. v.

1112. *οἶδε πλησίον πάριεν*. SCHOL.: *πάριεντι ἢ Τίμηστον μετὰ τοῦ παιδὸς· οὐχ ὅτι δι' ἱκανὰ τὰ πρόσσω φυλάξει τὸ σῶμα, ἀλλ' ὅτι κινήσει δυνατά*. The MSS. La. Lb. Γ. Θ. Dresd. b. Aug. B. read *πλησίον*, as at *Æd. Kol.* 58; *Elektr.* 640; *Antig.* 761, 763; *Trach.* 889, 897; Eur. *Iph. A.* 638; but the common reading is equally good (cf. *Trach.* 1076;

Elektr. 927; *Philokl.* 371; *Eur. Herc. Fur.* 523; *Bacch.* 473; *Ar. Ekkl.* 9), and seems unlikely to have been substituted by the copyists for *πλησιν*. On the adverbial sense in which the pronoun *οἷς* is employed in this and similar collocations, see note to v. 853, *supra*. — *ἐς αὐτὸν καιρόν*, at the very nick of time. See note to v. 34. — Whilst Teukros is preparing to act: upon the admonition of the Chorus, Tekmessa and her son appear. He enjoins them to sit *ἐκτῶν νόμον* beside the corpse of Aias whilst he is absent, and invokes curses upon those who may attempt to pluck them thence. These imprecations have no intimate connection with the tragic action, but are uttered as a matter of common usage. Teukros next charges the Chorus with the protection of the suppliants, and departs to make the requisite preparations for the funeral of his brother, whilst Tekmessa and Eurysakes place themselves in the attitude of suppliants on either side of the remains of Aias. Such spectacles as that now presented to the gaze of the spectators were eminently gratifying to Athenian taste, as investing their religious customs and observances with the pomp and dignity of Tragedy itself.

1116. *παρὲς, ἔς ε' ἱγίναντο*. "Compare v. 1234, *infra*; *Elektr.* 261, 1412; *Æd. Tyr.* 436, 793, 827, 1482, 1514." NEUE.

1117. *προστέρεαις*. SCHOL.: *προσπετραμμένες αὐτῇ ἢ ἐκτείνων*. That the last is the true explanation may be learnt from the note to v. 789, *supra*. Cf. Liddell and Scott, s. v.

1118. *Κόμης*. The custom of consecrating their hair in honor of the dead was very common amongst the ancients. In *Eur. Orest.* 128, *Elektra* condemns *Helena* for sparing the most beautiful of her locks in the performance of this ceremony, and *Achilles* also (*Il.* 23. 185, sq.), at the tomb of *Patroklos*, cuts off the hair he had vowed to the river *Spercheios*, his example being followed, as a token of respect for the dead, by the rest of the *Myrmidons*. Cf. *Elektr.* 52, 448, 454, 900; *Eur. Iph. T.* 172 sq.; *Troad.* 480, 1182; *Hel.* 1203 sqq.; *Eustathius*, p. 1293. 31; *Klausen* to *Æsch. Choeph.* 6; *Kirchmann de Fun. Rom.* I. 2. c. 14.

1119. *Ἰσθήριον θεταυρόν*. SCHOL.: *τὸ ἐκείνου πεῆμα · λίγυι δὲ τὰς τρίχας*. "Ἀλλως · τὰς πολλὰς ἐκείνης, ἢ τὸ πλῆθος τῶν ἐκτείνωντων. — Εἰ δὲ τις . . . ἀποσπάσει . . . ἐκείνην." On the construction, see note to v. 872, *supra*.

1121. *ἄθωπος ἐκείνου χθονός*. "Teukros prays that any one who may remove Eurysakes by force from the body of Aias may be banished from his country and never obtain the rites of burial. The Greeks strove not

only to bury their deceased friends, but to inter them in their native land. Cf. *Antig.* 1203. On the expression, *ἐκ πατρὸς χωρίοις*, *ex patria ejici*, compare *Æd. Kol.* 766, *ἔτ' ἢ μοι τέρψις ἐκ πατρὸς χωρίοις.*" WUNDER.

1122. *Γένους . . . ἐξημνήμενος.* *Radicitus extirpato omni ejus genere.* When an active verb which can have two objects is converted into the passive, the *accusative of closer specification* remains unaltered. See Jelf's *Gr. Gr.* 584. 2; Matthiä, *Gr. Gr.* 424. 2. 3.

1124. *μηδὲ σι κινήσεται.* "So also v. 1272, *infra*, *μηδ' ἢ βία σι μηδεμῶς κινήσεται.* We request the reader to consider what we are about to say as a continuation of Porson's note on Eur. *Hek.* 1166. Although the imperative of the aorist is hardly ever joined to the prohibitive particle *μή* in the second person, it is sometimes so employed in the third person, as in the two passages before us. We also find *μολησάτω*, *Æsch. Prom.* 332; *σιελήστω*, *Ibid.* 1001; *δεκησάτω*, *Id. Theb.* 1004; *πειλήστω*, *Id. Suppl.* 587; *ἄξιωθήτω*, *Æd. Tyr.* 1449; *σιεβήτω*, Eur. *Troad.* 1049, etc." ELMSLEY. Cf. Ellendt, *Lex. Soph.* II. 97; Jelf's *Gr. Gr.* 420, *Obs.* 5; Krüger, *Griech. Sprachl.* 54. 2, *Anm.* 2.

1127. *Ἰς τ' ἐγὼ μύλω . . . τῷδε.* "*Participio μοληθείς causa indicatur τοῦ μολῶν.* Cf. *Æd. Kol.* 732; *Elektr.* 1096." ERFURDT. "Erfurdt appears to believe that the words *Ἰς τ' ἐγὼ μύλω* signify *while I am gone, in my absence.* We cannot reconcile the common reading with this interpretation, which seems to require the future participle *μολησόμενος*; not to mention that, as *μύλω* is the subjunctive of an aorist, the words *Ἰς τ' ἐγὼ μύλω* cannot possibly signify *while I am gone*, although they might be rendered *until I go*, if the context admitted this interpretation. In this passage, however, *μολῶν* does not signify *to go*, but *to come or return*, as in vv. 652, 762, 872, etc. Johnson's translation of the words is perfectly correct: *donec ego rediero, sepulcrum huic quum curavero.* Compare the expression *τάφου μοληθείς* with *εἶπαι μίλισθε, see after the dinner.*" ELMSLEY. On the omission of *ἄν*, consult note to v. 531, *supra*, and on the dative *τῷδε*, in lieu of which the MS. Dreed. b. reads *τοῦδε*, and the MS. Aug. C. *ᾧδε*, see Jelf's *Gr. Gr.* 598, and note on v. 837, above.

1128. *πάν μηδὲς ἰᾷ.* SCHOL.: *ἀποννησμένου, φασί, τὰ πάντα ἐπὶ αὐτῷ ἀνατίθηναι, ὅτι μόνος χρησέσθαι τῶν ἰχθῶν βιαζομένων· ἡτίον οὗν, ὅτι ὑπὸ φιλοστοργίας πάντα λίγυι ὑπομένειν.* "The particle *οὐ* may be used in dependent sentences, in opposition to the general rule, that, in final and conditional clauses, *μή* is always employed, either where the negation rests on some particular notion, or where there is an antithesis. Xen. *Kyr.* 6. 2. 30, *μὴ δίδωσι, ὡς οὐχ ἡδίων κατευδῆσεναι.* Hom. *Il.* 24. 296, *οὐ*

δέ τοι οὐ δώσει (*recusabit*). Soph. *Ai.* 1075, εἰ τοὺς θανόντας οὐκ ἱστῇ (*prohibes*) δάπτειν. But in the present verse, ἀλλ' ἀρήγισ', ἔστ' ἰγὼ μ. τ. μ. τῷδε, καὶ μὴδὲς ἱστῇ, even if no one allows it." KÜHNER.

1129. Τίς ἄρα, κ. τ. λ. SCHOL.: ὁ χορὸς πάλιν καθ' ἑαυτὸν γινόμενος, ἐν ἀναλογισμῷ γίνεσθαι, καὶ φησι· Τίς ἄρα ἡμῖν ὁ Ἰσχυατος τῶν ἱστῶν ἀριθμὸς τῶν πολυπλάγκτων; ἐς πότι λήξει ὁ ἀριθμὸς τῶν ἱστῶν, ἡμεῖς πόνους παρὰ σκυιάων; τοῦτ' ἐστὶ τῶν κατὰ πόλεμον μόχθων. In this last stasimon, the Chorus deplores the innumerable evils which had been brought upon it by the protracted duration of the Trojan war, and utters maledictions on the man who, by imparting to the Greeks a knowledge of the use of arms, brought ruin and disaster upon the human race. Up to the present time, however, it had received protection from the valor and good offices of Aias; but now that he is dead no pleasure and delight can longer be expected. The song concludes with the expression of an earnest wish for a speedy return to Salamis. — The ancient copies place no mark of interrogation after *νίκατος*. *Usitatum est enim Græcis, duas interrogationes una comprehendere*. See note to v. 927, *supra*, and compare Eur. *Hel.* 1559, ὦ τλήμονις, πῶς ἐκ τίνος νίκατος Ἀχαιῶδες θραύσαντες ἦναι σκάφος; Render, *What and when will be the concluding term?* &c.

1130. *δορυσσητών*. The MSS. and old editions generally read *δορυσσηόντων*. We have followed, with Neue, Hermann, Dindorf, and Lobeck (*Auct. Paralipom. Gr. Gr. add.* p. 562), the writing of the MS. Laur. a. See Bergke in Zimmermann's *Diar. Antt.* a. 1836, n. 7, p. 57.

1132. This verse presents considerable difficulty. The common reading is ἀνὰ τὰν ἐνερῶδῃ Τροίαν, to which the MSS. Δ. Ien. Mosq. b. add ἡνιόμισαν, the latter with the gloss, τὴν ἀνιόμις ἡχησιαν. SCHOL.: ἐνερῶδῃ σποτυνὴν καὶ ἐνερῶδῃ τοῖς Ἑλλήσιν. [Εἰς τὸ αὐτό.] σισπηυῖαν, ἴσθα ἰχθυόισιν. κατὰ τὴν σήπυσαν ἡμᾶς Τροίαν τῷ χρόνῳ. Various emendations have been proposed, in order to remove an epithet which, in the sense of the Homeric *ἐνερῶις*, is quite inapplicable to Troy, and to bring the metre into harmony with that of the corresponding antistrophic verse. Bergke, adopting in great part the correction of Musgrave, suggests that we should read αἰ' ἀπὸ τὴν ἐνερῶδῃ, and omit Τροίαν as a manifest gloss. "The Trojan plain was very appropriately termed by the poet ἀπὸ τὴν ἐνερῶδῃς, in close analogy with the Homeric phrase, Τροίῃ ἐνερῶι. When this gloss had once crept from the margin to the text, the additional corruption ἀνὰ τὰν for αἰ' ἀπὸς became almost unavoidable." If this opinion is correct, we must either write ἰὸ πόνου πτόποναι, as Dindorf has proposed, or ἰὸ πόνου πτόπων (compare such expressions as γῆν πτό γῆς ἱλαύνεσθαι), at v. 1137.

Hermann objects to Dindorf's conjecture, that it is opposed to all principles of sound critical interpretation, inasmuch as it passes over a faulty verse and alters one that is metrically sound. Few, nevertheless, will acquiesce in the superiority of his own correction, *ἐν αἵαν ἤλυγα Τρωίαν*. After considerable hesitation, we have determined to follow the emendation of Wolff, *ἐν αἰεῶδια Τρωίαν*, as best suited to the context, and requiring no change in the common reading of the verse in the antistrophe, which, we here take occasion to observe, must be understood as an emphatic recognition on the part of the Chorus, that the spring and primary source of all their troubles is the invention and discovery of arms.

1134. Ὀφίλις . . . Ἀιδαν. "The verb *δύναι* in connection both with *αἰθίρα* and Ἀιδαν signifies *subire*. The expression *αἰθίρα δύναι*, like the Homeric *εἴφια δύναι*, is appropriately applied to a man who is so raised to heaven, as to be hidden by enveloping clouds from the recognition of mortals. With the sentiment compare Hom. *Il.* 6. 345 ; *Od.* 20. 63 sqq. ; *Trach.* 953 sq. ; *Philokl.* 1092 ; Eur. *Ion.* 796, *αἰ' ὑγρὸν ἀμπαταίνην αἰθίρα πρόσσω γαίης Ἑλλαντίας, ἀστέρους ἰσαστέρους, οἷον οἷον ἄλλος ἴσασθαι*." WUNDER. The MSS. La. Lb. and Suidas s. v. read Ὀφίλις. See Elmsley to Eur. *Med.* 1380 ; Blomfield to *Æsch. Pers.* 912 ; Buttmann, *Ausf. Griech. Sprachl.* 114. "On the epithet *πολύκουνον*, cf. *Elektr.* 138 ; *Antig.* 804, 810 ; Ruhnken ad h. Hom. in Cer. 9." NEUE.

1135. Ἰδιξιν. So Hermann, with the MSS. La. Lb. Δ. Θ. Bar. b. Aug. B. C. Dresd. b. Mosq. a. b. Lips. a. b., and Suidas s. v. Ὀφίλις.

1136. Ἀρην. The MSS., Laud. Ien. Aug. C. Dresd. a. b. read Ἀρην. See note to v. 242, and on the signification, note to v. 666, *supra*. With the expression *κρινὸν Ἀρην*, Neue compares Hom. *Il.* 18. 309 ; Eur. *Phæn.* 1572, *κρινὸν Ἑυνάλιον*.

1137. Ἴδ . . . πόνων. See note to vv. 824, 1132, *supra*. Lobeck compares Plat. *Legg.* XI. 928. C, *ξυμφορὰν ἰχθῆτος ἐκγονοῦ*. *Æsch. Pers.* 987, *παπὰ πρίκακα*.

1138. Ἰστρίων. See note to v. 849, *supra*.

1139. Ἐκείνος οὐτε σσιφάνων. SCHOL. : *ἐκεῖνος ὁ ἐνὶ τῇ ἐπείᾳ, ὅσον ἰφ' ἱαντῶ, οὐ σσιφάνων, οὐ κύλικος, οὐκ αὐλῶν τίρψιν μοι ἵναιμι, ἀλλὰ πᾶν, φησί, τριπλὸν ἰξίκοψιν. ἥδιςτος δὲ ὦν ὁ Σοφοκλῆς πάλιν ἐπὶ τῷ ἴδιον ἥδως ἱκλινεῖ ἐν τῷ μίλισιν· ἴθι καὶ μάλιστα ἱκλήσῃ*. The MSS. Δ. Bar. a. b. Dresd. a. and the Triclinian editions read *πῶτος*.

1140. βαθυῖαν. The MSS. Aug. C. Bar. a. and Aldus read *βαθυῖαν*, and this was preferred by Hermann and Wunder in their first editions of this play as more poetical.

1141. Νεῦμιν . . . ἰμιλιῦν. "The infinitive is added *ex abundantia*, as in the expression δῶκεν ἰχθυιν. Pind. *Nem.* 10. 135, χαλίσπᾳ δ' ἔρις ἰμιλιῦν περισσόνων." LOBECK. Cf. Matthiä, *Gr. Gr.* 432; Rost, *Gr. Gr.* 125. 7.

1143. ἰνυχίαν. SCHOL.: εἴη ἰν νυχυσίην, ἢ εἴη ἰν κοίτῃ. All doubt as to the correct explanation is removed by the employment of the verb ἰαύειν. With the words ἰνυχίαν τέρεψιν ἰαύειν, which in signification are nearly the same as τερπνὴν νύκτα ἰαύειν, to enjoy the night's sleep, compare Eur. *Rhes.* 740, κοῖτον (= ὕπνον ἰν κοίτῃ) ἰαύειν and the Homeric αὖπνοος νύκτας ἰαύειν. See Jelf's *Gr. Gr.* 556. c.

1145. ἰρώτων. SCHOL.: γῶν ἰρωτικῶν. καὶ ἄκαιρον μὲν πρὶς ἰρωτος μιμηθεῖσθαι ἰν τοῖς παροῦσιν. ἴμως δὲ ἀπολουθίαν ἰχθι πρὸς τὰ προσπιύμενα. On the genitive see note to v. 689, *supra*, and with the anadiplosis cf. *Æd. Kol.* 119, 123, 155; *Philokl.* 829, 845.

1146. ἀμίριμος. "Said passively in the sense of *spretus, neglectus*, and therefore not for *πολυμίριμος*, as the Scholiast and Bothe teach." LOBECK. Hermann objects to this opinion, and contends that the adjective ἀμίριμος cannot possibly admit a passive signification. In the passage cited by Lobeck from the *Anth. Pal.* IX. 359, ἰχθις γάμον; οὐκ ἀμίριμος ἴσται, it has the same meaning as in the expression ἀμίριμος βίος, Menand. p. 204, ed. Meineke, i. e. *free from care, without anxiety*. TRICLINIUS: ἀμίριμος · καὶ μὴ ἔχων μίριμνον καὶ φροντίδα ὥς ἴσθι, στιφάνων, κυλίκων καὶ ἰρώτων. — οὕτως, "sic temere. Cf. Vig. p. 438; Heindorf ad Plat. *Phædr.* 24." NEUE.

1150. Καὶ πρὶν μὲν * ἰνυχίου. The MSS. I'. Δ. Θ. Dred. a. omit καί. In the reading of the common copies, a syllable is required, as our asterisk indicates, to complete the metre. The Triclinian editions read καὶ πρὶν μὲν οὖν, which is rejected by Hermann, who prefers to substitute οὐ for οὕτε in the corresponding strophic verse. — ἰνυχίου. SCHOL.: τῆς νυκτερινῆς ἰφίδου τῶν πολέμων καὶ τῶν βαλίων ἀλεξητήριον ἢ ὁ Αἴας.

1151. Δείματος . . . προβολὰ καὶ βελίων. Compare Eur. *Orest.* 1488, θανάτου προβολάν. *Æsch. Theb.* 540, κυκλωτῇ σώματος προβλήματι. *Ibid.* 576, πιστῶν προβλήματα. Ar. *Vesp.* 615, τάδε κίκτημαι πρόβλημα πακῶν. In Hom. *Il.* 8. 211, Aias is termed ἔρκος Ἀχαιῶν.

1153. ἀνῖται στυγιῶ Δαίμονι. The MS. La. pr. reads ἀγκνῖται; the MSS. Δ. Lb. ἰγκνῖται, the latter with ἀνα suprascriptum; and the MS. Γ. ἰγκνῖται. Musgrave renders ἀνῖται, *devotetur, consecratur*, comparing Eur. *Phæn.* 975, and understands Δαίμονι of Pluto or Ares. Hermann's interpretation, *nunc ille tristi futo confectus est*, has the merit of greater simplicity. Ἀνῖται strictly means *solutus est*, as in Eur. *Orest.* 939, ὁ νόμος ἀνῖται.

1156. Γενόμην. SCHOL.: εὔχονται ἀπαλλαγῆναι ἐπὶ τὰ αἰεὶα· γίνεσθαι οὖν, φησὶν, ἐπὶ τὴν ἄκραν πλάκα τοῦ Σουνίου· διὰ γὰρ Σουνίου ὁ πλοῦς τοῖς ἀπὸ Τροίας ἐπὶ Σαλαμῖνα. Ἦν' ὑλᾶιν· Ἰθά ὑλώδης ἐξοχὴ τῆς θαλάττης ἐστὶ. The Oxford Translator observes that it was in all probability from these lines that Lord Byron took the hint for the last stanza of his Ode to the Greek Isles:—

“Place me on Sunium’s marbled steep,
Where nothing, save the waves and I,
May hear our mutual murmurs weep,—
There, swan-like, let me sing and die.”

1159. Τῆς ἱερᾶς Ἰθάς. SCHOL.: φιλοτίχως εὐφραίνει τοὺς ἀκρωμένους διὰ τῶν ἱκαίων τῆς Ἀττικῆς. Consult notes to vv. 200, 545, *supra*. “The Chorus says, *ut fausto clamore sacras Athenas salutem*. Sailors were accustomed, on coming into sight of the land for which they were voyaging, to salute it by name. Virg. *Æn.* 3. 524, *Italiam læto socii clamore salutant*. Stat. *Theb.* 4. 808, *salutantes, cum Leucada pandit Apollo*. Pausanias mentions (1. 28. 2) that the crested helm and pointed spear of Athene Polias are distinctly visible to sailors when coasting off the promontory of Sunium, and it is therefore very probable that it was customary for them, when they had arrived at this point, to salute with joyous cries the city of Athens.” MUSGRAVE. Cf. Xen. *Anab.* 4. 7. 24, καὶ τάχα δὲ ἀκούουσιν βοῶντων τῶν στρατιωτῶν· θάλαττα! θάλαττα! Wunder, who has appropriated the whole of Musgrave’s note without the slightest acknowledgment, adds the following quotation from Pauw, *Recherches sur les Grecs*, I. p. 109: “La force intuitive dans les Athéniens était telle que jamais notre vue ne saurait atteindre un point d’éloignement où la leur s’étendait. . . . La distance de Sunium jusqu’à la citadelle d’Athènes est tout au moins en ligne droit de dix lieues de France.”

1160. ὅπως προσίποιμιν. “*Omnino cum Johnsono legendum est προσίποιμ’ ἔν.*” HEATH. “Brunck has adopted this emendation, taking the credit of it to himself, according to his usual practice. Bothe, Lobeck, Schäfer, and Erfurdt also read *προσίποιμ’ ἔν.* We wish that one of these seven critics had pointed out the fault of the common reading. We will not allow ourselves to suppose that any person to whom the language of the Tragedians is familiar can object to the transition from the singular *γινόμεναι* to the plural *προσίποιμιν*. We are equally unwilling to suppose that so many learned men were offended by the use of the optative *προσίποιμιν* instead of the subjunctive *προσίσταμιν*. Compare *Philokl.* 24, *Θυμὸν*

γίνοιτο χιρὶ πληρῶσαι ποτι, ἵν' αἱ Μυκῆναι γοῖεν. Alex. ap. Athen. p. 340. C, γινομένη ἰγχιλῖς, ἵνα Καλλιμίδων ὁ Κάραβος πρίαιτό μί. Ar. Av. 1337, Γινοίμαν αἰστὸς ὑψιπίτας, ὡς ἂν ποταθίην ὑπὲρ ἀτρυγίτου γλαυκᾶς ἐπ' οἶδμα λίμνας. We give this last passage as it is written in Brunck's membranæ and the Ravenna manuscript. According to the Scholiast, they are taken from the *Oinomaos* of Sophokles. As we do not believe that an Attic writer, even in a choral ode, would have prefixed ὡς ἂν to the optative in the sense of ἵνα, we suspect that the passage in question is borrowed from Simonides, or one of the other lyric poets. Admitting, however, ὡς ἂν ποταθίην to be a genuine Atticism, and to signify *ut volarem*, it will not justify ὅπως προσίποιμ' ἂν in the passage before us, although it might justify ὅπως ἂν προσίποιμι. When the particles ὡς ἂν or ὅπως ἂν signify in order that, they must not be separated by the verb which they govern. See Eur. *Iph. Aul.* 171, with the remark of the Quarterly Reviewer, Vol. VII. p. 455. If all the copies read προσίποιμ' ἂν, we would propose προσίποιμιν without hesitation." ELMSLEY. "Elmsley, who censures all, is himself, in some degree, mistaken. For, in the first place, the optative does not in this and similar passages occupy the place of the conjunctive, but is legitimately used and preserves its own proper force. Of the many examples which might be quoted in addition to the three he has himself brought forward, I will instance but one, because it does contain some ambiguity. *Æsch. Eum.* 297, ἴλθοι, κλύει δὲ καὶ πρόσθεν ὦν θεός, ὅπως γίνοιτο τῶνδ' ἱμοὶ λυτήριος. Had γίνηται been employed, Orestes would have spoken as if he entertained no doubt that Athene would come to his assistance, but in using the optative γίνοιτο, he represents himself as wishing that she may come where, if she pleases, she may render aid. Now, when it is uncertain whether those things which we desire will come to pass or not, it is evident that whatever is contingent upon them is in no less degree uncertain also. For this reason, then, such things as are dependent on wishes whose realization is uncertain can seldom be expressed by the conjunctive, and generally require the employment of the optative, as containing the notion, *ut fiat, si quidem fiat*, which does not exist in the former mode. This distinction cannot be indicated by the Latin language, unless we throw the sentence into past time. In this way, the passage from the *Philoktetes*, θυμὸν γίνοιτο χιρὶ πληρῶσαι ποτι, ἵν' αἱ Μυκῆναι γοῖεν, ἢ Σπάρτη θ', ὅτι χ' ἢ Σκυροὶ ἀνδρῶν ἀλκίμων μήτηρ Ἴφου, must be rendered, *utinam liceret explere iram, ut Mycenæ et Sparta cognoscerent Scyrios*. Hence, therefore, the optative in the latter clause depends necessarily upon the optative which precedes, so-

that the conjunctive cannot possibly have place. The expression, ἴλλουσ' ἄν, ὅπως σωτῆρ γίγη, is entirely different. For in that case the wish is not for a thing whose issue is uncertain, but relates to an occurrence whose end is definite and clear. More surprising, however is the inference which Elmsley draws from his assumption that no Attic writer, even in a choral song, could connect the particles ὥς ἄν, in the sense of *nam*, with the optative; we mean, his suspicion that another passage of our poet, in which the words ὥς ἄν ποταβίην are found, must be referred to Simonides, or some other of the lyric poets. 'Ως ἄν and ὅπως ἄν, in the sense of *quomodo*, are generally constructed by Attic writers with the optative. See Poppo, *Diss. I. de Usu Particulæ ἄν apud Græcos*, p. 20 sqq. But it is precisely the same whether they signify *quomodo* or *ut*, or are used in the meaning of *donec*, on which point see the brief but luculent observations of Porson to Eur. *Phæn.* 89. So, too, in Latin, *qui* is employed with no difference of construction in the two meanings of *quomodo* and *ut*. That these particles are rarely joined with the optative is by no means a matter of astonishment, for it seldom happens that the notion they contain, *qui possit fieri*, is appropriate to the purpose of the writer. An Attic writer would not have hesitated to say, with Moschos, III. 124, κῆγ' ὦ τάχ' ἄν ἐς δάμον ἦλθον Πλουσίως, ὥς κιν ἴδοιμι, καὶ εἰ Πλουτῆϊ μιλίσδεις· ὥς ἄν ἀκουσάμεν, εἰ μιλίσδεις. But this is very different from ὥς ἴδω and ὥς ἤκουσα. Lastly, Elmsley's assertion, that ὥς ἄν or ὅπως ἄν cannot be separated by the verb they govern, is not entirely accurate, since other formulæ clearly show that, under similar circumstances, this would not be *contra linguam*. Thus οὐκ ἔστιν ὅς or ὅπως are constructed with the indicative in *re certa*, as in Eur. *Med.* 171, Plat. *Civ.* V. p. 453. B, Xen. *Mem. Sokr.* 2. 3. 6; with the optative in *re, quæ in animi cogitatione versatur*, as in Æsch. *Choeph.* 170, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείριστό νιν, *nemo est præter me, a quo cum abscissum credas*; and *de incerto tempore*, as in *Prom.* 291, κοῦν ἔστιν ἔσθ' ἡμῖν μείζονα μοῖραν νίμαιμι, ἢ σοί, *cui plus tribuerim, i. e. cui me tribuere velim*. See *Agam.* 630. The particle ἄν is added where the subject of the writer relates to something which may possibly happen. Xen. *Anab.* 5. 7. 7, τοῦτο οὐκ ἔστιν ὅπως τις ἄν ἡμᾶς ἱξασατῆσαι; See Plat. *Lach.* p. 184. C. In the same construction we find also ὥς or ὅπως, signifying *quomodo*. Cf. Plat. *Protag.* p. 318. E; Id. *Gorg.* p. 453. C, where see Heindorf. And this, too, with a verb interposed between the particles Eur. *Orest.* 630, ed. Pors., ἔστι δ' οὐ σιγῇ λόγου κρείσσαν γίνοισ' ἄν. Ar. *Nub.* 1181, οὐ γὰρ ἔσθ' ὅπως μί' ἡμέρα γίνοισ' ἄν ἡμέραι δύο." HERMANN. See Jelf's *Gr. Gr.* 808; Schäfer to Demosth. p. 74. 23.

1161. On beholding the approach of Agamemnon to the spot where the body of Aias still remained, Teukros hastily returns to protect it from insult or violation. — On the manner in which *τόνδε* is employed in the following verse, see notes to vv. 853, 1124, *supra*.

1163. *Δῆλος στόμα*. SCHOL.: *Δίδυμος* · *Καὶ δῆλός ἐστιν ὃς τι σημαῖν νίον*. Cf. *Antig.* 242. The common copies exhibit *μοῖ ἑστί*. “Read *μοῖσσί*. The nature of this *crasis* is now so well understood, that we attribute it to mere inadvertence that Lobeck, Schäfer, and Erfurdt have not introduced it.” ELMSLEY. — With the expression *σπαιδὶ ἐπλύσαν στόμα*, about to give loose to his mischievous tongue, Lobeck compares Isokr. *Panath.* p. 252. 96, *λίλυκε τὸ στόμα*. Add *Æd. Tyr.* 706, *πᾶν ἱλιούροϊ στόμα*.

1164. *τὰ δυνά*, *atrocia illa*. See note to v. 299, *supra*. — *χανεῖν*. “Usage has invested the verb *χάσκω* with the signification *effundere aliquid ore*, in addition to its own strict meaning of *hiare* and *os aperire*. Hence *ρήματα χάσκω* is precisely equivalent to the Latin expression *verba effutire*. HESYCHIUS: *Ἰχανεῖν* · *ἴπιν*. *χάνομι* · *ἴπιομι*. *χανύειν* · *βοᾶν*. Compare *Æsch. Agam.* 892, *μηδὶ βαρβάρου φωνὰς δίκην χαμαιπρωτὶς βόαμα προσχάνης ἱμοί*.” WUNDER. Add *Ar. Vesp.* 340, *τοῦτ' ἐτόλμησεν χανεῖν*. Kallim. *Ap.* 24, *διζυρόν τι χανεῖν*. — Agamemnon, having learnt from Menelaos that Teukros had defied their joint decree against the burial of Aias, now appears, accompanied by one or more heralds, and inveighs against the offender, with less arrogance, but more anger, than his brother. That Menelaos had been consistent with his principles and habits in the exaggerated account he had given to his brother respecting the disobedience of Teukros, is evident from the language of the former at vv. 1170 – 1172, *infra*. The address of Agamemnon displays no attempt at special pleading, nor the mean, invidious jealousy of Aias which Menelaos had betrayed, but is more in keeping with his station and prerogative. He declares, as the generalissimo of the Grecian forces, that the decision of the leaders in council must be supported, and that their adjudication proceeded from the principle that the prize should be awarded, not so much to preëminence in bodily size and vigor, as to mental sagacity and skill (vv. 1188 – 1190). That Aias was not deficient in the latter qualities we have already seen in our notes to vv. 119, 127, 716, *supra*, but that an opinion to the contrary prevailed among the Greeks it is, we fear, impossible to deny. Whether this rested on any real grounds, or was simply due to that unamiable trait in our common nature, by which, whilst granting superiority in one respect, we labor to bring distinguished men to our

own level by alleging a more than corresponding inferiority in another, we have neither space nor inclination to inquire. — The accusations of Agamemnon against Teukros, bitter as they are, are in great degree excused by the unrestrained language in which the latter, his inferior in birth and dignity, indulges against the ruler of the people.

1165. ἀνοιμωπτιί. SCHOL.: *χαρὶς οἰμωγῆς, ἀτιμωρήτως*. The form ἀνοιμωπτιί is exhibited by Aldus, and the MSS. La. Lb. Γ. Par. 1. Hermann follows Brunck in editing ἀνοιμωπτί, which is supported by the MSS. Δ. Θ. Par. C. Aug. A. Ien. Dresd. a. and Eustathius, p. 723. 28. The opinions both of modern scholars and of the old grammarians are extremely divided as to the correct orthography of this and similar adverbs (consult Hemsterhuis ad Polluc. IX. 143; Valckenaer ad Adonias. p. 228; Spanheim ad Kallim. *H. Dian.* 65; Lobeck and Elmsley to our own verse; Blomfield, *Gl. in Æsch. Prom.* 216; Götting ad Theodos. p. 229 sq.; Sturz, *Diss. de Adverbis*, p. 20; Reisig, *Comm. Cr. in Œd. Kol.* 1638; Brunck ad Ar. *Ekk.* 1020; Koen ad Greg. Cor. p. 90 sq.; Matthiä, *Gr. Gr.* 257; Buttmann, *Ausf. Griech. Sprachl.* 119; Krüger, *Griech. Sprachl.* 41. 12, *Ann.* 7, 8, 9), and the controversy is still far from being fully settled. Hermann, however, thinks that we may regard this point as established, that adverbs formed from verbs end in ι, the quantity of which is at one time long, at another short. If this be true, we should write ἀνοιμωπτιί, since this adverb is derived, not from ἀνοίμωπτες, but from οἰμώζω.

1166. Σί τοι, τὸν . . . λίγω. "Brunck is silent. One of Erfurdt's manuscripts (Dresd. a.) reads Σί τοι, εἰ τὸν τῆς. Three others exhibit traces of the same reading, either by adding the second εἰ (Aug. B.), or by omitting ια (Aug. c. Mosq. b.). One Oxford manuscript (Dorvill. B.) adds the second εἰ, and omits the words ια τῆς, which are supplied between the lines. The reading in question (that of the MS. Dresd. a.) is certainly much more elegant than that of all the editions. So *Antig.* 441, Σὶ δὲ, εἰ τὴν νύκτα σὺς πῖδον πάρα. *Elektr.* 1445, Σί τοι, εἰ κρίνω, καὶ εἰ τὴν ἐν τῇ πάροις κρίνω θεασίαν. Ar. *Ran.* 171, Οἶτος, εἰ λίγω μίνται, εἰ τὸν εὐθύνεται." ELMSLEY. Hermann has adopted Elmsley's suggestion, but although we agree in the elegance of the proposed correction, we think that deference must be paid to the greater authority by which the common reading is defended. Cf. *Œd. Kol.* 1578, εἰ τὸν κικλήσκω τὸν αἶν ἄνθρωπον; Eur. *Ion.* 219; *Iph. Aul.* 855. — On the use of the particle τοι after personal pronouns to attract greater attention to the statement that follows, see Krüger, *Griech. Sprachl.* 69. 61, *Ann.* 1; Jelf's *Gr. Gr.* 736. 2;

Stallbaum to Plat. *Protag.* p. 316. B; and compare Ar. *Plut.* 1099, *οἱ τοι, οἱ τοι λίγω, Καρίων, ἀνάμισιν*; Id. *Avv.* 274, 406; Soph. *Philokt.* 1084. — *αἰχμαλωτῖδος*. SCHOL.: τῆς Ἑσιόνης. See v. 1238 sq., and consult note to v. 410, *supra*.

1168. Ὑψήλ' ἐκίμπους. See note to v. 728, *supra*. The reading in the text is defended by several manuscripts, and by the Scholiast to Ar. *Acharn.* 638, but *ἰφώνους* is read in the MSS. Bar. b. Bodl. Laud. La. sec. Harl. Θ. Par. D. Lips. a. b. Dresd. a. (in the latter with the gloss γρ. *ἐκίμπους*) and Aldus. Suidas s. v. Ὑψηλοσίρας and the MSS. La. pr. Lib. Aug. B. C. Heidelb. Γ. Δ. read *ἰφρόνους*. See Porson, *Adv.* p. 197. — *καὶ π' ἄκρων*. SCHOL.: *ἰπ' ἄκρων δακτύλων ἱβανίς γαυριῶν*. "Compare Ar. *Acharn.* 638, *ἰπ' ἄκρων ἐνύχων βαδίζουσιν*, and the observations of the Scholiast, in which this verse and the preceding are quoted, to that passage; Libanius, *Decl.* T. IV. p. 162, *ἰπ' ἄκρων περιέονται δακτύλων*." MUSGRAVE. Add Plat. *Tim.* p. 76. E; Philon Judæ. p. 252. F, *ἀκροβατοῦτε γὰρ καὶ τὸν αὐχίνα μιστῶρον ἐξαίρου φρουαττόμενοις*. With the general sentiment expressed in these two verses, compare Shakspeare, *III. Henry VI.* Act. II. Sc. 2:—

"Shamest thou not, knowing whence thou art extraught,
To let thy tongue detect thy base-born heart?"

1169. Οὐδὲν ὦν. SCHOL.: *οὐδὲν μὲν ὦν διὰ τὴν δυσγένειαν, τοῦ μηδὲν δὲ τοῦ Αἴαντος ἐπισημαίνοντες*. "Teukros is so called because born of a captive mother, whilst Aias is alluded to in the words *τοῦ μηδὲν*, scil. *ἔντος*, because dead. Among the differences between *οὐδὲν εἰμι* and *μηδὲν εἰμι*, in Sophokles, it may be observed, that the article is not prefixed to the former, as it is to the latter; that *οὐδεὶς* is not inflected as *μηδεὶς* is (thus, *τῷ μηδενί*, *Æd. Tyr.* 1019, *Æd. Kol.* 918), nor is the former found in the plural number as the latter is." MITCHELL. See Lobeck's note; Valckenaer to Eur. *Phæn.* 601; Siebelis ad Pausan. T. I. p. 108. On the general construction of this line, consult Jelf's *Gr. Gr.* 895. 2.

1170. Κοῦτε . . . διωμόσω. "Et affirmasti nos neque pedestris neque navalis exercitus aut Græcorum aut tui duces huc venisse. The allusion is to the words of Teukros at v. 1045, *Σπάρτης ἀνάσσειν ἤλθεις, οὐχ ἡμῶν κρατεῖς*, which, although addressed to Menelaos, Agamemnon understands (see note to v. 1164, *supra*) to have been applied equally to himself. Accordingly, in this reference to the assertion of Teukros, that the Atreidai possessed no authority over him, it is evident that he includes, not only Teukros, but Aias also, and the latter more particularly, since his inde-

pendence of all authority had been the most emphatically maintained. If this is not the case, the addition of the verse ἀλλ' αὐτὸς . . . ἔπλυν, in evident antithesis to what precedes, is singularly inappropriate. With regard to the construction of the words just quoted, we may here remark, that a prose-writer would have used the accusative in construction with the infinitive, ἀλλ' αὐτὸν . . . ἐκπλιῦσαι. So above, v. 714, the poet has written ἐλθὲ γὰρ . . . μῆνις, ὡς ἔφη, for ἐλθὼν γὰρ . . . μῆνιν. Lastly, Lobeck, from a comparison of Eur. *Phil. fragm.* 6, δῖόνυσος' ἰδῖναι τὰ δαιμόνων, Dionys. *Antiqq.* VIII. 2. 1742, Dio Chrys. XV. 448, Lucian *pro Imag.* c. 20, has accurately taught that Greek writers occasionally employ the verb δῖόνυσθαι in the sense simply of *affirmare, contendere*." WUNDER.

1172. αὐτὸς ἄρχων. "Equivalent in signification to αὐτοῦ κρατῶν, v. 1043, *supra*. Compare Hom. *Il.* 1. 355, ἐλὼν γὰρ ἔχου γέρας, αὐτὸς ἀπούρας, i. e. αὐτὸς ἰαυτῷ." DOEDERLEIN. Add Ar. *Vesp.* 470, αὐτὸς ἄρχων μόνος.

1173. οὐκ ἀκούειν. "The negative particle must be disjoined from the infinitive, and connected with the words μεγάλη κακία, *Is not this a great insult to hear from slaves?*" JAEGER. "The more common formula for expressing indignation at insulting language is εἰς οὐχ ὕβρις τάδε; Cf. *Æd. Kol.* 883; Hemsterhuis ad Lucian. *Dial. Mort.* 2." WESSELING. Add Ar. *Nub.* 1299, ταῦτ' οὐχ ὕβρις ἴσσι; Ter. *Andr.* 1. 5. 2, Quid est, si hoc non contumelia 'at?

1174. Ποῖον . . . ἀνδρὲς. "*De quonam viro.* Musgrave is mistaken in referring the genitive to an ellipse of the preposition περί. See my observations in *Diss. de Ellipsi et Pleonasmō, Opusc.* I. p. 188." HERMANN. Add Jelf's *Gr. Gr.* 486; Hermann ad Vig. p. 880; and compare *Elektr.* 317; *Trach.* 1122; *Philokt.* 439.

1175. Ποῦ βάντος . . . ἰγώ; Brunck and Erfurdt, with the approbation apparently of Porson to Eur. *Hek.* 1062, have adopted the reading of the MSS. Par. 1. Dresd. b., ποῖ βάντος, ἢ ποῦ στάντος. The MS. Ven. reads πῇ. For οὐπιε the MSS. Heidelb. Δ. exhibit ῥπιε, and the latter omits the negative particle after ἰγώ. TRICLINIUS: φασὶν ἰνταῦθα ὡς ευκαφαντιῇ Τιῦκρος Ἀγαμέμνονα (v. 1219). οὐ γὰρ ἐν τοῖς πρόσθεσι αὐτοῦ λόγους πρὸς τοῦτον τοιοῦτόν τι εὔρηται. ἀλλ' ἔφη (1175) ποῦ βάντος ἢ ποῦ στάντος οὐπιε οὐκ ἰγώ; φασὶν οὖν ὅτι, ὥσπιε κατὰ τὰς ἱριδας συμβαίνει, προσφίρειν ἴσθ' ὅτι τὸν ἀπολογούμενον τῇ προηγουμένῃ τῆς δίκης τοιαῦτα αὐτὸς οὐδὲ ποτ' αὐτὸς ἐφθίγγατο, οὕτω πάνταῦθα. ἴσως δ' ἂν τις ἔπειθ' ὅτι, ὅτι τὸ ποῦ βάντος ἢ ποῦ στάντος ἰλιγι, τοῦτο ἰλιγι καὶ ἰνόςι, ὡς ἴθα μὲν ἰκίνας ἴβαινε, καὶ αὐτὸς συμπαρῆν. ἴθα δ' αὐτός, οὐκ ἰκίνας. ἴσσι δὲ πάνυ ψυχρόν.

Lobeck has pointed out, from a comparison of *Philokt.* 833, *ποῦ στάσει, ποῖ δὲ βάσει*, and *Eur. Hek.* 1057, *πᾶ βῶ, πᾶ στῶ*, that the words before us were, like the German *wo er ging und stand*, proverbially used to convey this meaning, *quid suscipiam, quid exsequar?* Hence, then, Agamemnon intends, in the verse under review, to express this sentiment, *ubique Ajax fuit, ibi haud ego defui*, i. e. *nihil ille sine me gessit*, in contradiction to the language respecting Aias which he attributes to Teukros in vv. 1170, 1171, *supra*. In thus asserting that Aias had done nothing either actively or passively in which he himself had not participated, it is readily understood that his language, as commander of the forces, is equivalent to *Quid tandem fecit Ajax nisi meis auspiciis?* It is for this reason that Teukros, in his reply (v. 1211 sqq.), calls to the recollection of his opponent those deeds of gallant service only, in which, without aid from any person, Aias, alone and single-handed, had delivered Agamemnon and the vanquished Greeks from the most imminent destruction. — On the use of *ποῦ* in interrogation, to express impatience and indignation, see note to v. 1044, *supra*.

1177. *ἰωγμῖν*. See *Eur. Kykl.* 99; *Id. Herakl.* 428, with Elmsley's note; Eustathius, p. 885. 9; *Etym. M.* 350. 54; Buttmann, *Ausf. Griech. Sprachl.* 114; Krüger, *Griech. Sprachl.* B. II. S. 116; Ellendt, *Lex. Soph.* I. p. 628. — *ἔκλων ἀγῶνας*. Cf. vv. 41, 884, and see note to v. 1107, *supra*.

1178. *τότι*. See note to v. 614, *supra*. The MS. Γ. reads *ποτί*, with the gloss *γρ. ὅτι*.

1181. *Εἴκειν δ*, κ. τ. λ. "Supply *ταῦτα* from the relative pronoun *δ*, and construct it with *εἴκειν*, according to Matthiä, *Gr. Gr.* 421, *Obs.* 2." NEUE.

1182. *πακοῖς βαλιῦτι*. *You will assail us with reproaches*. SCHOL.: *ἀντί τοῦ βλασφημεῖν*. See notes to vv. 476, 682, *supra*.

1183. "Ἡ σὺν δόλῳ κιντήσιδ'. Lobeck aptly quotes *Eur. Suppl.* 240, *οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου εἰς τοὺς ἔχοντας κίντρε' ἀφιᾶσιν παπᾶ*. — *οἱ λιλειμμένοι*. SCHOL.: *οἱ ἡττηθέντες ἐν τῇ κρίσει · τοῦτο δὲ πρὸς τὴν ἐπιχρίσιν τοῦ Αἴαντος*.

1188. *οἱ πλατιῖς οὐδ' εὐρέωνται*. The reference is to Aias. See notes on vv. 204, 1021, *supra*.

1191. *πλιυρά*. The MSS. Bar. a. b. Par. C. Membr. Aug. B. C. and Aldus read *πλιυράς*, which is retained by Brunck and Schneider. The MSS. Θ. La. sec. Harl. Bodl. Laud. Ien. Mosq. a. b. Dresd. b. and the Juntine editions exhibit *πλιυράς*, which is supported by the Scholiast and

approved by Musgrave. The true reading (see Porson to Eur. *Hek.* 814, and to *Orest.* 217; Elmsley to Eur. *Herakl.* 824; Liddell and Scott, s. v.) is preserved in the MSS. Par. D. Dresd. a., Eustathius, p. 1524. 51, and Stobæus, *Floril.* 3. 5. With the sentiment, Wunder aptly compares *Antig.* 477 sqq., *σμικρῇ χαλινῷ δ' ἵδδα τοὺς θυμουμένους ἰππους καταρτυδίντας.*

1192. *ὁρθὸς πορεύεται.* Neue compares Eur. *Hel.* 1555, *ταύριος δὲ πούς οὐκ ἦθελ' ὁρθὸς σαινίδα προσβῆναι κατὰ.*

1197. *δε εἶ.* "*Qui sis.* Eur. *Alkest.* 643, *ἰδαίξας, εἰς ἱλιγχοῖν ἐξιλθών, δε εἶ.* Id. *Iph. Taur.* 767, *σήμαινε δ', ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν.* I should not have drawn attention to this point, if I had not seen a statement in the *Mus. Crit.* P. VI. p. 293, that the introduction of the relative pronoun *δε* in the last-quoted passage is a solecism. For the reason why *δε*, rather than *ὅστις*, is here used, see Elmsley to Eur. *Med.* 1086, and my own note to v. 775 of that play." HERMANN. See also Schneider ad Plat. *Civ. T.* II. p. 139; Bernhardt, *Synt.* p. 291; Krüger, *Griech. Sprachl.* 51. 8, *Anm.* 5; Jelf's *Gr. Gr.* 877, *Obs.* 3 and 4; and compare *Æd. Tyr.* 1068, *εἶθε μήποτε γιγίης, δε εἶ*; *Æd. Kol.* 571, *οὐ γὰρ μ', δε εἰμὶ κέφ' ὅτου πατρὸς γιγῶς καὶ γῆς ἰστίας ἦλθον, εἰρηκῶς κυρεῖς*; Cic. *Cæcil.* XII. 37, *et qui sis et quid facere possis, considera.*

1198. *"Ἄλλον τιν' ἄξις, κ. τ. λ.* "These words are spoken with exceeding arrogance. Slaves, such as Teukros is here represented to be, were not permitted by the Athenian law to plead their cause in the assemblies of the people. Cf. Ter. *Phorm.* 2. 1. 62." WESSELING. See Hermann's *Manual of Grecian Antiqq.* 135. 2; Schöhl, *Sophokles Leben und Wirken*, pp. 127, 283; and compare note to v. 957, *supra.*

1201. *Τὴν βάεβαρον γλῶσσαν.* Agamemnon sneers at the descent of Teukros from Hesione, which, according to Athenian law and prejudice in the days of Sophokles, would prevent him from being regarded as a Greek. See *Mus. Crit.* VI. 254. — On the accusative *γλῶσσαν*, see Jelf's *Gr. Gr.* 551. 2.

1202. *Εἶδ' ὁμῖν σωφρονεῖν.* SCHOL.: *ἰσὶ οὐ συμβουλευόμεναι διὰ τὸ ἀξίωμα Ἀγαμέμνονος ὁ χορὸς, ἐν τῇ εὐχῇ τὴν γνώμην κατέθενται.*

1204. *ταχυῖά τις βροτοῖς.* The MSS. Δ. Aug. C. Dresd. b. Lips. b., and Stobæus, *Serm.* CXXVI. 3, read *τοῖς βροτοῖς.* On the peculiar force of the pronoun *τις* when conjoined with adjectives, see notes to vv. 8, 811, *supra.* Hermann renders, *mortui quam nescio quomodo celerrime diffluit gratia.* — Teukros, although greatly enraged at the taunts and sarcasm of Agamemnon, first endeavors to pay a well-merited tribute to those

eminent services which Aias had rendered to the Greeks, and complains of the ingratitude of Agamemnon in retaining no grateful recollection of the repeated instances in which, to save his life, he had imperilled his own. He reminds him that, by the bravery and efforts of the deceased hero (see Hom. *Il.* 15. 415), the Grecian host was rescued from destruction by Hektor, and that, on a subsequent occasion, he went forth, of his own free will, to fulfil the lot which had appointed him to cope in single combat with the Trojan champion (vv. 1211 – 1225). “He was the doer of these deeds, and with him I, in actual presence, the slave, forsooth, and offspring of a barbarian mother!” (vv. 1226, 1227.) He next proceeds to refute the opprobrious terms in which his birth had been so repeatedly alluded to by his opponent, and retorts upon him the impiety and infamous reputation of his equally barbarian ancestors. Welcker, p. 260 sqq., has correctly shown, that, in the language Teukros uses upon this point, the poet seeks to gratify his audience by rebuking the arrogance of the Argives on account of their descent from Pelops. At the close of his address, he nobly declares, in allusion to the covert threats of Agamemnon at v. 1193 sq., that he shall defend his brother’s remains from injury at the cost of his own life: Εἴ νυν τόδ’ ἴσθι, τοῦτον εἰ βαλιῦτί σου, | βαλιῦτι χ’ ἡμᾶς τρεῖς ἰμοῦ συγκιμίνους· | ἰστί καλόν μοι τοῦδ’ ὑπερπνοῦ- μίνῃ | θανῖν (v. 1246 sqq.).

1205. *προδοῦσ’*. Supply τὸν θανόντα, and upon the construction see note to v. 564, *supra*.

1206. οὐδ’ ἐπὶ *σμικρῶν λόγων*. “So Aldus and the manuscripts generally. The MSS. Dresd. a. Par. T. and the books which follow the Triclinian recension exhibit οὐδ’ ἐπὶ *σμικρῶν πόνων*. If Triclinius adopted this reading from correction, he did so foolishly. Every body is aware that the substantives ἵστος, λόγος, frequently denote *that which words express, a thing or matter spoken of*, and are hence almost equivalent in sense to *πρᾶγμα*. See my note to *Æd. Kol.* 443. In just the same manner, then, as the language of Aias at v. 452, οὐκ ἂν *πριαίμην* οὐδενὸς λόγου βροτόν, means neither more nor less than the comic phrase οὐκ ἂν *ἐριβίνθου πριαίμην*, *villissimo pretio non emerem*, are the words οὐδ’ ἐπὶ *σμικρῶν λόγων* employed in our own passage to signify *ne minimum quidem*.” BRUNCK. Erfurdt and Hermann agree with Stephanus in rendering, *ne verbis quidem tenus*, and suppose the meaning of Teukros to be this: that Agamemnon, in return for the illustrious services of Aias in protecting the safety of himself and the army under his command, ought at least to have made honorable mention of his name, and to have forborne all disparaging and contemptuous

reference to his exploits. Lobeck's translation, *ne verbulo quidem* (with which he compares the German expression, *nicht mit einem armseligen Worte gedenkt er deiner*) is yet more felicitous. In illustration of the use and meaning of *ἰωί*, see *Æd. Kol.* 443, 746; *Eur. Hippol.* 1163; *Jelf's Gr. Gr.* 633. 3; *Krüger, Griech. Sprachl.* 68. 40, *Ann.* 5.

1207. οὐδὲ σὺ πολλάνεις. SCHOL.: οὐκ ἀξιοῦται τῆς παρὰ σοῦ μνήμης, οὐδὲ πολλάνεις; ὦ Αἴαν, προικινδύνυσας ἐν πολέμοις. παρὰ τὸ Ὀμηρικόν· Αἰεὶ ἔμην ψυχὴν παραβαλλόμενος πολέμιζον (*Il.* 9. 322). — On *μνηστῆρ*, see Lobeck ad *Phryn.* pp. 256, 728. *Buttmann, Ausf. Griech. Sprachl.* 119. 24.

1210. κἀνόνητ' ἴση. Such is the reading of Aldus and the MSS. La. Par. 1. The common copies exhibit κἀνόνητ'. Consult note to v. 716, *supra*.

1211. Οὐ μνημονεύεις. SCHOL.: πᾶσι πρὸς τὸ Πιῦ βάντος ἢ πῶι σπάντος, εὖπερ οὐκ ἰγώ; (*v.* 1175). On the collocation οὐ μνημονεύεις οὐκίτ' οὐδὲν, *ἡνίκα*, dost thou no longer hold in any remembrance the time when, — see Porson and Schäfer to *Eur. Hek.* 109, and compare *Cic. Ep. ad Div.* 7. 28, *Memini cum mihi desipere videre*.

1212. Ἐρεῖν. SCHOL.: λίσσω τὸ ἰνός. The MSS. Lc. Bar. a. read ἰνός in place of εὖτος, but that the genitive may be constructed directly with the participle is satisfactorily shown by *Æd. Tyr.* 238, γῆς εἰσδίδιχσθαι. *Philokt.* 648, ἰ μὴ νῶς γε τῆς ἰμῆς ἴνι. *Eur. Phœn.* 454, τίτδ' εἰσίδιξω τιχίων. See Bernhardt, *Synt.* p. 137. — ἰγκεκλιμένους. The common reading (for which the MSS. La. Bar. a. exhibit ἰγκεκλιμένους) is ἰγκεκλισμένους. See Elmsley on *Eur. Herak. Fur.* 729; *Matthiæ* on *Id. Hek.* 481; *Schneider* on *Plat. Civ. T.* III. p. 70; *Baiter* on *Isokr. Paneg.* 47. 43; and *Buttmann, Ausf. Griech. Sprachl.* 114. Lobeck quotes, in illustration of the passage generally, the following sarcastic verses of an unknown poet (manifestly spoken by Aias), which have been preserved by *Charisius*, IV. 252: *Vidi te, Ulysse, saxo sternentem Hectora Vidi legentem clypeo classem doricam, ego tunc pudendam trepidus hortabar fugam.*

1214. ἀμφὶ . . . ἰδωλίοις. Lobeck compares *Virg. Æn.* 5. 662, *Furit immissis Vulcanus habenis transtra per et remos (ἰδάλια) et pictis abiete puppes (ἄκρα νῶν)*. — The words ἰδῶν μούνης are introduced in reply to the language of Agamemnon at v. 1175, *supra*.

1217. τάφρων ὑπέρ. Cf. *Hom. Il.* 15. 355 sqq.

1219. οὐδὲ συμβῆναι ποδί. SCHOL.: πρὸς τὸ Πιῦ βάντος ἢ πῶι σπάντος. See note to v. 1175, *supra*.

1220. Ἄρ' ὑμῖν . . . ἰνδικα; "The adjective ἰνδικον is used to signify both *justum* and *verum*. In the present passage, it must be understood in the latter meaning, and joined with ὑμῖν: *vera secundum vestrum judicium*. On this employment of the dative, see my note to *Æd. Tyr.* 40, and compare Eur. *Phœn.* 497 sq.: καὶ σοφοῖς καὶ τοῖσι φαύλοις ἰνδικα, where the dative is similarly used, and ἰνδικα has also the same signification." WUNDER. Add *Æd. Tyr.* 553, *Trach.* 296, and consult notes to vv. 522, 574, *supra*; Matthiæ, *Gr. Gr.* 388. a. — On the particle ἄρα, *nonne*, see note to v. 264. Jacobs supposes, on account of its frigidity and the inappropriateness of the sentiment it expresses to the whole connection, that the verse is corrupt, and that the poet wrote something like the following: Ἄρ' ὑμῖν εὖτος ταῦτ' ἴδρασ' ἄμ', ἢ δίχα;

1221. χῶτ'. "Construct with the verb *μνημονεύεις*, v. 1211." NEUE.

1222. Λαχὼν τι κἀκίλιυστος. SCHOL.: κληρωθεὶς καὶ αὐτόκλητος. That the transaction referred to was wholly voluntary on the part of Aias may be learnt from Hom. *Il.* 7. 92, and that the actual lot was in entire conformity with his wishes is reiterated at v. 181 of the same book. — The MSS. Lips. a. Flor. Γ. Δ. read with the Juntine editions ἦλθεν ἀντίος.

1223. Οὐ δραπίτην, κ. τ. λ. SCHOL.: οὐδὲν πανουργήσας περὶ τὸν κληρὸν, ἀλλ' ἐυχάμινος λαχὼν αὐτόν. ταῦτο δὲ ἱστορεῖται περὶ Κρεσφόντου καὶ τῶν Ἀριστοδήμου παίδων, ὅτι πανούργως ὁ Κρεσφόντης βῶλον ὑγρὰν εἰς τὴν ὑδρίαν τοῦ ὕδατος ἔβαλε, κληρουμένων περὶ Μισσηνῆς. οὐκ ἄτοπον δὲ τὸν Τιῦρκον λαιδορεῖν Ἀγαμίμνονι, ὡς τοῦ πάθους προσαγόμενον· καὶ γὰρ Ἀχιλλεὺς οὐκ ἀπίσχιτο λαιδορίας, καὶ οὐκ ἂν ἐν ταιούτῃ πάθει (*Il.* 1. 122, 149, 225). [*Εἰς τὸ αὐτό.*] ἀνῆκεται ταῖς χερίσιν ἡ ἱστορία ἢ περὶ Κρεσφόντου. Eustathius, p. 361. 26, adduces this verse as an example ἀναχρονισμοῦ ἐν μιθῶδου. The allusion is to the artifice by which Kresphontes, in the division of the Peloponnesos, obtained Messenia, the district he coveted. "Among other modes of drawing lots practised by the ancients, one consisted in casting stones, inscribed with the name or some other distinctive mark of the party throwing, into a vessel filled with water. A person, not wishing his own lot to be the first drawn, surreptitiously threw into the urn some material which would either stick to the bottom of the vessel or dissolve in the water which it contained. It was thus, according to the Scholiast, that Kresphontes, by throwing a lump of earth into the lot-vessel, obtained the kingdom of Messenia. The reference to Kresphontes is of course an anachronism; but an anachronism which, told at the expense of Sparta, would not be disliked by the poet's audience." MITCHELL. Cf. v. 1079, *supra*; Apollodor. *II.* 8. 4; Pausan. *IV.* 3. 3; Plaut. *Asin.* 2. 6. 46; Salmasius ad Plaut. *Cusin.* 2. 6. 22.

1225. ἄλμα κουφίῳ. *To make a light and ready bound.* On the accusative cognate to the notion implied in the verb, see Jelf's *Gr. Gr.* 548. d, 556. d, and compare Eur. *Suppl.* 1051, δύστηνον αἰώρημα κουφίζω. Id. *Elektr.* 865, οὐράνιον πῆδημα κουφίζουσα. Id. *Troad.* 343, κοῦφον αἶψη βῆμα, cited by Neue and Lobeck.

1227. Ὁ δοῦλος, οὐκ, κ. τ. λ. Compare the language of Agamemnon, vv. 1174, 1197, *supra*.

1228. ποῖ βλέπων. "Equivalent to πῶς βλέπων, *quo vultu, qua fronte.* Cf. *Philokt.* 110; Ar. *Plut.* 424; Id. *Vesp.* 895; Id. *Lys.* 886." ER-FURDT. On the use of καί after interrogative words and particles to denote extreme impatience for reply, see Porson to Eur. *Phæn.* 1373; Hermann ad Vig. p. 837; Elmsley to Eur. *Med.* 1334; and compare *Æd. Tyr.* 1129; *Trach.* 314; *Antig.* 726, 770.

1230. Πίλοπα βάεβαρον Φρύγα. "Tzetzes, *Chil.* V. 448, makes the following observation: πῶς Σοφοκλῆς τὸν ἄνδρα Φρύγα φησὶν οὐκ εἶδα, λίγων ἀρχαίων ὄντα Πίλοπα βάεβαρον Φρύγα. The same representation, however, is made by Herodotos (7. 11), Πίλοψ ὁ Φρύξ, and Orosius (1. 12), *Tantalus rex Phrygiarum*. That the same interchange of the appellations *Phrygian* and *Lydian* is made by other writers may be seen in Markland's note on Maxim. XXXVI. 1. p. 179, and in truth the boundaries of Lydia and Phrygia were formerly ἀδιάκριτοι." LOBECK.

1231. Ἀτρεία δ', . . . τίνων; Most modern editors place a comma both after ἴσκιρι and δυσσεβίστατον. Elmsley directs us to erase the comma after the latter, because it does not agree with Ἀτρεία, but with δῦτιον. We prefer to retain the comma after δυσσεβίστατον, and to expunge it after ἴσκιρι. On the formula δὲ αὖ ε' ἴσκιρι, see note to v. 1116, *supra*.

1233. μητρὸς ἱξίφους Κρήσσης. "Although Kressa is a proper name and a common appellation of Aerope (see Burmann to Ov. *Trist.* 2. 391), it is used by Teukros in this passage as a term of reproach and infamy. See Dorvill. ad Chariton. p. 332, and compare the language of the comedian Plato, as quoted by the Scholiast on Ar. *Avv.* 798, τὸν μαρινόμενον, τὸν Κρήττα, τὸν μόγις Ἀττικόν. Menelaos is called by Lykophron, 150, ἡμίκεης, on account of the marriage of his father with Aerope." LOBECK. Add Apollodor. 3. 2. 2, and the Scholiast on Eur. *Orest.* 800.

1233-1235. ἰφ' ᾧ . . . διαφθεράν. "Bothe cannot possibly be correct in considering ἰπαντὸν ἄνδρα as the object of the verb ἰφῆκεν, and in representing that Aerope's paramour was cast into the sea by the command of her father Katreus. Although this opinion is countenanced by the gram-

matrical connection of these words, it will be seen to be inadmissible from the circumstance, that no ancient writer has stated that this punishment overtook the adulterer, whilst all unite in testifying that it was inflicted upon Aerope herself, or at all events was decreed against her. It is the more incredible that Sophokles could have intended to make such a statement in this passage on account of its thorough inconsistency with his meaning and design. His object is simply to communicate certain disgraceful passages in the history of the immediate ancestors of Agamemnon, and could not be promoted by any reference to the fate of Aerope's paramour. We think it certain that Aerope, therefore, must be the object of *ἰφῆκιν*. That Sophokles, however, does not adopt the story which Euripides is said to have followed in his tragedy of the *Κρήσσαι*, is clearly shown from the observations of our Scholiast upon the words *ἰφῆκιν ἰλλοῖς ἰχθύσιν*:—*ἡ ἱστορία ἐν ταῖς Κρήσσαις Εὐριπίδου, ὅτι διαφθερίσαν αὐτὴν λάβρα ὑπὸ θεράποντος ὁ πατὴρ Ναυπλίου παρίδωνεν, ἐντιλάμιος ἀποποιεῖσθαι· ὁ δὲ οὐκ ἐποίησεν, ἀλλ' ἐνηγγύησε Πλεισθύνῳ.* Now if Katreus is meant, as the commentators think, by the words *ὁ φιλύσας πατὴρ*, and we are to understand that Aerope while yet a virgin was detected by her father in the commission of her crime, (for it follows of necessity, that, if the offence of which the poet here accuses her was committed after her marriage, she could not have been detected in it by her father, since it is certain that he after her nuptials remained in Krete,) no one can ever understand how, after having been thrown into the sea in expiation of her guilt, she could possibly have married Atreus, as the poet asserts in the distinctest terms. For it is evidently impossible that we can interpret the words *ἰφῆκιν . . . διαφθεράν* in such a manner as to sustain the notion that she was rescued from her watery grave, and afterwards joined in wedlock with Atreus. To this it must be added, that the words *ἰσακτὸν ἄνδρα* could not have been applied to a servant of Katreus who had wrought his daughter's ruin. We cannot, therefore, doubt that Atreus, the father of Agamemnon, is referred to in the words *ὁ φιλύσας πατὴρ*, and that the general meaning intended by the poet is as follows: Aerope ab Atreo marito, natis jam Agamemnone et Menelao, quum in adulterio deprehensa esset, in mare præcipitata erat. The adulterer was, in all probability, Thyestes. With these views the Scholiast on Eur. *Orest.* 800 agrees: *Ἀτρεὺς τὴν γυναῖκα Ἀιρέσπην τιμαρεῖται, ὅτι ἰμοιχίστο θυίστη, ῥίψας αὐτὴν εἰς τὴν θάλασσαν, ὡς φησὶ Σοφοκλῆς.* The same testimony is given by the Scholiast on Liban. *Decl. T. IV.* p. 65: *Ἀιρέσπην τὴν τοῦ Ἀγαμέμνονος μητέρα ὁ ἄνθρωπος αὐτῆς Ἀτρεὺς μοιχυομένην λαβὼν τῇ θυίστη εἰς θάλασσαν ἔρριψε.* The

reader will, moreover, observe that the introduction of the vengeance taken by Atreus on his brother Thyestes and on his wife Aerope, in the narrative detailed in these five verses (1231-1235), is extremely appropriate to the purpose and intention of the poet. Cf. Schol. ad Eur. *Orest.*, l. c." WUNDER.

1234. *ἵπαικτον ἄνδρα*. SCHOL.: τὸν μοιχόν.

1235. *ἱλλοῖς*. SCHOL.: τοῖς ἀφόνους. Aldus reads *ἱλλοῖς*. Cf. Blomfield, *Gl. in Æsch. Pers.* 583; Hes. *Scut.* 212, *ἱλλοπας ἰχθύς*.

1238. *τὰ πρῶτ' ἀριστεύουσ*. See note on v. 410, *supra*.

1239. *ἡ φύσι μιν ἦν*. On the construction, see note to v. 432, and for information upon the details respecting his own birth into which Teukros now enters, consult note on v. 410, *supra*.

1243. *τοὺς πρὸς αἵματος*. SCHOL.: τοὺς συγγενεῖς. Cf. *Elektr.* 1125, *ἀλλ' ἡ φίλων τις ἢ πρὸς αἵματος*. Jelf's *Gr. Gr.* 632. 2. a. Krüger, *Griech. Sprachl.* 68. 37, *Anm.* 1. Hermann ad Vig. p. 660. It is scarcely necessary to observe, that Aias alone is meant. See Wunder on *Æd. Tyr.* 361. — The MSS. Lb. Aug. B. C. Dreed. b. read *βλαστῶν*.

1245. *οὐδ' ἱπαισχύνει λίγων*. The MSS. La. Lb. Γ. Δ. Θ. Aug. B. C. and Aldus read *ἱπαισχύνει*, or what amounts to it, *ἱπ' αἰσχύνει*. "Eldicke, *Spec. Susp.* p. 6, conjectures *ἱπαισχύνει γυγιλῶν*, for which Erfurdt prefers *ψίγων*. To the participle supply *ταῦτα*." LOBECK. "Hermann interprets *nec pudet te id profiteri*, a sentiment too frigid to be Sophoklean. Nevertheless, I confess that I am unable to suggest an explanation that is more satisfactory." WUNDER. There is no need of alteration. The participle *λίγων* signifies *jubens* (cf. *Æd. Kol.* 840, *χαλᾶν λίγων σοι*), and *ὠθεῖς* is equivalent to *ὠθεῖσθαι ποθῖς* or *κλιύεις*. See Stallbaum and Heindorf ad Plat. *Protag.* p. 324. D, and compare Cornel. Nep. V. 4, *Cimon complures pauperes mortuos . . . suo sumtu extulit*. Render, *Whom now overwhelmed by such (i. e. so great) calamities thou art causing to be thrust forth unburied, nor art ashamed at the command*. On the construction, see note on v. 481, *supra*.

1247. *βαλιῖται χήμας*. SCHOL.: ἱαυτὸν λίγου καὶ τὴν Τίκτησσαν καὶ εὐρυσάκην. "It must be understood that Teukros, in saying *βαλιῖται χήμας*, *nos etiam proficietis*, plainly intimates his intention, if any outrage is offered to the remains of Aias, of repelling force by force. The reason for his resolution is set forth in the following verse, *ἰπὼ καλὸν μοι, κ. τ. λ.* The employment of the singular number *ὑπερπονούμενῳ μοι*, although the words *ἡμᾶς τεύεις* immediately precede, is necessary to the sense, because it could not be supposed that Tekmessa and Eurysakes would engage in con-

flict with the Atreidai. The assertion contained in the entire clause, *τοῦτον εἰ . . . συγκίμινους*, is, therefore, this : *si quam Ajaci inferetis injuriam mortuo, nobis tribus illatam putabo et ulciscar.*" WUNDER.

1248. *τοῦδ' ὑπερπονουμίνῃ*, taking trouble, or distress, upon myself on account of him, i. e. Aias. "The MS. La. exhibits the gloss, γρ. ὑπερπονουμίνους, and the MS. Lb., while it preserves the common reading in the text, has *ους* between the lines. If this correction should be adopted, *μοι* must necessarily be changed into *τοι*." NEUE. It is apparent that such an emendation is quite uncalled for, and would be incorrect. If any change were made, the context would require the accusative singular. — With the genitive *τοῦδ* dependent upon the preposition in composition with the participle, from which it must be separated in construction, compare *Antig.* 82, ὑπερδιδουκιά σου. *Ibid.* 627, ἀπάτας λιχίων ὑπερμαλγῶν. *Æd. Tyr.* 264, τοῦμοῦ πατρὸς ὑπερμαχοῦμαι. *Infra*, v. 1284, τοῦδ' ὑπερμαχίῃς.

1250. *τῆς σῆς . . . λίγῳ*. All the MSS. and the Scholia of Triclinius read *σοῦ θ' ὁμαίμονος*, which Brunck renders *aut tui etiam fratris*, inaccurately, for *τι* nowhere signifies *etiam*. Hermann, Erfurdt, Bothe, Lobeck, and Neue substitute that *παμφάργανον*, the particle *γι*. The reading in the text, which is adopted by Wunder, is the happy emendation of Dindorf. — "*Δίγῳ* is not the conjunctive, as Hermann supposes, but a primary verb, to be constructed with *ἐπὶ καλόν μοι*, scil. *εἶναι*. Again, we must not conclude with Brunck, that Teukros calls Helen the wife of Agamemnon (*τῆς σῆς γυναικίς*) in a moment of passion, or by a *σφάλμα μνημονικόν*, but that he employs these words in the same sense as Theseus calls the daughters of Oidipous *τὰς παῖδας ἡμῶν*, *Æd. Kol.* 1017 : — *pro illa muliercula, cujus tu causam tueris.*" DOEDERLEIN.

1252. *βουλῆσι . . . θρασύς*. You will one day wish to be even a coward rather than bold against me. On the expression *θρασύς εἶναι ἐν ἐμοί*, see note on v. 1036, *supra*. The MSS. Lb. Γ. Bar. a. read *ἢ ἐμοί*; the MS. Lips. b. and Aldus, *ἢ γ' ἐμοί*; the MS. Aug. C. *ἢ μοι*; the MS. Dresd. b. *ἢ ἐμοί*; and the remainder, as in the text.

1254. *Ἀναξ' Ὀδυσσεῦ*. SCHOL. : *ἵνα μὴ εἴη αὐτῶν εἰς μακρὰν ἡ φιλονεικία, διαλλακτὴν εἰσήνεγκε τὸν Ὀδυσσεῖα· τοιοῦτον γὰρ ἰ καιρὸς ἐξήτει· εἰσῆ-πται δὲ Ὀδυσσεὺς ὡς σοφὸς καὶ ἀμνησίκακος*. On *καιρὸν*, opportunely, consult note on v. 34, and on the construction of the words *ἴσθ' ἐλληλυθώς*, see notes on vv. 908, 1025.

1255. *Εἰ μὴ . . . πάρεμ*. Hermann's rendering, *si non ades una cum illis accensurus rixam, sed una mecum compositurus*, is open to the objection that Odysseus arrived too late *rixam una cum illis accendere*. The lan-

guage has its origin in the current proverbial expressions of the age (cf. *Antig.* 40; *Eur. Hippol.* 671; *Zenobias*, IV. 46; *Plutarch*, II. p. 1033. E, where Chrysis is called by Aristokreon *στραγγαλίδων Ἀκαδημαϊκῶν νοτίς*, a knife for cutting Academic knots), and should be rendered, *si non ades adstricturus* (nodum rixæ), *sed soluturus*. On the use of the future participle to denote purpose and design, see Matthiä, *Gr. Gr.* 566. 6; Krüger, *Griech. Sprachl.* 56. 10. 4; and on the conditional or assumptive force of μή with the participle (= *si μή* with the finite verb), by which the thought is represented as depending on the mind of the subject of the governing verb, compare the admirable explanation of Hermann: — “*Μή frequentissime jungitur participiis, quod ubi fit, sensus proprie est, si quis sit ejusmodi; μή δρῶν quem non facere aliquid sumimus; quum οὐ δρῶν sit, qui revera aliquid non facit.*” See also Jelf’s *Gr. Gr.* 746. 2. 3. Lastly, in illustration of the connection of the negative particle with but one of the participles here employed, Wunder aptly cites, *Plat. Cív.* p. 421. A, φύλακας δὲ νόμον τι καὶ πόλιος μὴ ὄντας, ἀλλὰ δοκοῦντας, ὁρᾷ δὴ, ὅτι πᾶσαν ἄρδην πόλιν ἀπολλύουσι. *Ibid.* p. 422. B, εἰς πύκτης ὡς οἶον τι πάλλισται ἰσὶ τοῦτο παρισκινασμένος δυοῖν μὴ πύκταιν, πλουσίον δὲ καὶ πίνονιν, οὐκ ἂν δοκῇ σοι βραδίως μάχεσθαι; *Ibid.* p. 423. D, ὅπως ἂν ἦ τὸ αὐτοῦ ἱππιτηδεύων ἕκαστος μὴ πολλοί, ἀλλὰ εἰς γίγνηται, καὶ οὕτω δὴ ζύμασσα ἡ πόλις μία φύηται, ἀλλὰ μὴ πολλαί.

1257. Βοήν Ἀτρειδῶν. SCHOL.: οὐκ ἔξ ἰστίμου φησὶν, ὅτι ἦτοι ἀναστῆλ-
λων τὸν Ἀγαμέμνονα, ἀλλ’ ἰπιμιλόμενος, τί πρᾶττουσιν οἱ βασιλεῖς· τὴν δὲ
ἑαυτοῦ γνώμην ἰδήλως διὰ τοῦ ἀλκίμου νεκρῶ, ὅτι γυναικίαν αὐτοῦ ἰδή-
λως τὴν τιλίστην. διδάσκει δὲ ὁ λόγος, ὅτι οὐ διὰ κατὰ τιθιῶτων λίγιν,
κἂν ἰχθροὶ ᾖσιν. On the accusative βοήν, see Jelf’s *Gr. Gr.* 575. —
Odysseus, hearing from a distance the wordy strife between Teukros and
Agamemnon, now appears, in order to effect, by his wise intervention, a
termination of the inglorious contest. It was one of the leading traits in
the character of this chieftain, τὰ πάντα μίτριοι, that he never lost sight
of the admonition addressed to Agamemnon (v. 1251), ὅρα μὴ τοῦμόν,
ἀλλὰ καὶ τὸ σόν. He had indulged in no unworthy triumph at the ex-
pense of Aias in his hour of deepest degradation, and it is, therefore, with
especial propriety that his first words, τῷδ’ ἰσ’ ἀλκίμου νεκρῶ, convey an
unmistakable intimation of his generous purpose to put an end to the
unseemly brawl, and to vindicate, by a high-minded and emphatic testi-
mony to the merits of his former foe, the honors which were now his due.
The importance attached by both disputants to these simple words is
forcibly illustrated by the circumstance, that immediately upon their utter-

ance all interchange of angry and offensive language ceases, and by the silent contentedness with which Teukros, seeing the evident desire of Odysseus to render the fullest justice to the services and merits of the departed hero, resigns the controversy to his abler management. When Athene, at the commencement of this play, first brought beneath the notice of Odysseus the lamentable situation of the unhappy Aias, a remembrance of the extreme vicissitudes to which all earthly honor is obnoxious compelled him to declare (v. 121 sqq.), *ἱκαντίσῃ δὲ νῦν . . . οὐδὲν τὸ τοῦτον μᾶλλον ἢ τοῦμὲν σκεπᾶν*. With the most thorough consistency, therefore, he at once takes part with Teukros, and urges that, although he can extend forgiveness to those who requite opprobrious language with the like (1260 sq.), deference to the laws of the immortal gods requires that the remains of Aias, once his bitterest foe (1274), but whose valor as the bravest of the Achaians save Achilles only (1278) far transcends his hatred (1295), should be honored with immediate sepulture. His remonstrances and entreaties prevail at length with Agamemnon, but only upon the understanding that the consent to the burial shall be considered as the act of Odysseus and not his own (1306), since his own enmity to Aias will continue unabated (1310). We would call the attention of the student to this fact in especial. The poet distinctly represents the hostility of the Atreidai alone as remaining unsubdued. They had been first to deal unjustly with the departed hero, but they suffer no punishment, and are portrayed as eager only to inflict it. Hence, when the insanity and premature death of Aias had reconciled his memory to gods and men, the punishment of the Atreidai is represented as deferred, and as awaiting them in the hereafter. From this consideration we shall be justified in concluding that the imprecations of Teukros (1327 sqq.) are not introduced, as Schöll insists, for the purpose of developing a new *πάθος*, but to direct the attention of the spectators to the wretched end which the *ὑπερβόλαιος* 'Ερμύς did ultimately inflict upon one of the transgressors, and to the ignominious history of the other. That Aias in his dying speech omitted to mention the name of Odysseus in the curse which he invoked upon his foes because the poet intended to conduct the dispute respecting his interment to a triumphant and satisfactory termination by his good offices, as Welcker and Schöll contend, may or may not be true, although we think it more probable that it was owing to the more correct view which, upon the restoration of his reason, Aias was enabled to take of the dignity and worth of his illustrious antagonist. From the language of Odysseus at v. 1275, we learn that the fierce hostility between himself and Aias was of

no long duration ; that it originated in, and was altogether attributable to, the contest respecting the armor of Achilles (see note to v. 77, page 90). We would, finally, remark that the objection which Teukros urges to the participation of Odysseus in the funeral ceremonies themselves (vv. 1332 sqq.), arose in all probability from the opinion he still had cause to entertain, that Aias had perished under the continued influence of those prejudices against Odysseus which his victory had evoked. The assurance of his own obligations and personal esteem is properly set forth in the concluding words of his refusal (v. 1336 sq.) : *εὐ δὲ ἀνὴρ καὶ ἡμῶς ἐσθλὸς ὦν ἰώμεσθαι*. Odysseus, in no degree offended by the repulse of his magnanimous proposal, but acquiescing with entire submission and cordiality in the sentiments and reasons of Teukros, thereupon retires.

1260. *Ποῖός;* "When, as in the present passage, *interrogando irridetur res aliqua, tanquam quæ plane non sit, vel certe nullius sit momenti*, there is generally an ellipse of a verb, to be supplied from the context, upon which the interrogative word depends. Cf. Heindorf ad Plat. *Charm.* 47 ; Reisig, *Conject.* p. 74." NEUE.

1261. *συμβαλῖν ἴση*. "*Maledicta regerere, veluti quandam verborum pugnam committendo*." STEPHANUS. So Eur. *Iph. Aut.* 830, *αἰσχρὸν δέ μοι γυναιξὶ συμβάλλειν λόγους*. With the general sentiment compare Hom. *Il.* 20. 250, *ἐπαυροῖν α' εἴσησθα ἴσως, ταῖς α' ἐκασέουσιν*. Ter. *Andr.* 5. 4. 17, *Si mihi pergit quæ volt dicere, ea, quæ non volt, audiet*. Hor. *Sat.* 2. 3. 298, *Dixerit insanum qui me, totidem audiet*.

1263. *καί*. "When this particle follows an interrogative pronoun or adverb, it intimates that the notion which it precedes is that respecting which we particularly desire to be precisely informed. Porson to Eur. *Phæn.* 1373 explains differently, regarding it as equivalent to *dic præterea*. Hermann ad Vig. 320 makes the following observation : *Qui τί χεὶ καὶ λέγειν interrogat, is non solum quid, sed etiam an aliquid dicendum sit, dubitat*." KRUEGER. "*Si dico τί χεὶ καὶ λέγειν, proprie hoc quero, quid sit dicendum, etiam si solum de dicendo cogitemus, i. e. the questioner omits all allusion to those details respecting which he might inquire, in order to confine himself to this one in especial*." KLOTZ. See Jelf's *Gr. Gr.* 759. 2 ; Elmsley to Eur. *Med.* 1334 ; Wunder to *Antig.* 720 ; Ellendt, *Lex. Soph.* s. v. In rendering into English, the force of *καί* in such a collocation is best given by pronouncing the following word with emphasis.

1265. *περὶς βίαν ἑμοῦ*. *In spite of me*. See *Æd. Kol.* 662 ; Hermann ad Vig. p. 664.

1267. *Ξυνηρεταιν*. SCHOL.: *Ξυνηρείχιν ὡς πρότερον, ἐκ μεταφορᾶς τῶν παλαιῶν ἱερειῶντων*. [Eis τὸ αὐτό.] *συμφωνεῖν*. The MSS. Bar. a. Laud. read *Ξυνηρεταιν*; the MSS. Par. T. Lb. Lc. Γ. *Ξυνηρεταιν*, which is preferred by Turnebus; and the remainder of the manuscripts, with Aldus, *Ξυνηρεταιν*. The reading in the text, which has obtained the sanction of Hermann and Wunder, is due to the emendation of Lobeck, and is confirmed by the authority of Hesychius, s. v. *Ξυνηρετήσις*, and Photius, s. v. *Ξυνηρετής*.

1272. *Μηδ' ἡ βία σε μηδαμῶς*. SCHOL.: *μη' ἡ ἔξουσία βιάσασθαι σε, ὥστε προῤῥαί τι παρὰ τὸ δίκαιον· τουτίστι, μη' ὑπὲρ τοῦ ἰδιόξασθαι τούτῃ τὴν ἔξουσίαν παραβῆς τὸ δίκαιον*. See note to v. 1124, *supra*.

1277. *Οὐκ ἂν ἀτιμάσαιμ' ἂν*. Such is the reading of the MSS. La. pr. Lb. Γ. Δ. Lips. B. — “*Οὐκ οὐκ ἀτιμάσαιμ' ἂν*. Sic bene *Membranae* [Laud. Bodl. Bar. a. b. Harl. Mosq. a. Lips. a. Dresd. b.] *et Aldus*. In *reliquis veteribus οὐκ ἂν ἀτιμάσαιμ' ἂν*, labante metro, cui fulciendo *Triclinius γι inseruit*.” BRUNCK. “The manuscript which Brunck calls *Membranae* possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other manuscript which has yet been examined. In the present instance, however, *οὐκ οὐκ*, the reading of the *Membranae* and of many other manuscripts, appears to be a conjectural emendation of *οὐκ ἂν*, the reading of the remainder of the manuscripts, which offends against the metre. The true reading is probably *οὐτᾶν ἀτιμάσαιμ' ἂν*. *Οὐτᾶν* (*οὗτοι ἂν*) is always confounded in manuscripts with *οὐτ' ἂν* (*οὗτοι ἂν*), and in passages where the particle *τι* is improper is frequently corrupted into *οὐκ ἂν*. *Οὐκ ἂν*, again, where the metre requires it, is changed into *οὐκ οὐκ* or *οὐκ ἂν γ'*. We subjoin a few examples of part of this process. *Æsch. Suppl.* 306, *Οὐκ οὐκ πελάζει Ζεὺς ἐπ' ἐνερκεῖν βοί*; The context appears to require us to read without the interrogation, *Οὐκ ἂν* (or *οὐτᾶν*) *πελάζει*. *Soph. Antig.* 747, *Οὐκ ἂν γ' ἔλθοις ἥττω γι τῶν αἰσχυρῶν ἐμὶ*. So Aldus. The Augsburg manuscript reads, *Οὐκ ἂν ἔλθοις*. The true reading is exhibited in Erfurdt's first edition. In his second edition, he injudiciously recalls the Aldine lection. *Eur. Med.* 867, *Οὐκ ἂν γ' ἀμάρτοις τοῦδε γ', ἀλλ' ἀκούσομαι*. See the various readings in Porson's note. He reads *Οὐ τ' ἂν ἀμάρτοις τοῦδε γ'*. *Ar. Ran.* 488, *Οὐκ οὐκ ἔτιτος τοῦτ' ἐργάσατ' ἀνὴρ. ἀλλὰ τί. Another man would not have done so*. Brunck reads from conjecture, *Οὐκ ἂν ἔτιτος τοῦτ'*. The Ravenna manuscript reads, *Οὐκ οὐκ ἔτιτος γ' αὐτ'*. We suspect that Aristophanes wrote, *Οὐτᾶν ἔτιτος γ' αὐτ'*.” ELMSLEY.

Hermann and Wunder have adopted Bothe's conjecture, *ὅν ἀντατιμάσαιμ' ἄν*. We believe that the reading in the text is undoubtedly genuine, and that the assertion of Hermann, *Opusc.* IV. p. 373 sqq., that the quantity of *ἄν* under all circumstances and in all places is invariably short, has been successfully refuted, so far as the Attic poets are concerned, by Dindorf, in his *Præf. ad Poet. Scen. Gr.* p. vii. sqq. See *Elektr.* 314; *Antig.* 747; *Æsch. Agam.* 341; *Eur. Rhes.* 561; *Med.* 867; *Troadd.* 409; *Hel.* 1045; *Herakl. F.* 186, 1254; *Alexis ap. Athen.* X. p. 422. B; all which passages are quoted and discussed by Dindorf in his note on *Æsch. Theb.* 562.

1278. "Εὔ' . . . ἄριστον, *unum optimum*. See *Hom. Il.* 12. 243; *Matthiä, Gr. Gr.* 461; *Bentley to Hor. A. P.* 32; *Valckenaer to Hdt.* 6. 127.

1279. πλὴν Ἀχιλλίως. For a confirmation of this statement, cf. *Hom. Il.* 2. 768 sq.; 17. 279; *Odyss.* 11. 469, 550; 24. 17 sq. Hektor, in *Il.* 8. 288, thus addresses Aias: Αἴαν, ἰωὶ τοι δῶκε θεὸς μίγξιός τε βίην τε, καὶ σινυτήν, περὶ δ' ἔγχυ' Ἀχαιῶν φέρετατός ἴσσι. So, too, *Pind. Nem.* 7. 40, κρείττιστον Ἀχιλλίως ἄτις μάχεσθαι. *Hor. Sat.* 2. 3. 193, *heros ab Achille secundus*.

1281. τοὺς θεῶν νόμους. Compare the language of Teukros at vv. 1073, 1075, *supra*. On φθείρεις ἄν, see note to v. 1074, *supra*.

1282. Ἄνδρα. See note to v. 495, *supra*. — ἰὶ θάνη. Wunder reads from conjecture ἰὶ θάνη. See note to v. 496, *supra*.

1284. τοῦδ' ὑπερμαχῆς. See note to v. 1248, *supra*.

1286. προσμβῆναι. *Insultare*. "The verbs ἱμβαίνειν, ἰαμβαίνειν, προσμβαίνειν are used of any injury inflicted upon those who are already oppressed and afflicted. Cf. *Elektr.* 835. *Isidor. Pel. I. 3. Ep.* 347, παλαιὸς λόγος διαγορεύει. μὴ ἱαμβαίνειν τοῖς πιπταπόσι. *Alexand. Polyb. ap. Euseb. Evang. Præpar.* I. 9. 17, τοῖς δυστυχούσι ἱαμβαίνειν. Additional instances will be found in *Eur. Hippol.* 668; *Jo. Chrysost. T. III. p.* 382; *Basil. Magn. T. II. p.* 42." WESSELING.

1288. Aldus and the old editions place the sign of interrogation at the end of this verse, in order, as Hermann supposes, to convey this sense: *Nonne facile est, obedire regi?* Such an interpretation is in opposition to the context. — "Dicitur ὑπεβῆναι εἰς τινά et ἰδ εἰβεν τινά. *Vid. Valcken. ad Eur. Phæn.* 1331." ERFURDT. In the verse of the *Phænissai*, Porson writes with Valckenaer, ἰδ εἰβεν θεόν, and adds the following observation: — "It is hardly possible to determine with certainty whether ὑπεβῆναι or ἰδ εἰβεν should be written in all cases in which a transitive signification is required by the connection; nevertheless, the *Tragic writ-*

ers seem to have said εὖ εἶβιν θεούς and εὖσεβῶν εἰς θεούς." So, too, Eustathius, p. 1514. 27, ἐπὶ κατὰ τὸν τραγικὸν Σοφοκλῆα τὸν τύραννον εὖσεβῶν εὖ ῥάδιον, ὅ ἐστιν, ἀεὶ δικαιοπραγεῖν, ὡς πᾶσιν ἀρέσκειν, καὶ, ὡς ἐπιπῶν, σιβαστὸν εἶναι. Analogy apparently confirms this view, for εὖσεβῶν, as Valckenaer remarks, strictly signifies εὖσεβῆς εἶναι, and requires a preposition after it. On the other hand, Hermann on *Antig.* 727, and Matthiä on Eur. *Troad.* 85, follow Musgrave's opinion, that εὖσεβῶν is also employed as a transitive verb, for in *Æsch. Eum.* 270, ἢ θινὸν ἢ ξινὸν τιν' ἀσεβῶν, the verb ἀσεβῶ is evidently constructed with an accusative personæ, and εὖσεβίσθαι occurs as a true passive, *to be revered*, in Antipho, 123. 42. Plat. *Ar.* p. 364. C, πᾶμοι ἵνα καὶ τοῦτο εὖσεβῇ. See Jelf's *Gr. Gr.* 565 and *Obs.*; Seidler ad Eur. *Troad.* 48. So far as our own passage is concerned, the controversy is of little moment, since most scholars will agree that the accusative τὸν τύραννον is the subject and not the object of the infinitive, the general sentiment being this: *It is no easy matter for one who enjoys supreme authority to live, or act, piously.* "In this verse the poet seems to have consulted the consistency of the character less than the gratification of his audience." HERMANN. "Since the extreme jealousy for freedom which characterized the Athenians rendered monarchical or despotic power extremely odious to them, the Tragedians miss no opportunity of introducing such general reflections and allusions as might tend to bring it into still greater detestation." BRUNCK. Cf. *Antig.* 743, 1072.

1289. SCHOL.: κατὰ κοινὸν τὸ ῥάδιον. ἔστιν οὖν ὁ νοῦς τοιοῦτος· ἀλλὰ ῥαδίον ἔστι τοῖς καλῶς συμβουλευούσι φίλοις τιμὰς νόμιμον. ἀντὶ τοῦ, ἰμοὶ καλῶς σοι συμβουλεύοντι τιμὴν ἀπόδος, τουτίστιν ἄκουσόν μου.

1290. Κλύειν τὸν ἰσθλόν. SCHOL.: ἄκρω αἱ ἀντιθέσεις· ὁ μὲν Ὀδυσσεὺς ἐπὶ τιμῇ τῶν φίλων ὑφίπται τὸν βασιλῆα τῆς ἰξουσίας παρακαλιῖ, ὁ δὲ ἀντιστρέψας φησὶν, ὅτι τὸν ἀγαθὸν ἄνδρα χρὴ πείθεσθαι τοῖς βασιλεῦσιν. — τῶν ἐν τίλει. *Those in authority.* TRICLINIUS: ἤγουν τοῖς βασιλεῦσιν. τίλος γὰρ τιμῶν ἡ βασιλεία, μὴ ἢ οὐκ ἔστι πειραιεῖα χωρεῖναι. Cf. *Antig.* 67; *Philott.* 385, 913; Valckenaer, *Diatrib.* c. XIX. p. 202; Ruhnken ad Tim. p. 251; Blomfield, *Gl. in Æsch. Agam.* 104.

1291. Παῦσαι· κρατεῖς, κ. σ. λ. "Markland, *App. ad Eur. Suppl.* p. 249, emends πάσαις, which is approved by Musgrave, because the word παῦσαι would indicate a want of proper respect on the part of the speaker for the rank and authority of Agamemnon. How uncalled for all this is will be seen from the manner in which the Chorus are represented as checking the altercation between Oidipous and Kreon in *Æd. Tyr.* 630, παύ-

σας' ἄνακτις. Add Eur. *Androm.* 692, *παύσασθαι ἤδη*. In illustration of the following words, see Aristid. T. I. 356, *δὲ τῶν μὲν πολέμιον πάντως ἰδίῳν κρατεῖν, τῶν δὲ ἐπιτηδίων ἡττάσθαι*. Μιστὴ δὲ ἡ τραγῳδία ταῦτα παραινύσκειν. Κρατεῖς τοὶ τῶν φίλων ἡττάμενοι." LOBECK. See Porson on Eur. *Med.* 1011. — On the construction of the genitive with *νικάμενος*, consult notes on vv. 317, 1295.

1294. Τί ποτε . . . νικῶ; "Quid tandem facies, qui hostem adeo *revereare mortuum?* The sentiment is this: What kind of person wilt thou hereafter be to thy living enemies, when thou betrayest now such reverence for a foe that is deceased? i. e. How indulgent wilt thou prove thyself to living enemies, since thou displayest all this reverence for one that has departed." WUNDER.

1295. Νικᾷ . . . πολὺ. The MSS. Γ. Δ. Bodl. Laud. Dresd. a. Mosq. b., with Stobæus, *Flor.* 19. 10, and Eustathius, p. 842. 10, read ἡ ἀρετή. The reading in the text (see Buttmann, *Ausf. Griech. Sprachl.* 29, *Anm.* 13; Matthiä, *Gr. Gr.* 54; Krüger, *Griech. Sprachl.* B. II. 14. 8, *Anm.* 1; Reisig, *Synt. Cr.* p. 18; Elmsley on Eur. *Herakl.* 460) is exhibited by the majority of the manuscripts. — πολὺ. The MS. Lips. b. reads πλῖον. With equal inaccuracy, Eustathius l. c. observes: *καὶ τὸ πολὺ ἀντὶ τοῦ πλῖον λεγέσθαι γινικῇ συντίσκειται*. "For as the verb *ἡττάσθαι* is joined with a genitive on account of the notion of comparison which it involves (*ἡττάσμαι σοῦ* being equivalent to *ἡττων εἰμὶ σοῦ* or *ἡ σοῦ*), and *νικάσθαι* is frequently found with the same syntaxis for precisely the same reason (see notes on vv. 317, 1295), so ἡ ἀρετὴ πολὺ νικᾷ τῆς ἰχθέρας is of equivalent meaning with ἡ ἀρετὴ πολὺ κρείττων ἔστι τῆς ἰχθέρας. There is, however, this distinction, that an accusative of the person spoken of as conquered is sometimes added to the verb *νικᾷ*, which could not have been added if *πολὺ κρείττων ἔστι* had been substituted. The meaning of our passage is, therefore, as follows: *I reverence the dead body of Aias, because the valor for which he was conspicuous in life has far more weight with me than the hatred which I cherished against him when living*. By this he intimates that he is induced, by his recollection of the valor in which Aias formerly excelled, to lay down and forget his bygone animosity. Compare v. 1315, *infra*." WUNDER. See Bernhardt, *Synt.* 437, not 486; Matthiä, *Gr. Gr.* 338; and compare *Antig.* 208, *κοῦπον ἐκ γ' ἐμοῦ τιμὴν προΐξουσ' οἱ κακοὶ τῶν ἐνδίκων*.

1296. Ἰμπληκτοὶ. *Mobiles, inconstantes*. SCHOL.: οἱ μὴ ἰμμένοντες τῇ ἀρχαίᾳ ἀρετῇ καὶ φιλίᾳ ἄφρονες παρὰ τοῖς ἀνθρώποις. "Ἄλλως. Ἰμπληκτοὶ· κοῦφοι, ἐμμετάβλητοι· ὀνειδίζει δὲ Ὀδυσσεῖ, ὡς ἐμμεταβλήτη. οἱ τεινῶνται οὕτως

ἑμπληκτοὶ παρὰ τοῖς βροτοῖς λίγονται, ὡς καὶ Ὀμηροῦ· ἑμπλήγηδον (= οὐ μὲν ἀκρίτως, *temere*) ἵταρον μὲν τίσι βροτόν (*Odys.* 20. 132). Aldus and the MS. Ien. read incorrectly ἑκπληκτοί. The following passages are quoted by Lobeck. *Plat. Gorg.* p. 482. A, ἡ φιλοσοφία τῶν ἄλλων παιδικῶν πολὺ ἥττον ἑμπληκτος. *Plutarch, V. Eum.* p. 584. E, ἑμπληκτος δὲ καὶ φορῶς μιστὸς ἀβιβαῖος. Add *Thuk.* 3. 82, τὸ ἑμπλήκτως ὀξύ, *inconsiderate haste*. *Æschin. Fals. Leg.* p. 27, Πολιτείας ἑμπληξία, *an unsettled and unstable state of government*, in which the administration of civil government is by fits and starts, with no consistency, but with an uncertain violence resembling that of a madman. — βροτῶν. The MSS. Par. 1. Laud. Bodl. Par. D. Bar. a. b. Mosq. a. b. Lips. a. b. read βροτοῖς, which is preferred by Brunck, Hermann, and many editors. The genitive is defended by Suidas, s. v. ἑμπληκτοί, Zonaras, T. I. 698, and by the numerous examples of a similar construction which Lobeck has brought forward. There can be no doubt that βροτῶν is the older and more genuine reading, and that βροτοῖς is due to the interpreters. Cf. *Æd. Kol.* 273, φωντὸς ἀνοσίου βροτῶν. Krüger, *Griech. Sprachl.* 47. 9.

1299. Σκληρὰν . . . ἰγῶ. "To the inquiry of Agamemnon whether he wished to possess unstable or inconstant friends, Odysseus replies in such a manner as to intimate that over-consistency or rigidity of character is not commendable, since it restrains from all subsequent reconciliation those who have once suffered injury or wrong." WUNDER.

1300. διλοὺς . . . φανῆς. "Agamemnon expresses his fear of being accused of cowardice, if, in apparent submission to the threats of Teukros, he shall alter his decree respecting the burial of Aias." WUNDER. — On *θήμειρα*, for which Erfurdt reads as usual *τῇδ' ἐν ἡμίρᾳ*, see notes to vv. 714, 736, *supra*; Krüger, *Griech. Sprachl.* B. II. 14. 2, *Anm.* 20.

1301. Ἀνδρας. See note on v. 495, *supra*. — Ἑλλήσι πᾶσιν ἰνδίκους. On the dative, consult notes on vv. 574, 1224, *supra*.

1302. Ἀνωγας . . . θέπτειν ἱῶν; "The infinitive passive, *θέπτεσθαι*, might have been expected. But after verbs signifying *to order* or *permit*, even when the name of the person receiving the injunction or permission is suppressed, the infinitive active is usually employed." WUNDER. See Hermann and Reisig on *Æd. Kol.* 592, and compare Xen. *Anab.* 5. 7. 18, καὶ τοὺς νικητοὺς πιλοῦν αὐτοὺς θέπτειν λαβόντας τοὺς αὐτοῦ διομους.

1303. Καὶ γὰρ αὐτός. SCHOL.: καὶ γὰρ αὐτὸς ὑπέκειμαι τῇ ὁμοίᾳ τύχῃ τῇ ἀνθρωπίνῃ· ἢ καὶ αὐτὸς ἔχομαι πρὸς τὸ θάψαι αὐτόν. "Of these explanations, the first, although approved, so far as I am aware, by all preceding editors, is wholly incorrect, and in complete antagonism to the

meaning of the poet. For although the words *ἐθέλω' ἔξομαι*, taken simply by themselves, may signify either *hoc patiar* (see my observations on *Philokl.* 375) or *hoc agam*, it is, nevertheless, evident from the context, that the latter signification is here exclusively intended. Agamemnon had asked, *Ergo cogis me, ut corpus Aiacis sepeliri sinam?* to which inquiry Odysseus had returned an affirmative response. In explanation of the motive which had prompted him to this, he must necessarily, if these words mean *nam ipse aliquando sepeliar*, be understood to allege this most inappropriate reason, *nam meum ipsius corpus aliquando sepeliatur*. Now if this had been his meaning, the particle *πρὶ*, which the commentators direct us to supply, could on no account have been suppressed, nor could Odysseus have made use of such an argument in order to win the consent of Agamemnon to the sepulture of Aias. For Agamemnon sought to deprive Aias of this honor because he had dared to make an attempt against his life, and in his judgment deserved the punishment, whilst Odysseus was his friend. It cannot, therefore, be supposed that his permission of the burial of his bitterest enemy should be sought upon the ground that at some future time Odysseus must himself be buried. Hence, then, it is clear that Odysseus says, *I do command thee; for of a truth that is the point to which I shall myself come*; i. e. I myself intend to bury him. Cf. v. 1316 sq. On the phrase *ἐθέλω' ἔξομαι*, in the signification of *hoc faciam*, see my note on *Æd. Kol.* 260." WUNDER.

1304. Ἡ πάνθ' ὅμοια. SCHOL.: ἔχει τινὰ δυσκολίαν. ἔστι δὲ οὕτως. ποινὴν ἔγκλημα τοῦτο τοῖς ἀνθρώποις, τὸ εἶναι ἵπαστον φίλαυτον· τοῦτο οὖν ἔγκλημα τῷ Ὀδυσσεὶ ὁ Ἀγαμέμνων, ὅτι εὐδοξίαν σοι ἐγάζεσθαι τὸ ὑπὸ κείνῳ ταφῆναι τὸν Αἴαντα, εὐδομήν τὸ κεχαρισμένον ἐτίμῃ διαπράττεις· καὶ ὁμολογῇ Ὀδυσσεὺς τὸ φίλαυτον, ἵνα μὴ δοξῇ πᾶσιν ἀντιλίγων. [Εἰς τὸ αὐτό.] οὕτως πάντα τὰ ἀνθρώπινα ὅμοια· πᾶς γὰρ ἄνθρωπος τὴν οἰκίαν πραγματεύεται σωτηρίαν. The MSS. Ien. Mosq. b. read φιλεῖ, with the gloss ἀποδίδεσθαι. "Coray ad Theophrast. XXIX. 332 corrects ὄνεια, which Suidas and Hesychius interpret by ἐφίλημα. Bothe supposes incorrectly that ὅμοια is here equivalent to ὁμοίως, and that *ἑαυτῷ ποινῇ* signifies *pro suis commodis servit*, in accordance with the observation of the Scholiast, that the τὸ φίλαυτον τῶν πολλῶν is alluded to, as if Odysseus, in pleading for the deceased Aias, was pursuing a course injurious to his own interests. The truth is, that Agamemnon, in the verse before us, administers a gentle rebuke to Odysseus for his inconsistency in pleading on behalf of his former foe. The meaning of the words *οὐχ ὅμοια σαρτῷ ποινῇ*, although clothed in a somewhat milder form, is identical with that of the expression

found in Aristides, T. I. 414, *ἐναντία εἰαυτῷ ποιεῖς, quæ nunc agis, moribus tuis convenientia non sunt.* Plat. Civ. VIII. p. 549. D, *οἷα φιλοῦσιν αἱ γυναικὶς ὁμῶν . . . ὁμοία ἑαυταῖς.* Ar. *Thesm.* 174, *ὁμοία ποιεῖν ἀνάγκη τῇ φύσει.* Philostr. *V. Soph.* II. 621, *πρῶτος καὶ ἑαυτῷ ὁμοίος.* Id. *V. Ap.* IV. 18. 196, *παραπλησίως αὐτῷ ἀπικρίνατο.* Phalar. *Ep.* LXV. 197, *ὅταν δανίζω καὶ ὅταν ἀπαιτῶ, εἴς ἐμὲ καὶ ἑαυτῷ παραπλήσιος.* Odysseus meets the irony of Agamemnon by asserting that the course he is pursuing, notwithstanding its apparent inconsistency, is nevertheless strictly in harmony with his own principles and character." LOBECK. Wunder objects to the explanation just quoted, that the negative particle οὐ, which Lobeck supplies to the adjective ὁμοία, is found nowhere in the text, and that in all the passages cited in support of the meaning attributed to ἑαυτῷ ποιεῖν, the verb ποιεῖν, whose signification is essentially different from that of ποιεῖν, is employed. An additional obstacle will be found in the reply of Odysseus, from which we may infer with certainty that the expression ποιεῖν ἑαυτῷ must signify *to labor for himself*, i. e. *for his own interest or advantage*, according to its current, we may say universal, usage. The language of Agamemnon, therefore, contains at all events this thought, *omnia sibi unusquisque parat*, and the difficulty consists in the explanation of ὁμοία. If we are to understand this adjective in the adverbial signification *pariter*, as Reisig, in *Enarr. Œd. Kol.* p. 67, directs, we may inquire, with Hermann, *si id voluisset Sophocles, cur tam ambigue obscureque locutus esset, quum scribere potuisset ὁμοίως?* Wunder confesses that he is unable to trace the hand of the poet. We agree with Hermann in his last edition, that all which is required is a mere alteration in the punctuation. Read, Ἡ πάνθ' ὁμοία · πᾶς ἀνὴρ αὐτῷ ποιεῖ, i. e. Ἡ πάντες ἄνθρωποι ὁμοίῳ εἰσι, κ. τ. λ. Cf. v. 966, πολλοὶ μὲν ἰχθῆροι, παῦρα δ' ὠφελήσιμα, and compare the second interpretation given by the Scholiast.

1306. Σὺν ἄρα τοῦργον, κ. τ. λ. The MSS. Lips. a. b. Lb. Mosq. b. read σὺν γὰρ ἄρα or ἄρα, which is approved by Heindorf to Plat. *Protag.* p. 315, D. "*Scripsi σὺν γ' ἄρα cum Porsono ad Phæn.* 1666 *et Hermannno ad Orph. Argon.* 1176. *Vulgo σὺν ἄρα.*" ERFURDT. "The true reading is σὺν τᾷρα τοῦργον. The propriety of introducing ται will be apparent by comparing the following passages. *Æsch. Choeph.* 923, *σύ τοι εἰαυτὴν, οὐκ ἐγὼ, κατακτινίς.* *Soph. Elektr.* 624, *σύ τοι λίγυις νιν, οὐκ ἐγὼ.* *Eur. Heracl.* 733, *σύ τοι βραδύνεις, ποῦκ ἐγὼ, δοκῶν τι δεῖν.* It is to be observed, that, in the two Oxford manuscripts which read σὺν γὰρ ἄρα, the particle δὴ is written over γάρ. Δὴ is not the interpretation of

γάε, but of *τοι*. It is well known that *δή* and *τοι* are frequently interchanged. See Porson to Eur. *Med.* 1115; *Orest.* 476." ELMSLEY.

1307. 'Ὡς ἂν ποιήσῃς, κ.τ.λ. "Quoquo modo feceris, omni modo bonus certe eris. Odysseus says, Whether you act personally in this matter, or suffer it to be executed through my instrumentality, you will at least obtain praise for your humanity and piety, even if you may seem to have abated in some measure the rigor of your government. On *πανταχῇ*, cf. *Antig.* 634, ἢ τοὶ μὲν ἡμῖν πανταχῇ δρῶντες φίλοι;" WUNDER. Aldus and the majority of the manuscripts read *πανταχοῦ*. The reading in the text is defended by the authority of the Scholiast and the MSS. La. Lb. Par. D. Aug. B. Mosq. a. Lips. a. See Eur. *Med.* 358, κακῶς πίπραται πανταχῇ. Id. *Androm.* 903, πανταχῇ ἐλώλαμιν. Hdt. 5. 78, οὐ καθ' ἰν μόνον ἀλλὰ πανταχῇ. Plat. *Legg.* p. 918. E, τοὺς πανταχῇ ἀρίστους ἄνδρας. Id. *Charm.* p. 175. B, πανταχῇ ἡττώμεθα. The distinction of the grammarians — *πανταχῇ*, πάντα τρέπον· *πανταχοῦ*, ἐν παντὶ τόπῳ — is not invariably observed. See Lobeck's note. Cf. Schäfer, *Mel. Crit.* p. 66; Elmsley and Brunck on Eur. *Androm.* l. c. At v. 1179, *supra*, we find *πανταχοῦ*, and Hermann asserts that it would be "æque bonum" in the present passage, even if understood in its own strict signification, *quidquid feceris, ubique probus certe judicabere*.

1308. γὰρ μίντοι. Certe tamen. See v. 458, *supra*, and Krüger to Xen. *Anab.* 1. 4. 8.

1310. ἔμοιγ' ὁμῶς. The MSS. Aug. B. C. Flor. Γ. Dresd. b. Lips. b. read ὁμῶς. "Ὅμῶς is found in *Æsch. Eum.* 366, 389; Id. *Prom.* 742; Eur. *Hippol.* 79; Id. *Elektr.* 407; but in Sophokles only in this passage." LOBECK. — πάντι καίνθ' ὦν. Here equivalent to *be he dead or living*. Cf. *Antig.* 1070.

1311. ἃ χεῖρ. Dindorf conjectures ἃ χεῖρς, i. e. *βίαις, χεῖρσι*, and this is received by Hermann and Wunder. — With these words, Agamemnon leaves the stage.

1314. Καὶ νῦν γὰρ Τύχῃ. SCHOL.: ἀπὸ ταύτης τῆς ἡμέρας ἀγγίλλομαι καὶ σημαίνω αὐτῇ φίλιον. On τὰπρὸ τοῦδε, *after this, henceforth*, see Matthiä, *Gr. Gr.* 283; and on the employment of the middle ἀγγίλλομαι (= ἱπαγγίλλομαι, NEUE), consult note to v. 610, *supra*.

1315. τότ'. See note to v. 614, *supra*. — With the sentiment of these verses, the Oxford Translator compares the language of Aufidius over the corpse of Coriolanus in Shakspeare's *Coriol.*, Act IV. Sc. 5:—

"My rage is gone,

And I am struck with sorrow. — Take him up:

Help, three o' the chiefest soldiers; I 'll be one."

1316. *θίλω*. SCHOL.: καλῶς τὸ θίλω, εἰ πιστεύουσιν.

1317. *ῥσον*. "Ought we not to read *ῥσον*? So v. 115, φείδου μηδὲν, ὄντιε ἰνοῦις; *Trach.* 1123, οὐδὲν ξυνίημι, ὦν σὺ ποικίλλεις πάλαι. *Elektr.* 319, φησὶν γὰρ, φάσκων δ', οὐδὲν, ὦν λίγει, ποιεῖ. *Ibid.* 1048, φρονεῖν ἱσπας οὐδὲν, ὦν ἰγὰ λίγω." ELMSLEY. "*Ῥσον*, first proposed by Porson, *Advers.* p. 198, is suprascriptum in the MSS. La. Δ. An attentive consideration of the context will, however, show that alteration is unnecessary, "*quia* ποιεῖν," as Hermann says, "*ad* ξυμποιεῖν refertur, ideoque μηδὲν non ad ῥσον, sed ad verbum ποιεῖν spectat, ut ῥσον non sit quidquid, sed quantopere." The whole expression is, therefore, equivalent to καὶ τὸν θανόντα τόνδε συνθάπτειν θίλω, καὶ μηδὲν ἱλλείπειν ξυμποιεῖν, ῥσον χρεὶ τῷς ἀρίστοις ἀνδράσιν ποιεῖν βροτεύς, and the general sentiment will consequently be, *And I wish to join in burying this dead hero, and to share, and that without any deficiency or omission, in whatever labor it is befitting that the survivors should undertake in honor of the noblest men.* Compare *Æsch. Prom.* 340, τὰ μὲν σ' ἱσπαιῶ, κοῦδαμῇ λήξω ποιεῖ.

1319. πάντ' ἔχω σ' ἱσπαιέσαι. On the double accusative, cf. v. 1100, *supra*; Jelf's *Gr. Gr.* 583. 65.

1320. καὶ μ' ἱψυσας ἱλπίδες πολύ. "*Et valde fefellisti te opinionem meam*, i. e. you have proved yourself a far different man than I had supposed you would exhibit yourself to be. See my note to *Trach.* 703 sq." WUNDER. With the construction, compare *Æsch. Pers.* 472; *Æd. Tyr.* 1432:

1322. παρίστης χερσίν. SCHOL.: συνιμάχησας ἔργῳ, οὐ λόγῳ. ταῦτο δὲ λίγεται ἐπὶ τῶν μετὰ σπουδῆς ἐργαζομένων τι. — On the participle παρών, see note to v. 1075, *supra*.

1323. Θανόντι τῷδε ζῶν. "The antithesis is exceedingly appropriate, since the living man, i. e. one endowed with strength, who triumphs insolently over the dead, i. e. his unarmed enemy, is esteemed guilty of the most atrocious crime." WUNDER. "Porsonus in *Adv.* p. 198, 'lege ζῶντ'.' Hoc eum adolescentem scripsisse puto." HERMANN.

1324. οὐπιβρόντητος. *Thunder-smitten, deprived of his senses.* SCHOL.: ὦν σιάδαμιν λίγειν ἐμβρόντητον. Cf. *Xen. Anab.* 3. 4. 12; *Ar. Ekk.* 793; *Demosth. in Æsch.* 308. 5.

1327. Ὁλόμπου . . . Δίκη. "Zeus and Dike are similarly associated in *Antig.* 450 sq. The latter was believed in an especial sense to regulate and protect the rights of the dead. Cf. *Æsch. fragm. Phryg.* 243, καὶ τοῦ θανόντος ἡ Δίκη πρᾶσσει πότον. *Soph. Elektr.* 475 sq.; *Trach.* 808 sq. In the latter passage she is also invoked conjointly with the Erinyes, on

which point see Blümer, *Ueber die Idee des Schicksals in den Tragödien des Æschylos*, p. 73 and p. 129. In v. 795, above, Aias also invoked the Erinyes to revenge the injustice of the Atreidai." WUNDER. — On the construction of ὁ πρῆσβιύων, *he who enjoys the supremacy*, with the genitive, compare Plat. *Legg.* p. 752. E, πρῆσβιύων τῶν πολλῶν πολίων; Æsch. *Choeph.* 629, πρῆσβιύεται κακῶν; and see Jelf's *Gr. Gr.* 504.

1328. Μνήμων τ' Ἑρινύς. So Æsch. *Prom.* 516, Μοῖραι τρέμορφοι, μνήμωνίς τ' Ἑρινύς, where the Scholiast explains, αἱ μνημονεύουσαι τῶν παρ' ἀνθρώποις κακῶν καὶ ἀντιδιδούσαι." WUNDER. — On the epithet τρισιφόρος, *pænarum exactrix* (de rependenda ultione, ELLENDT), see Klausen and Peile to Æsch. *Agam.* 1403.

1331. Σὶ δ' . . . δυσχερεῖς ποιῶ. "Even honors and oblations when offered by enemies were considered hateful to the manes of deceased persons; and on this account, lest it should be displeasing to Aias, Teukros forbids the participation of Odysseus in the funeral ceremonies. See Eur. *Herc. F.* 1364; Soph. *Elektr.* 431 sqq.; Stat. *Theb.* 6. 181." MUSGRAVE.

1332. ὀκνῶ ἔαν μή. "Plat. *Gorg.* p. 457. E, φοβοῦμαι διλίγχιιν σε, μή με ὑπολάβῃς φιλονικεῖντα λίγιν. Id. *Phæd.* p. 84. D, ὀκνῶν ὄχλον παρέρχιν, μή σοι ἀηδὺς ἢ διὰ τὴν παροῦσαν ξυμφορᾶν. Eur. *Phæn.* 383, ἔσως ἔρωμαι, μή τι σὴν δάκω φρεῖνα, δίδωκα. See Matthiä, *Gr. Gr.* 520, *Obs.* 1." NEUE.

1339. τὸ εἶν. *Your language or decision.* See note to v. 99, *supra*.

1340. Ἄλις, κ. τ. λ. SCHOL.: πῖθαι ἡ ἔξοδος διὰ τὴν σπουδὴν τῆς ταφῆς. πολλὸς οὖν ἦδη δι' αὐτὸν ταφῆναι. Welcker supposes that the words ἦδη γὰρ πολλὸς ἐκτίταται χρέος are added by way of apology for the long dialogues between Teukros and the Atreidai. Yet a little previously, at p. 252, he had excellently said, *Die Streitreden zwischen Teucer und den Atreiden enthalten weder etwas Frostiges noch Niederes, wie man ihnen vorgeworfen hat, noch scheinen sie vorzugsweis der Attischen Gerichtsberedtsamkeit nachgebildet, womit sie gewissermassen entschuldigt worden sind, sondern sie haben ganz den Charakter der derben Streitigkeiten der Heroen im Epos als unabhängiger, an Befehl und Fehde gewohnter Personen und dabei den mythischen ins Besondere und sind reich an treffenden Einfällen und lebendiger Abwechslung.* The meaning of the passage has been seen by the Scholiast: *Jam nimium tempus effluxit, ex quo Aiax sepeliri debeat.* Teukros complains that his brother's burial has been too long deferred.

1342. ταχύνати. SCHOL.: μετὰ σπουδῆς ἐρύξαι. This reading is supported, not merely by the explanation of the Scholiast, but by the authority of the MSS. Δ. Ven. Aug. A. Dresd. a. Lips. b. Aldus and

the majority of the manuscripts read *ταχύνει*, which is in no way objectionable. See note to v. 31, *supra*, and compare Eur. *Hippol.* 473, *λήγῃ μὲν πακῶν φρενῶν, λήξεν δ' ὑβρίζουσ'.* Id. *Phœn.* 1735, *τᾷδε τᾷδε βᾶθ'ι μοι, τᾷδε τᾷδε πόδα τίθει.* — *τοὶ δ'.* "We doubt whether the Attic poets, except in the Doric parts of the tragedies, ever use *τοί* as the nominative plural of either *ῖ* or *ῑ*. The license which they take seems to consist in using those cases of the prepositive article which begin with *τ*, instead of the corresponding cases of the relative article, as *τόν* for *ὅν*, etc. In the present passage, Suidas, s. v. *Ἀμφίπυρον*, reads *τὸν δ' ὑψιβάτον*. This reading, although preferable to that of the common text, is not quite correct. The answer to *ἀλλ' οἱ μὲν* is not *τὸν δ' ὑψιβάτον*, but *μία δ' ἐκ κλισίας*. Read, therefore, *τόν θ' ὑψιβάτον*. We have remarked that *δ'* and *θ'* are much more frequently confounded than *δ'* and *τ'*. See vv. 406, 789, 794, of the present tragedy." ELMSLEY. Cf. Apollon. *de Synt.* I. 20, p. 49, ed. Bekk.; Gregor. Cor. p. 238; Jelf's *Gr. Gr.* 151. a; Krüger, *Griech. Sprachl.* B. II. 15. 1, *Anm.* 8. Hermann properly objects to the correction proposed by Elmsley, that there is no reference to any particular tripod, and overthrows his doubt as to the employment of *τοί* by the Tragedians by quoting *Æsch. Pers.* 424, where it is found in a *senarius*.

1343. *Τρίποδ' . . . ἱπικαιρον.* "On the ceremonial here enjoined, cf. Hom. *Il.* 18. 343 sqq. Connect the words *τρίποδα λουτρῶν ἰσίων* (equivalent to the Homeric expression *τρίποδα λουτροχόον*, *Il.* 18. 346), and see Matthiä, *Gr. Gr.* 374. b; Rost, *Gr. Gr.* 108. 11. 6. For *ἀμφίπυρον θιεῖς*, Homer l. c. has said *ἀμφὶ πυρὶ στήσαι.*" WUNDER. The objection to the construction proposed by Triclinius and adopted by Wunder is, that the adjective *ἱπικαιρον* would stand too nakedly. Hermann and Ellendt, therefore, properly prefer the construction of Musgrave, who directs us to join *λουτρῶν ἱπικαιρον*, i. e. *παιρὸν ἔχοντα λουτρῶν*, *idoneum lavacro*.

1346. *τὸν ὑπασπίδιον κίσμον.* SCHOL.: *τὸν ἐνὶ σπλιν κίσμον.* Teukros refers to those parts of his armor which Aias (v. 553) had directed to be buried with him. The shield, which he had bequeathed to Eurysakes (v. 550), was, of course, excepted.

1347. *Παῖ, εὐ δὲ.* SCHOL.: *τραγικὰ καὶ ταῦτα καὶ πάθους ἐχόμενα.* The MS. Dresd. a. and Turnebus read *εὐ δὲ παῖ τοῦ πατρός, ὅσον ἰσχύεις.* See Porson on Eur. *Orest.* 614.

1350. *Σύριγγις.* SCHOL.: *ἀναδόσις αἵματος.* Wesseling renders, "*venæ aut arteriæ.*" In the present instance, physiology requires us to understand the former. — On the accusative *μίλαν μίνος* (here aptly substituted, as in *Æsch. Agam.* 1075, for *αἷμα*, the seat of vital power and energy), see Jelf's *Gr. Gr.* 555. c.

1353. πάντ' ἀγαθῶ. "So *Elektr.* 301, ὁ πάντ' ἀναλκίς οὗτος." SCHAEFER.

1354. Καὶ οὐδενὶ πω λήων θητῶν. "Such is the reading of the manuscripts and old editions, with the exception of the MSS. Mosq. b. Lips. b. Ien., which exhibit βροτῶν. Triclinius completes the defective metre by writing καὶ οὐδενί; Brunck, by adding τῶν. Hermann corrects καὶ οὐδενὶ γ' ὃ τινι λήων θητῶν, upon the hypothesis that Sophokles, in intending to write τῶ πάντ' ἀγαθῶ καὶ οὐ οὐδενὶς ὅστις λήων ἦν θητῶν, determined subsequently to employ the attraction καὶ οὐδενὶ γ' ὃ τινι λήων, and was hence obliged to substitute Αἴαντος in place of οὐ. (In his last edition, Leipsic, 1848, he abandons this conjecture, adheres to the common reading in the present verse, and follows Wunder and Dindorf in rejecting that which follows.) Matthiä denies the possibility of an attraction in which the antecedent construction is continued whilst the genitive that indicates the comparison is omitted. Dindorf gets rid of all difficulty, both as to construction and metre, by expunging the verse Αἴαντος, ὅτ' ἦν, τότε φωνῶ, and ascribes its insertion to the opinion of some interpreter that Aias ought to be specially mentioned. The introduction of his name, unnecessary as it is in reference to the construction, is so essential to the emphasis that I cannot refer it to this source, or believe that it would have been suppressed by the poet in the closing verses of this play. Whilst I throw this out as a mere opinion of my own, I shall not be surprised if others prefer to follow the conjecture of Dindorf. I have placed an asterisk in the text, with the view of indicating the metrical deficiency; and this has been done by Bothe also, who suspects that Sophokles wrote καὶ οὐδενί, for which καὶ ἰπ' οὐδενὶ πω, scil. ποιήσας ἄν, is apparently a far more feasible suggestion." LOBECK. "These words, καὶ οὐδενὶ . . . θητῶν are said by a remarkable attraction for καὶ οὐ οὐδενὶς πω θητῶν λήων ἦν. Cf. Eur. *Elektr.* 934, πᾶσιν δ' ἐν Ἀργείοισιν ἤκουε τάδε· ὁ τῆς γυναικὸς, οὐχὶ τάνδρῳς ἡ γυνή." NEUE. On a somewhat similar change of construction, see note to v. 432, *supra*.

1356. SCHOL.: οἰκίῳς ἔχει τοῖς ἀπαλλαχθήσισθαι μίλλουσι ἢ τιλιυταία γνώμη, ὅτι πλεῖστά ἐστι τοῖς ἀνθρώποις γινῶναι ἰπ' αὐτῶν τῶν πραγμάτων γινομένοις· προμηθεῖα δὲ ἀδύνατον χρῆσασθαι, καὶ μαρτυρῆσθαι, ὅ, τι ποτὶ ἀποβήσισθαι μίλλει. ταῦτα δὲ ἅμα λέγοντες προτίμπτουσι τὸν νεκρὸν, καὶ γίνεται ἔξωδος πρίπουσα τῷ λειψάνῳ.

ADDENDUM.

THE note to v. 756 was printed before Schneidewin's edition of the *Aias*, and the English translation of it, had been received. His construction of the line is the same as that suggested at the end of the note referred to (pp. 235, 236), except on one point; he connects the genitive *Αἴαντος* with *ἵξοδον*. "*Teukros sieht voraus (auguratur, vgl. Trach. 111, καὶ ἰλπίζουσιν αἶσαν) dass der Ausgang des Aias ins Verderben führe. Der Bote sagt τήνδε, da er vom Chor schon erfahren, dass Aias ausgegangen ist. Den gemeinen Ausdruck ἡ ἰδὸς φέρεται εἰς ὄλισθον, oder ἰστέον ὀλισθία, veredelt Sophokles poetisch.*"

In the English translation, edited by Mr. Arnold, this note is rendered as follows, with a little addition by the editor. "*Teucer foresees ([ἰλπίξι =] auguratur. Cf. Trach. 111, καὶ ἰλπίζουσιν αἶσαν) that this quitting the tent will lead to destruction. The messenger says τήνδε because he has already learnt from the Chorus that Aias is gone out. The ordinary expression, ἡ ἰδὸς φέρεται εἰς ὄλισθον or ἰστέον ὀλισθία, is poetically embellished by Sophocles (who irregularly combines the two).*"

The order of the words, as well as the logical relation of the ideas, connects the genitive more naturally with *ὀλισθίαν*. Translate, *He forebodes that this going forth* (the knowledge of which, previously intimated by the Chorus, has just been expressly communicated by Tekmessa) *leads to the destruction of Aias.*

F.

al.

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